

Corpus Inscriptionum Iudaeae/Palaestinae
Volume I: Jerusalem. Part 2: 705–1120

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A multi-lingual corpus of the inscriptions
from Alexander to Muhammad

edited by

Hannah M. Cotton · Leah Di Segni · Werner Eck
Benjamin Isaac · Alla Kushnir-Stein
Haggai Misgav · Jonathan Price · Ada Yardeni

with the assistance of

Marfa Heimbach · Dirk Koßmann · Naomi Schneider

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Preface to volume I 2

This second part of Volume I contains the inscriptions from Jerusalem dating from AD 70 to the Arab conquest. Circumstances beyond the editors' control prevented its simultaneous appearance with the first part. The inscriptions have been arranged on the whole in accordance with the principles described in the preface to the first volume: so far as possible, they have been distributed in the two remaining chronological groups, "The Roman period from 70 to the reign of Constantine" and "Late Antiquity, from Constantine to the Arab conquest" (see I 1 p. vii).

For the Roman period, which coincides more or less with the existence of Aelia Capitolina as a Roman colony, and to which almost all the Latin inscriptions belong, we have followed the principles and the order established in the CIL, dividing the texts according to certain topics arranged hierarchically: *res sacrae*, emperors etc.

A methodological controversy arose about the inscriptions from Late Antiquity. The majority of editors were in favour of continuing the typological method used in all major epigraphic corpora and followed for the earlier periods. Leah Di Segni, on the other hand, observed that a large number of inscriptions from Christian Jerusalem were found in situ or nearby, in well-defined archaeological complexes. She therefore argued for a topographical presentation of all inscriptions, of all types (except instrumenta), in the sites where they had been found, even if not discovered in situ but in secondary use. Their presentation as a group, she believes, would add significance to the inscriptions themselves, as well as to the complex. Yoram Tsafrir, as archaeological advisor of the project, favored this method too. The final decision of the majority, to prefer the typological method, prevailed.

Accordingly, most of the inscriptions from Late Antiquity are presented in two groups: first, texts that are connected in some way to religion, especially to churches and other Christian structures and second, funerary inscriptions. The inscriptions in these two groups (Christian and funerary) found in situ have been arranged topographically, like the funerary inscriptions in the first part. Inscriptions whose provenance is unknown, however, were arranged by alphabetic order of the names of persons appearing in them or some other formulaic elements.

At the end we have included some addenda and corrigenda to the first part: some inscriptions should have been there, but for various reasons could not be included; we became aware of others after volume I 1 had gone to print. An appendix, authored by Leah Di Segni, is added at the end, to collect a number of inscriptions which, for various reasons, have not been included in the previous chapters.

Cologne/Jerusalem April 2011

For all the editors: Werner Eck – Hannah M. Cotton.

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Authors' Sigla

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DF	Denis Feissel
DK	Dirk Koßmann
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HMC	Hannah M. Cotton
JJP	Jonathan J. Price
LDS	Leah Di Segni
MS	Michael Stone
RD	Robert Daniel
RH	Robert Hoyland
RK	Robert Kool
WE	Werner Eck
YT	Yana Tcheckhanovets

Abbreviations

(not included in vol. I 1)

Abel, DACL	F.-M. Abel, Dictionnaire d'Archéologie Chrétienne et de Liturgie 7,2, 1927
Avi-Yonah, Abbreviations	M. Avi-Yonah, Abbreviations in Greek Inscriptions, 1940 (repr. 1974)
Bagatti, Flagellazione	B. Bagatti, Il Museo della Flagellazione in Gerusalemme, 1939
Bagatti, Santuario	B. Bagatti, Il Santuario della Visitazione ad 'Ain Karim (Montana Judaeae), 1948
Berggren, Reisen	J. Berggren, Reisen in Europa und im Morgenlande 3, 1834
Clarke, Travels	E. Clarke, Travels in Various Countries of Europe, Asia and Africa. Vol. 4: Greece, Egypt and the Holy Land, 1817
Corbo, Ricerche	V. Corbo, Ricerche archeologiche al Monte degli Ulivi, 1965
de Vogüé, Temple DGI	M. de Vogüé, Le Temple de Jérusalem, 1864 L. Di Segni, Dated Greek inscriptions from Palestine from the Roman and Byzantine Periods, PhD Diss., 1997 (unpublished)
Dussaud, Louvre	R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques, 1912
Feissel, Chroniques	D. Feissel, Chroniques d'épigraphie Byzantine 1987-2004, 2006
Felle, Biblia epigraphica	A. Felle, Biblia epigraphica. La Sacra Scrittura nella documentazione epigrafica dell'orbis christianus antiquus (III-VIII secolo), 2006
Festschrift G. Stemberger	M. Perani ed., "The Words of a Wise Man's Mouth are Gracious" (Qoh 10,12). Festschrift for Günter Stemberger on the Occasion of his 65th Birthday, 2005
Jewish Quarter Excavations IV	H. Geva ed., Jewish Quarter Excavations in the Old City of Jerusalem Conducted by Nahman Avigad 1969-1982. Final Reports vol. IV: The Burnt House of Area B and Other Studies, 2010
Jewish Quarter Excavations V	O. Gutfeld ed., Jewish Quarter Excavations in the Old City of Jerusalem. Conducted by Nahman Avigad, 1969-1982, Final Reports vol. V (in print)
Krafft, Topographie	W. Krafft, Die Topographie Jerusalems, 1846
Lagrange, Saint Étienne	M. Lagrange, Saint Étienne et son sanctuaire à Jérusalem, 1894
Lampe	G. Lampe, A Patristic Greek Lexicon, 1961
Loffreda, LIG	S. Loffreda, Lucerne bizantine in Terra Santa con iscrizioni in greco, 1989

Merkelbach - Stauber, Steinepigramme	R. Merkelbach – J. Stauber eds., Steinepigramme aus dem griechischen Osten, 5 vols., 1998/2004
Saller, Discoveries	S. Saller, Discoveries at St. John's, 'Ein Karim, 1941-1942, 1946
Stone - Ervine - Stone, The Armenians	M. Stone - R. Ervine - N. Stone eds., The Armenians in Jerusalem and the Holy Land, 2002
Tašean, Survey	Y. Tašean, A Survey of Armenian Paleography, 1898 (Arm.)
Temple Mount Excavations IV	E. Mazar, The Temple Mount Excavations in Jerusalem, 1968-1978. Directed by Benjamin Mazar. Final Reports vol. IV. The Tenth Legion in Aelia Capitolina, Jerusalem 2011
Temple Mount Excavations V	E. Mazar ed., The Temple Mount Excavations in Jerusalem 1968-1978 Directed by Benjamin Mazar. Final Report vol. V. The Herodian Period (forthcoming)

Diacritical system

The following diacritical system has been used, following the usual epigraphic conventions:

- () for the resolution of an abbreviation
- [] for the restoration of missing letters
- < > for the addition of an omission in the inscription
- { } for superfluous letters which should be ignored
- [[]] for text which was deliberately erased in antiquity
- [..] for missing text in which the number of letters is fairly certain (number of dots = number of missing letters)
- [--] for missing text in which the number of letters is uncertain
- ⌈ ⌋ correction of a letter by the editor
- A dot beneath a letter, e. g.: ḡ indicates that the reading is uncertain.
- + for an individual letter of which traces remain but which cannot be securely identified
- vacat* indicates a gap deliberately left in the text
- ſ sign for stigma as abbreviation mark

Key to the transliteration of Armenian

ա	a	ayb
բ	b	ben
գ	g	gim
դ	d	da
ե	e	eč'
զ	z	za
է	ē	ē
բ	ě	et'
թ	t'	t'o
ժ	ž	žē
ի	i	ini
լ	l	liwn
խ	x	xē
ծ	c	ca
կ	k	ken
հ	h	ho
ձ	j	ja
ղ	ł	łat
փ	č	čē
մ	m	men
յ	y	yi
ն	n	nu
շ	š	ša
ո	o	o
չ	č'	č'a
պ	p	pē
ջ	ǰ	ǰē
ր	ř	řa
ս	s	sē
վ	v	vew
տ	t	tiwn
ր	r	rē
ց	c'	c'o
ւ	w	hiwn
փ	p'	p'iwr
ֆ	k'	k'ē

Key to the transliteration of Coptic

Α	a	Alpha
Β	w, v, b	Beta
Γ	g	Gamma
Δ	d	Delta
Ε	e	Epsilon
Ζ	-	Stigma (used only as numeral)
Ζ	z	Zeta
Η	ē	Eta
Θ	th	Theta
Ι	i (ei)	Iota
Κ	k	Kappa
Λ	l	Lambda
Μ	m	My
Ν	n	Ny
Ξ	ks	Xi
Ο	o	Omicron
Π	p	Pi
Ρ	r	Rho
Σ	s	Sigma
Τ	t	Tau
Υ	u (ou) w	Ypsilon
Φ	ph	Phi
Χ	kh	Chi
Ψ	ps	Psi
Ω	ō	Omega
Ϡ	sh, š	Schai
Ϣ	f	Fai
Ϥ	h	Hori
Ϩ	j, dzh	Tschantscha
ϫ	č	Kjima
ϭ	ti	Ti

Key to the transliteration of Georgian

Asomtavruli	Mkhedruli (Modern)	Latin	Letter Name
Ⴀ	ა	a	An
Ⴁ	ბ	b	Ban
Ⴂ	გ	g	Gan
Ⴃ	დ	d	Don
Ⴄ	ე	e	En
Ⴅ	ვ	v	Vin
Ⴆ	ზ	z	Zen
Ⴇ	ეი	ei	He
Ⴈ	თ	t'	Tan
Ⴉ	ი	i	In
Ⴊ	კ	k	K'an
Ⴋ	ლ	l	Las
Ⴌ	მ	m	Man
Ⴍ	ნ	n	Nar
Ⴎ	იე	i	Hie
Ⴏ	ო	o	On
Ⴐ	პ	p'	Par
Ⴑ	ჯ	zh	Zhar
Ⴒ	რ	r	Rae
Ⴓ	ს	s	San
Ⴔ	ტ	t	Tar
Ⴕ	უი	ui	Vie
Ⴖ	უ	u	Un
Ⴗ	ფ	p	Phar
Ⴘ	კ	k	Kan
Ⴙ	ღ	gh	Ghan
Ⴚ	ყ	q'	Q'ar
Ⴛ	შ	sh	Shin
Ⴜ	ჩ	ch	Chin
Ⴝ	ც	ts'	Tsan
Ⴞ	ძ	dz	Dzil
Ⴟ	წ	ts	T'sil
Ⴀ	ჭ	ch'	Ch'ar
Ⴁ	ხ	kh	Xan
Ⴂ	ჟ	qh	Har
Ⴃ	ი	j	Jan
Ⴄ	ჲ	h	Hae
Ⴅ	ო	o:	Hoe

Key to the transliteration of Hebrew and Aramaic

א	ʾ	Alef
ב	B	Bet
ג	G	Gimel
ד	D	Dalet
ה	H	He
ו	W	Vav
ז	Z	Zayin
ח	Ḥ	Het
ט	Ṭ	Tet
י	Y	Yod
כ,ך	K	Kaf
ל	L	Lamed
מ,ם	M	Mem
נ,ן	N	Nun
ס	S	Samekh
ע	ʿ	Ayin
פ,ף	P	Pe
צ,ץ	Ṣ	Tsadi
ק	Q	Qof
ר	R	Resh
ש	Š	Shin
שׁ	Ś	Sin
ת	T	Tav

The Roman period from 70 to the reign of Constantine

A. Inscriptions of religious character

705. Latin dedication to Serapis by a vexillatio of legio III Cyrenaica, 116/117 AD

The stone, now missing, is probably an ashlar, judging from the published photo its width exceeds its height, and it is at least a few decimeters thick.

Meas.: h 47.6, w 83.8 cm; letters l.1: 7.9 cm; l.2: 6.4 cm; l.3: 5.3 cm; l.4: 6.7 cm; l.5: 6.4 cm; l.6: 3.8 cm (Thomsen I).

Findspot: *In porta ad meridiem Neby-Daud nuper reperta cum valvarum eius una corruisset* (CIL); “during a storm the gates of Bab Neby Daūd (= Gate of the prophet David) were blown down, and on the place against which the east door has stood open for so many years an inscription was found on a stone built into the wall” (Bliss 25); “some 10 feet above the level of the door-sill” (Bliss - Dickie 249), inserted in the wall in secondary use. The Bab Neby Daūd is now called Zion Gate. Pres. loc.: Allegedly in a Museum in Istanbul: “ce document va prendre le chemin du musée de Constantinople” (Germer-Durand); so far we have not been able to locate it.

[I]OVI·O·M·SARAPIDI
PRO SALVTE ET VICTORIA
IMP·NERVAE·TRAIANI·CAESARIS
OPTVMI·AVG
GERMANICI·DACICI
PARTHICI·ET POPVLI·ROMANI
VEXILL·LEG·III·CYR·FECIT·

[I]ovi O(ptimo) M(aximo) Sarapidi |
pro salute et victoria | Imp(eratoris)
Nervae Traiani Caesaris | Optumi
Aug(usti) Germanici Dacici | Parthici
et populi Romani | vexill(atio)
leg(ionis) III Cyr(enaicae) fecit

*To Jupiter the Best and Greatest
Sarapis for the salvation and victory
of Imperator Nerva Traianus Caesar
Augustus, the Best, with the victory
titles Germanicus, Dacicus, Parthi-
cus, and of the Roman People, the
vexillation of the third legion Cyre-
naica erected (this...).*



fig. 705.1



fig. 705.2

Comm.: The legio III Cyrenaica participated in Trajan's Parthian War. That a vexillatio of this legion was present in Jerusalem between spring 116 (as suggested by the title Parthicus) and Trajan's death in August 117, and yet before the end of the Parthian War, could be connected with the Jewish uprisings in the diaspora and their likely repercussions in Judaea. The vexillatio was under the command of Lusius Quietus, the first consular governor of Judaea, who was sent to the province to stamp out any sign of unrest.

There is no description of the stone to help us determine its function; all we know is that its width exceeds its height and that, being inserted in a wall, it must have been at least a few decimeters thick. Such a stone could have been either part of an altar, whose width exceeded its height, or, more likely, a base for a representation of the Egyptian god Serapis. The latter might have been either a statue of the god sitting on a chair displaying one of his feet, or just a marble foot with a snake wrapped around its ankle, as was often the practice in Serapis' cult. Large examples of such feet were found in many places of the Roman world (cf. K. Lembke, *Das Iseum Campense in Rom*, 1994, 219). A smaller one was excavated in Jerusalem (Dussaud, *Louvre* 28f.; Castiglione 42 no. 36 with fig. 19 = no. 709 this vol.) and two others in Caesarea (Cotton - Eck). Such a foot could serve as a cult-object, representing the god himself and symbolizing his bond with the soldiers. For legionaries stationed for a long time in Egypt, as those of the legio III Cyrenaica were, a foot as an object of veneration, or a sitting statue of the god, would be appropriate (cf. Stoll).

Bibl.: P. Batiffol, *BSAF* 1894, 286 (ed. pr.). – F. Bliss, *PEQ* 27, 1895, 24f.; J. Germer-Durand, *RB* 4, 1895, 239; A. Murray, *PEQ* 27, 1895, 130 (ph.); K. Zangemeister, *ZDPV MN* 1, 1895, 21ff. fig. 4 (ph.); *AE* 1895, 24 and p. 18, 22, 37; C. Dalton, *PEQ* 28, 1896, 133ff.; F. Bliss - A. Dickie, *Excavations at Jerusalem 1894-1897, 1898, 249ff.* (ph.); *CIL* 3, 13587; Dessau 4393; Thomsen I no. 1; Vincent - Abel, *Jérusalem nouvelle* 4, 879f. fig. 362 (dr.); Thomsen II no. 1; R. Saxer, *Untersuchungen zu den Vexillationen des römischen Kaiserheeres von Augustus bis Diokletian*, 1967, 27 no. 46; B. Lifshitz, in: J. Bibaum ed., *Hommage à Marcel Renard* 2, 1969, 469; *SIRIS* no. 362; L. Castiglione, *ZÄS* 97, 1971, 30ff.; Y. Meshorer, *The Coinage of Aelia Capitolina*, 1989, 25f.; Bieberstein - Bloedhorn 2, 166f.; B. Isaac, in: Tsafir - Safrai, *History* 167f. (Hebr.); *RICIS* 2, 403/0801; Küchler, *Jerusalem* 120, 122 fig. 70 (translation partly to be corrected). – Cf. O. Stoll, in: L. Schumacher - O. Stoll eds., *Sprache und Kultur in der kaiserzeitlichen Provinz Arabia*, 2003, 70ff.; id., in: L. De Blois - E. Lo Cascio eds., *The Impact of the Roman Army (200 BC-AD 476)*, 2007, 439ff.; H. Cotton - W. Eck, in: J. Patrich ed., *Caesarea Excavations, Final Report* (in preparation).

Photo: K. Zangemeister, *ZDPV MN* 1, 1895, 22 fig. 4; Vincent - Abel, *Jérusalem nouvelle* 4, 880 fig. 362 (dr.).

WE

706. Latin dedication of a temple to the Genius Africae, end of 2 c. AD (?)

Slab of limestone with a tabula ansata, broken into three joined fragments; part of the left side is lost.

Meas.: h 63, w 55, d 13 cm; letters ca. 6 cm.

Findspot: Found during construction work for the Armenian Library on the grounds of the Armenian Patriarchy.

Pres. loc.: Museum of the Armenian Patriarchy, Jerusalem, inv. no. 303.

Autopsy: April 1996.

PRO SALV
TE IMPERA
TORIS (hedera) TEM
PLVM (hedera) GENI
V AFRICE

App. crit.: l.4 Geni, l.5
v(exillatio) Africe M.P.
Speidel (in an unpublished
paper).

Pro salu|te impera|toris
tem|plum Geni |
V Africe or: Geni |
v(exillatio) Africe

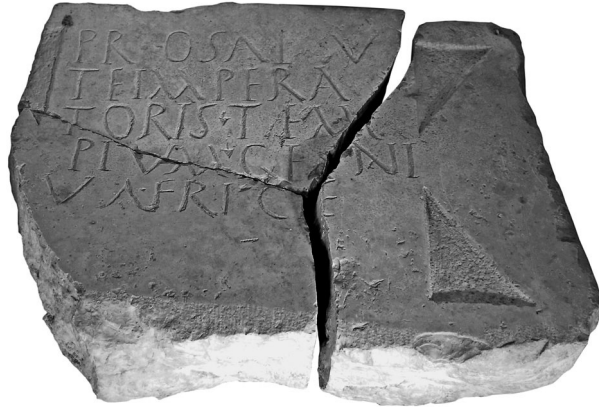


fig. 706

*For the salvation of the emperor this sanctuary (was dedicated) to the Genius of Africa
or: to the Genius by a vexillation from Africa?*

Comm.: The name of the dedicator does not appear in the first option, which is surprising, but the location of the dedicated sanctuary is likely to have made it clear, and the use of Latin points to the Roman authority. Together, the two considerations make it very likely that the sanctuary stood in or near the Roman camp. There is no cogent reason to identify the ala I Thracum Mauretana as the dedicator, as Thomsen did.

The Genius Africae to whom the sanctuary might have been dedicated is not elsewhere attested in the inscriptions. The combination of the Genius Africae with the salus of the emperor leads us to think of Septimius Severus, who hailed from Leptis Magna. If this is correct, the text could be dated to the end of the 2 c. AD (Eck).

M.P. Speidel proposes in an unpublished paper to understand V in l.5 as an abbreviation for vexillatio (which seems possible), but that a vexillation from Africa which accompanied Hadrian to the eastern part of the empire during the crisis in 124 AD remained here for some time is not very likely.

Bibl.: F.-M. Abel - A. Barrois, RB 40, 1931, 292ff. (ed. pr.). – AE 1931, 111; Thomsen II no. 6A; Bieberstein - Bloedhorn 2, 127f.; W. Eck, ZPE 169, 2009, 222f. no. 7.

Photo: A. and N. Graicer.

707. Latin dedication by Iulius Sabinus, 2-3 c. AD

Fragment of a slab of limestone, broken on all sides except for the right-hand side, where the remainder of the ornamental frame is preserved. The back is only roughly cut. Red color is partially preserved inside the letters.

Meas.: h 31, w 35.5, d (on the left side) 12, (on the right side) 14 cm; letters 5-5.2 cm.

Findspot: Found in 1870 in al-Ḥānqāh aṣ-Ṣalāḥiyya (Bieberstein - Bloedhorn 2, 217) during the demolition of a building (Clermont-Ganneau, PEQ 3, 103); *rep. Hierosolymis m. Iul. a. 1860 in opere posita prope ecclesiam S. Sepulcri* (CIL 3, 6638); “sur la terrasse, dite du *Khanké*” (Clermont-Ganneau, CRAI 1872, 163); “nördlich der Grabeskirche bei der Moschee *chānḳāh* eingemauert gefunden” (Thomsen).

Pres. loc.: SBF Museum, Jerusalem. Autopsy: 3 November 2005.

[--]LĒG X FR
[--]LIVS-SABINVS
[--]NA-PRINCEPS
[--]VSD-DEM-D-D

App. crit.: l.1 [Genio] *CIL and others*;
l.2 [? Corne]lius *Clermont-Ganneau*
CRAI; [Luci]lius *Bagatti*; l.3 [Veli]na
CIL and others; l.4 d(e)d(icavit)
Clermont-Ganneau CRAI; d(edit)
d(edicavit) *Thomsen I and others*;
d(ecurionum) d(ecreto) *Dąbrowa*.

[Name of a god? | name of the
first dedicator? | his rank?]
leg(ionis) X Fr(etensis) | [Gaius?
Iu]lius Sabinus | [--]na princeps |
[leg(ionis) ei]usdem d(ono) d(ederunt)

or:

[Genio] leg(ionis) X Fr(etensis) | [Gaius? Iu]lius Sabinus | [--]na princeps |
[leg(ionis) ei]usdem d(ono) d(edit)

For [name of a god?, name of the first dedicator?, his rank?] in the tenth legion *Fretensis*, and *Gaius(?) Iulius Sabinus ...na, princeps in the same legion, donated (this)*.
or:

For the genius of the tenth legion *Fretensis*, *Gaius(?) Iulius Sabinus ...na, princeps in the same legion, donated (this)*.

Comm.: Although only small remains of the letters are preserved in l.1, the reading is clear. On the left-hand side, about five or at most six letters are missing, as



fig. 707

becomes clear in ll.3 and 4: *princeps* | [*leg. ei*]*usdem* (the V of *eiusdem* is only half preserved, and the rest of the letters are not crowded). The fragment belongs to a dedication, as the *d.d.* at the end proves; it can be understood as *d(ono) d(edit/erunt)* or *d(edit/erunt) d(edicavit/verunt)* or even *d(e)d(icavit/verunt)*. The restoration of any one of these phrases excludes immediately the conjecture that the inscription once stood under a statue of a commander of the legio X Fretensis and that LEG X FR (in the genitive case) in l.1 was part of his title (ed. pr.; Lifshitz). In CIL 3, 6638, based on a suggestion by Renier, *genio* is restored in the first preserved line, but other restorations are conceivable. For example, the LEG X FR could refer to the first dedicator, whose name appeared in the preceding line, now lost. This would make *Iulius Sabinus, princeps legionis eiusdem*, a second dedicator. The first dedicator would have possessed a higher rank in the legion.

E. Birley thought that the princeps could be identical with the centurion mentioned in PSI 1026 = CIL 16, app. 13 = Daris no. 98 ll.12 and 18: (*centuria*) *Iuli Sabini* (cf. Dąbrowa). That must be left open. The nomen gentile *Iulius* alone does not fill the entire space on the left-hand side: at least five or six letters must be restored (see above on l.1), nor would an abbreviated version of the praenomen (i.e. C) be enough to fill the space. One must restore the complete name: [*Gaius Iu*]*lius*. The NA in l.3 are difficult: in CIL 3, 6638 [*Veli*]*na*, i.e. [(tribus) *Veli*]*na* is given, Lifshitz proposed [*Quiri*]*na*. But the tribus rarely comes after the name, and is normally abbreviated. The origo (i.e. city of origin) or a second cognomen are more likely options.

Bibl.: Ch. Clermont-Ganneau, *Athenaeum* 2253, 1870, 888 (ed. pr.). – Id., PEQ 3, 1871, 103f.; id., CRAI, 1872, 163ff.; Eph. epigr. 2, 345; CIL 3, 6638; Thomsen I no. 6; Bagatti, *Flagellazione* 138f. no. 241 (B. does not understand the content); Thomsen II no. 6; B. Lifshitz, BIES 23, 1958, 53ff. (Hebr.); E. Dąbrowa, *Legio X Fretensis*, 1993, 90 no. 22; Bieberstein - Bloedhorn 2, 217f.; O. Stoll, *Zwischen Integration und Abgrenzung*, 2001, 312, 469 no. 91.

Photo: A. and N. Graicer.

WE

708. Greek dedication to Zeus on Ecce Homo arch, 2 c.?

Remains of two lines in large letters of the round alphabet, carefully engraved but now hardly legible as the inscribed surface is very much weathered. The stone may be in secondary use.

Meas.: Could not be taken; the inscription cannot be reached.

Findspot: On the western side of the Ecce Homo arch, over the central span, in the first row of stones, on the left, adjacent to the wall of the monastery of the Sisters of Zion.

Pres. loc.: See findspot.

[--]ΔΙΙΕ[--]
 [--]ΗΤΟΙΣΝΑ[--]

[--] Δὲ ἐ[πῆχόω? -- | --]Η τοῖς
 ΝΑ[--]

*... to Zeus who listens to
 prayer(?) ... to the ...*

Comm.: Pagan inscription, but whether earlier than or contemporary with the arch is impossible to say, though the form of the letters that can still be seen may fit a pre-Hadrianic date. The Ecce Homo arch can be ascribed to Hadrian's building plan (H. Geva, NEAEHL 2, 764); it was not a city gate, but a triumphal arch at the western entrance of the Eastern Forum of Aelia Capitolina. In view of the formula, the inscription is unlikely to be later than the arch, even if it was re-used in later repairs. See also comment to no. 773. The epithet ἐπῆχός, "who listens to prayer", is given to gods and goddesses in the Hellenistic and Roman periods: the latest documented in our region belong to the 2-3 c. Examples: SEG 18, 622 (Hadad and Atargatis, Acco-Ptolemais, Hellenistic period); SEG 20, 389 (Aphrodite, vicinity of Tyre, early 3 c. BCE); SEG 27, 1018 (Sarapis, amulet of Palestinian origin, 2-3 c.); SEG 28, 1433 (Zeus Olympius, H. Mezer, Samaria, late 2-early 3 c.); PAES IIIA, 241 (Zeus, Hauran, Roman period); C. Welles, in: C. Kraeling ed., Gerasa, 1938, 385, 394, nos. 21, 43 (Arabian God and Artemis, 150 and 156 CE); SEG 32, 1538 (Leucothea, Gerasa, 2-3 c.); IGLS 21,4 no. 28 (Dusares, Greek-Nabataean bilingual from Petra, 1-2 c.).



fig. 708

Bibl.: Vincent - Abel, Jérusalem nouvelle 1-2, 29 fig. 12 (ed. pr.). – Thomsen II no. 7; M.-A. de Sion, La forteresse Antonia à Jérusalem et la question du prétoire, 1955, 38; Y. Blomme, RB 86, 1979, 255ff.; SEG 29, 1611bis; Bieberstein - Bloedhorn 2, 368f. no. A; C. Arnould, Les arcs romains de Jérusalem, 1997, 48f.

Photo: A. and N. Graicer.

LDS

709. Greek inscription on marble votive foot, 2 c.(?)

Fragment of right foot of white marble, sandaled; the front part is missing. Inscription of five lines, finely incised on the upper surface.

Meas.: h 18, w 13 cm (preserved).

Findspot: Found in the foundations of the medieval vaults of St. Anne's Church, ca. 50 m to the NW.

Pres. loc.: Museum of Louvre, Paris, inv. no. AO 5061.

ΠΟΝΠΗ
ΙΑΛΟΥΚΙ
ΛΙΑ
ΑΝΕΘΗ
ΚΕΝ

Πονπη|ία Λουκι|λία | ἀνέθη|κεν

Pompeia Lucilia has dedicated (it).



fig. 709.2



fig. 709.1

Comm.: From the beginning, the foot was interpreted as an ex-voto presented for a healing (either of this limb or of other parts of the body). Mauss (33, and cf. 5-6, 24-25) took it for a Christian ex voto, evidence for the identification of the ruins under the medieval church of St. Anne with the Byzantine church of St. Mary, with annexed hospital, mentioned by the Piacenza Pilgrim (Antonini Placentini Itinerarium 23, CCSL 175, 141 where, in fact, the Nea Church is meant). Many scholars accepted the interpretation of the foot as an ex voto, and viewed its presence at the site as evidence of the cult of

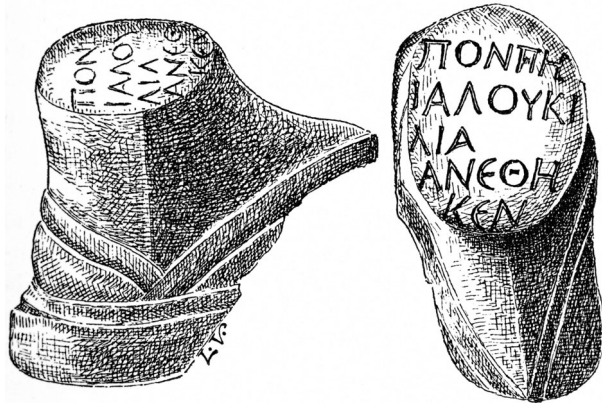


fig. 709.3

a healing god, Asclepius or Sarapis, a continuation of the tradition attested by the gospel (Germer-Durand; Vincent - Abel, 694-695, 888; Leclercq; Wiegand, NTS 12, 397; Duprez, DB Suppl. 8, 615-616; Kroll; Tsafirir). Other scholars cast doubt on this interpretation. Dussaud pointed out that the foot did not necessarily belong to the site where it was found: it was a symbol of the completion of a pilgrimage, which might have been offered at any pagan shrine in the city. The divine foot is the symbol of Sarapis, which would indicate that Pompeia Lucilia's offering was to Sarapis or to a Semitic god identified with Sarapis. A votive foot offered in a shrine can represent the epiphany of any godhead or be a token of the dedicator's visit to a holy place. The foot dedicated by Pompeia Lucilia is seen as a "divine foot" by several scholars (Guarducci; O. Eissfeldt, *Der Gorr Karmel*, 1953; Castiglione), while others prefer the latter interpretation (Jeremias; tentatively Finegan), which seems the most likely. Votive feet with a similar meaning were discovered at Caesarea (SEG 46, 1815; CIIP II nos. 1130-1132; Cotton - Eck) and Battir (Bethar in Judaea: Bagatti, Judaea 28). The monumental foot found on Mount Carmel (SEG 14, 832) is also a votive offering but clearly represents the divine foot of Sarapis rather than the dedicator's visit to the holy place.

Bibl.: Ch. Clermont-Ganneau, *Revue de l'instruction publique en Belgique* 11, 1868, 29 October (non vidi); W. Waddington in the name of Ch. Clermont-Ganneau, CRAI 1868, 332ff. (edd. ppr.). – A. Héron de Villefosse, *Comptes rendus de la société française de numismatique et d'archéologie* 4, 1873, 1f. (non vidi); id., *Notice des monuments provenant de la Palestine et conservés au Musée du Louvre (Salle Judaïque)*, 1876, 17f. no. 9; Ch. Mauss, *La piscine de Bethesda à Jérusalem*, 1888, 3 fig. 2 (dr.); J. Germer-Durand, RB 1, 1892, 587 no. 53; L. Cré, RB 2, 1893, 262 (dr.); BE 1893, p. 289; Dussaud, *Louvre* 27-30 no. 9 (ph.); Thomsen I no. 220; Vincent - Abel, *Jérusalem nouvelle* 4, 669-742 at 694; Abel, DACL 2360; H. Leclercq, DACL 14,1, 1939, 819f. fig. 10197 (dr.); Thomsen II no. 220; J. Jeremias, *Die Wiederentdeckung von Bethesda*, 1949, 18; M. Guarducci, RPAA 19, 1942, 336f.; BE 1955, 244; D. Wiegand, NTS 12, 1966, 392-404; Finegan, *Archaeology* 77; L. Castiglione, ZÄS 97, 1971, 41f.; A. Duprez, *Dictionnaire de la Bible Suppl.* 8, 1972, 606-21; G. Kroll, *Auf den Spuren Jesu*, 1988, 253 no. 4; Bieberstein - Bloedhorn 3, 165ff.; Y. Tsafirir, in: Tsafirir - Safrai, *History*, 158 (Hebr.). – Cf. N. van der Vliet, *Saint Marie où elle est née et la piscine Probatica*, 1938; A. Duprez, *Bible et Terre Sainte* 86, 1966, 5-15 fig. 17 (ph.); K. Dunbabin, JRA 3, 1990, 85-109; H. Geva, NEAEHL 2, 1993, 746, 781; H. Cotton - W. Eck, in: J. Patrich ed., *Caesarea Excavations. Final Report* (in preparation).

Photo: Courtesy of Museum of Louvre, Paris; Vincent - Abel, *Jérusalem nouvelle* 4, 695 fig. 281 (dr.).

LDS

710. Greek dedication on base of marble statue, 3 c.

Inscription of two lines engraved on the base of a statue of gray marble, of which only the lower part is preserved. Lunate *sigma* and w-shaped *omega*.

Meas.: h 120, w (at the bottom) 66; base h 10 cm; letters 2-5 cm.

Findspot: Found south of the southern wall of the Temple Mount enclosure.

Pres. loc.: Israel Academy of Sciences and Humanities, IAA inv. no. 1994-1683.

ΟΥΑΛΕΡΙΑΑΙΜΙΛΙΑΝΗ
ΕΞΥΠΟΣΧΕΣΕΩΣΑΝΕΘΗΚΕ

App. crit.: 1.2 ὑπορκέσεως Peleg,
based on Mazar's translation;
ὑποσχέσεως Pleket in SEG.



fig. 710.1

Οὐαλερία Αἰμιλιανή | ἐξ
ὑποσχέσεως ἀνέθηκε

*Valeria Aemiliana dedicated (the statue)
following a vow.*

Comm.: Peleg identified the statue as one of the mass-produced female statues from Asia Minor, from the later period of production, in the 3 c. As a votive statue, it was set up in the sacred space of a temple. Valeria Aemiliana is otherwise unknown.

Bibl.: Bieberstein - Bloedhorn 2, 398 no. 9 (ed. pr.). – B. Mazar, *The Mountain of the Lord*, 1975, 237f. (ph.); O. Peleg, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem* 7, 2001, 130 (Hebr.); SEG 51, 2024.

Photo: IAA.



fig. 710.2

LDS

711. Hymn to the Moon(?), 1-2 c. CE

“[L’inscription] est gravée sur une pierre assez tendre, et tout n’est pas lisible, mais ce qui reste suffit pour en donner une idée assez nette” (Germer-Durand 259). In his diplomatic transcription one sees square *sigma* and w-shaped *omega*.
Meas.: h 16, w 27 cm; letters 0.8 cm (Germer-Durand 259).

Findspot: Copied in Jerusalem.

ΜΕΓΑΣ [--]
ΕΥΠΛΟΚΑ[--]
ΓΑΙΑΝΟΔΗΝ[--]
ΑΙΣΥΜΝΗΤΙΜΑΚΑΙΡ[--]ΚΕΡΕΙΑΚΛΥΤΕ
ΛΑΜ[.]ΑΙΔΗΛΑΜ[.]ΑΙ[--]ΦΩΤΟΗΣΟΝΕΥΑΚ[--]

ΗΔΥΣΟΝΩΝΑΜΑΞΑΣΠΑΝΤΟΣΟΙΚΟΥΤΟΠΕΡΑ[.]
 ΙΚΕΟΔΗΤΑΥΡΩΠΙΦΑΕΣΦΟΡΕΚΥΑΝΟΠΕΠΛΕ
 ΕΥΧΗΣΕΙΝΕΚΑΤΗΣΤΟΝΔΕΣΑΟΥΑΤΟΠΟΝ

App. crit.: Restored by J. Germer-Durand.

Μέγας [--] | εὐπλόκα [--] | γαῖαν ὅλην [--] | αἰσυνήτι μακαίρ[ε, ἄγε (?)] κερεία,
 κλυτέ. | Λάμ[ψ]αι δὴ λάμψαι [ΐκι], φωτοῖσον, εὐάκ[τι], | ἡδύσον, ὦν ἀμάξας, παντὸς
 οἴκου τὸ πέρα[ς]. | Ἴκεο δὴ, ταυρῶπι, φαεσφόρε, κυανόπεπλε, | εὐχῆς εἵνεκα τῆς,
 τόνδε σοῦσα τόπον

l.7f.: *Come, bull-faced, light-bearing, dark-veiled, on account of this prayer, preserv-
 ing this place.*

Comm.: The inscription is said by Germer-Durand to have belonged to the collec-
 tion of the Russian archimandrite Antonin. Thomsen assumed a forgery. Vincent
 professed to have seen the inscription in the archimandrite's collection but to have
 been unable to retrace it on behalf of Seyrig, who argued for authenticity against
 Thomsen. Feissel (written communication to H. Cotton, September 2003, cf. BE
 2003) supported authenticity. Germer-Durand interpreted the text as a hymn to
 the sun. Seyrig concluded that the combination of adjectives ταυρῶπις (bull-faced,
 i.e. horned, the horns being the tips of a superimposed crescent moon; cf. l.4),
 φαεσφόρος (light-bearing), and κυανόπεπλος (dark-veiled) in l.7 referred rather to
 the moon; she is summoned here as a poliad – city protecting – goddess. As the
 text stands, it defies in parts both translation and scansion (only the last distich is
 metrically correct, as Seyrig noted). Some of the responsibility for these faults may,
 as Seyrig pointed out, rest with the transcription (note inconsistency between the
 diplomatic transcription and text in the second to last word – a typographical er-
 ror?). The date is approximate, based on letter forms.

Bibl.: J. Germer-Durand, RB 3, 1894, 259 no. 3 (ed. pr.). – Thomsen I no. 1*; H. Seyrig, Syria 12,
 1931, 319f. no. 2; L. Vincent, RB 44, 1935, 312 n. 2; SEG 8, 225; Thomsen II no. 1*; BE 2003, 556.

EL

B. Emperors and senators

712. Latin imperial building inscription, 71/72 AD

Limestone slab, of which only the left part is preserved. The slab was reworked for reuse, and the upper edge was damaged. The inscription was set in a *tabula ansata*, part of which is visible in the lower left-hand corner. l.4: O with a cross inside; there was probably a fifth line, of which only a *hedera* is preserved; the short text of this line stood in the middle of the inscription, perhaps in smaller letters.

Meas.: h 57, w 59, d 38 cm; letters ll.1 and 4: 5.5 cm; ll.2-3: 5 cm.

Findspot: Found at Deir el-Azhar near Abu Gosh at the Roman road from Jerusalem to Lydda.

Pres. loc.: In the Church Santa Maria "Foederis Arca" in Abu Gosh. Autopsy: 21 June 1998; 3 November 2006.

IMP (hedera) CAE[--]

IMP (hedera) T[--]

SEX (hedera) LV[--]

COH[--]

(hedera) [--]

App. crit.: l.2 IMP *all previous eds.*; l.3 SEX *almost all previous eds.*

Imp(erator) Cae[s(ar)
Vespasianus Augustus] |
Imp(erator) T(itus)
[Caesar Vesp(asiani)
Aug(usti) fil(ius)] | Sex(to)
Lu[cilio Basso leg(ato)
Aug(usti) pr(o) pr(aetore)] |
coh(orti) [--] fecerunt?



fig. 712

Imperator Caesar Vespasianus Augustus (and) Imperator Titus Caesar, son of Vespasianus Augustus, (have erected this building) under Sextus Lucilius Bassus, governor with praetorian rank, for the cohorts...

Comm.: The inscription probably attests the building of a camp for a cohorts either of the legio X Fretensis or, more likely, for an auxiliary cohorts, which was stationed at Abu Gosh (cf. no. 735), under the care of Sextus Lucilius Bassus, the second senatorial governor of Judaea, from the summer of 71 to 73, who bore the title of *legatus Augusti pro praetore* (until summer 71 AD he was prefect of the Misene fleet). As

often elsewhere, Vespasian and Titus are represented here as directly responsible for the building of the camp.

Bibl.: L. Vincent, RB 16, 1907, 414ff. (ed. pr.). – Clermont-Ganneau, ARP I 246ff. (dr.); Fischer - Isaac - Roll, Roads II 119f. 429 pl. 94f.; W. Eck, SCI 18, 1999, 109ff.; AE 1999, 1689; W. Eck, ZDPV 117, 2001, 54f.; W. Eck, in: L. Schiffman ed., *Semitic Papyrology in Context*, 2003, 131f.; id., *Rom und Judaea* 78f. – For Lucilius Bassus, cf. PIR² L 379.

Photo: WE.

WE

713. Fragmentary Latin inscription with the victory title Dacicus

Fragmentary plaque of bluish-white marble, broken on all sides. The back is charred. The letters are deeply incised; remains of red color preserved in some letters. Incised horizontal guidelines for the letters.

Meas.: h 21, w 15.7, d 3.3 cm; letters 6.5 cm. Space between lines 2.2 cm.

Findspot: Found in 2009 in the Giv'ati Parking Lot excavations, above a floor dated to the Byzantine period, in a fill (courtesy of E. Shukrun).

Pres. loc.: Har Hotzvim, IAA. Autopsy: 17 March 2010.

[--]+VM[--]
[--]DACICI[--]
[--]

[--]+um [--]-- Traiani Aug(usti) Germ(anici)
Dacici [--]--

*... of the emperor Trajan, victor over the Germans,
victor over the Dacians ...*



fig. 713

Comm.: The type of the inscription cannot be determined with certainty. The thinness of the plaque suggests that it belonged to the facing of a base for the honorary statue of a person. The imperial title, Dacicus, may have been mentioned in connection with the honored person's military or administrative office or career. The [--]+um in the first line could be the end of the nomen gentile of the honored in the accusative case. If honored in Jerusalem under Trajan, i.e. before the foundation of Aelia Capitolina, he can only have been the governor of the province. But this is by no means certain, since Trajan's name and victory titles appear in Roman officials' career inscriptions after his death as well. For the accusative (instead of the dative) one could give many other examples from the Greek-speaking East. Alternatively, the victory title could have been part of a pro salute formula, or something similar. In the latter case, it would be difficult to fit in the

three letters preserved in l.1. Dacicus, although a victory title of Trajan, was borne by other emperors as well (Maximinus Thrax, Decius, Aurelianus, Constantinus). Nevertheless, the great majority of all inscriptions displaying it refer to Trajan.

Bibl.: Unpublished.

Photo: W. Ameling.

WE

714. Fragmentary Latin inscription

Fragmentary plaque of white marble, broken on all sides. The letters are deeply incised; remains of red color preserved in the letters.

Meas.: h 6, w 6, d 2.8 cm; letters ca. 5.5 cm.

Findspot: Found in 2009 in the Giv'ati Parking Lot excavations, above a floor dated to the Byzantine period, in a fill, locus 212, basket 553 (courtesy of E. Shukrun).

Pres. loc.: Har Hotzvim, IAA. Autopsy: 17 March 2010.

[--]ER[--]



Comm.: Found not far from no. 713, but probably does not belong to it, because of the difference in thickness.

Bibl.: Unpublished.

Photo: W. Ameling.

fig. 714

WE

715. Latin building inscription of an arch (or a column) erected for Hadrian, 117-138 AD

Large slab of limestone; the front is very smooth, the back is rough, indicating that the stone was inserted into a structure. The stone was cut for reuse at the top as indicated by the damage to the tops of the letters in the first line (see especially the C). The inscription was set in a tabula ansata, visible on the left side of the stone.

Meas.: h 100, w 100, (originally ca. 3-3.5 m, inferred from the reconstruction of the text), d 33 cm; letters l.2-3: 13 cm; l.4: 11.5 cm.

Findspot: "Dans un champ d'oliviers situé en face du convent de Saint-Étienne, près de la porte de Damas, non loin du mur d'enceinte septentrional de Jérusalem".

salem, ont amené la découverte d'une grande mosaïque très bien conservée...; d'une base de colonne de la dimension de celles qui sont déposées dans le couvent; enfin, de deux grandes dalles contenant chacune les fragments d'une magnifique inscription romaine d'un caractère vraiment monumentale" (Clermont-Ganneau 1903, 487).

Pres. loc.: SBF Museum, Jerusalem. Autopsy: first time July 1997, last time 22 January 2009.

IMP·CAE[--]
 PARTHIC[--]
 TRAIANO [--]
 PONT·MA[--]
 [--]

App. crit.: If after PARTHIC there are remains of a vertical hasta as *Clermont Ganneau 1903, 487 n. 1* maintains, it does not belong to a final I of *Parthici*, but to an F of *f(ilio)*, because the distance between the final C of *Parthic* and the assumed I would be too big when compared to the distance between the other letters. There is not enough space for including the tribunicia potestas in l.4.



fig. 715

Imp(eratori) Cae[sari divi Traiani] | Parthic(i) [f(ilio) divi Nervae n(epoti)] | Traiano [Hadriano Aug(usto)] | pont(ifici) ma[x(imo) co(n)s(uli) III p(atri) p(atriciae) | -- d(ecurionum) d(ecreto)?]

For Imperator Caesar Traianus Hadrianus Augustus, son of the deified Traianus victor over the Parthians, grandson of the deified Nerva, high priest, consul for the third time, father of the fatherland, the arch(?) was built by the decision of the city council(?).

Comm.: The form and size of the stone suggest that the inscription may have been part of an arch with the statue of Hadrian on top, which may have been erected by the city council of the newly founded Roman colony. Blomme proposes an interesting reconstruction: the inscription was fixed on a big basis of a column, on which stood a statue of Hadrian (fig. in Küchler). This, too, seems possible. Cf. no. 717.

Bibl.: Ch. Clermont-Ganneau, CRAI 1903, 487ff. no. 10 (ed. pr.). – R. Savignac, RB 13, 1903, 93ff.; Clermont-Ganneau, RAO 6, 188ff. no. 10; Vincent - Abel, Jérusalem nouvelle 1-2, 36; Thomsen I no. 3a; Thomsen II no. 3; Bieberstein - Bloedhorn 2, 144ff.; C. Arnould, Les arcs romains de Jérusalem, 1997, 247ff.; B. Isaac, in: Tsafrir - Safrai, History 170f. (Hebr.); Y. Blomme, Aelia Capitolina. Jérusalem à l'époque romaine (without date, but before 2007; cited by

Küchler); W. Eck, in: Festschrift G. Stemberger 157f.; id., Rom und Judaea 69f.; Küchler, Jerusalem 362ff., 974.

Photo: G. Nalbandian.

WE

716. Latin building inscription with the name of Hadrian, 117-138 AD

Block of limestone, original edge at the top and at the left side is preserved.

Meas.: h 38, w 49 cm; letters l.1: 16 cm; l.2: 11 cm.

Findspot: Found during excavations undertaken “in the vast tract of ground belonging to the Russian Government and situated east of the Church of the Holy Sepulchre” (Clermont-Ganneau, PEQ).

Pres. loc.: Set into a wall in the Museum of the Russian Orthodox Palestine Society, Jerusalem.

Autopsy: 10 June 2006.

IMP[--]

PART[--]

[--]

App. crit.: l.1 IMP C *Germer-Durand*.

Imp(eratori) [Caes(ari) divi Traiani] |
Part(hici f(ilio) divi Nervae | n(epoti)
Traiano Hadriano | Aug(usto) --|--]



fig. 716

For Imperator Caesar, son of the deified Traianus, victor over the Parthians, grandson of the deified Nerva, Traianus Hadrianus Augustus ...

Comm.: The preserved part of the inscription is written on a block of stone that was inserted into a structure made up of such blocks: either an arch or a gate erected in honour of Hadrian. According to Vincent - Abel it was an arch built in the forum of the colony.

The restoration of Trajan's name is impossible: it would yield lines extremely uneven in length. The dedicator could have been the newly founded Roman Colonia Aelia Capitolina.

Bibl.: Ch. Clermont-Ganneau, PEQ 16, 1884, 194 (ed. pr.). – Eph. epigr. 5, 1329; H. Guthe, ZDPV 8, 1885, 256; J. Germer-Durand, RB 1, 1892, 378f.; Clermont-Ganneau, ARP I 99; CIL 3, 6640 = 12080; Vincent - Abel, Jérusalem nouvelle 1-2, 80f. fig. 49; Thomsen I no. 2; Bieberstein - Bloedhorn 2, 208; W. Eck, in: Festschrift G. Stemberger 158f.; id., Rom und Judaea 70ff.

Photo: WE.

WE

717. Latin dedication to an emperor, probably Hadrian, 117-138 AD

Limestone slab; the front is very smooth, the back is rough, which shows that the stone was inserted into a structure. The top of the stone was cut off for reuse, and consequently the letters in l.1 lost probably a third of their original height. No previous edition has drawn attention to the presence of an uninscribed third line between l.2 with the letters MO and l.4 with OS LIB EIVS; this together with the fact that in the case of all the other lines, line end and word end coincide, make it certain that this is the right-hand slab of a multi-slab inscription (see comment).
 Meas.: h 100, w 74, d 22-29 cm; letters l.2: ca. 14 cm; l.4: 12 cm; l.5-6: 10.5 cm.

Findspot: See no. 715.

Pres. loc.: SBF Museum, Jerusalem. Autopsy: first time July 1997, last time, 22 January 2009.

[--]INER
 [--]MO
 [--] *vacat*
 [--]OS LIB EIVS
 [--]X FR ET II
 [--]XII FVLM
 [--] *vacat*

App. crit.: ...[im]peratori?...
 [? opti]mo... [et coni(ugi ?) at]q(ue)
 lib(eris) eius, [vex(illationes) legionum
 (decimae)] Fr(etensis) et (secundae)
 [Traianae Fortis et] (duodecimae)
 Fulm(inatae) *Clermont-Ganneau*;
 l.1 LIV... V *Savignac*; l.4 OS *Savignac*.

A hypothetical reconstruction
 could be:

[? Imp(eratori) Caes(ari) divi
 Traiani Parth(ici) f(ilio) div]i
 Ner[v(ae) n(epoti) | ? Traiano
 Hadriano Aug(usto) ponti-
 fici maxi]mo | [? trib(unicia)
 pot(estate) XIX/XX imp(eratori) II co(n)s(uli) III p(atri) p(atriae) | --]os lib(ertus)
 eius | [? per vexill(ationes) leg(ionum) -- et] X Fr(etensis) et II | [Trai(anae?) et --
 et -- et] XII Fulm(inatae) | [--]

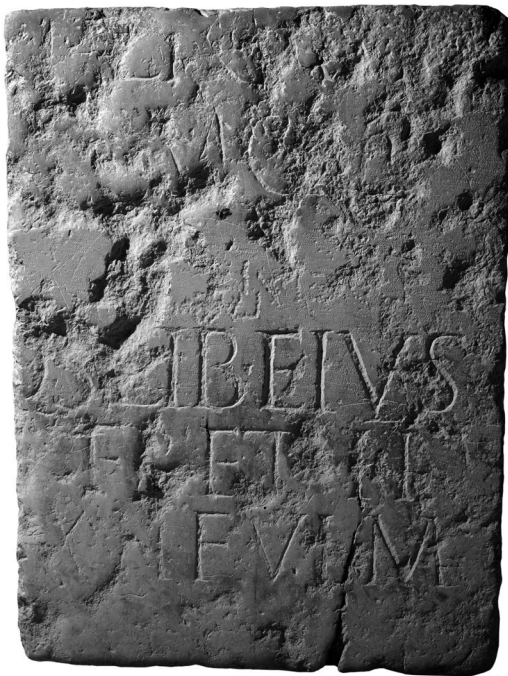


fig. 717

For Imperator Caesar Traianus Hadrianus Augustus, son of the deified Traianus Parthicus, grandson of the deified Nerva [-- name --]us, his freedman (had erected/ built this) with the help of the vexillations of the legions ... and X Fretensis and II (Traiana?) and ... and ... and XII Fulminata.

Comm.: The fragment belongs to the right-hand side of a monumental building inscription. It was commissioned by a freedman, in honor of an emperor, and built by detachments of at least five legions. The remains of the name and titulature of the emperor in ll.1 and 2, together with the allusion to the legio X Fretensis and XII Fulminata, point to Hadrian, for it is very likely that the legio XII Fulminata participated in suppressing the Bar Kochba revolt, as did the legio X Fretensis. It is hard to explain why an imperial freedman was involved in the erection of the building or monument. For a more detailed explanation of the reconstruction of this lacunose text, see Eck.

Bibl.: Ch. Clermont-Ganneau, CRAI 1903, 487ff. no. 11 (ed. pr.). – AE 1904, 91; R. Savignac, RB 13, 1904, 93ff.; Clermont-Ganneau, RAO 6, 188ff. no. 11; Vincent - Abel, Jérusalem nouvelle 1-2, 36; Thomsen I no. 3b; Thomsen II no. 3; Bieberstein - Bloedhorn 2, 144ff.; B. Isaac, in: Tsafir - Safrai, History 170f. (Hebr.); Küchler, Jerusalem 362; W. Eck, ZPE 169, 2009, 224ff no. 8.

Photo: G. Nalbandian.

WE

718. Statue base with a Latin inscription for the emperor Antoninus Pius, 138 AD

A rectangular block of stone, probably limestone. No details are visible since the stone is inserted in a wall. l.1: O at the end is much smaller than the other letters; DD in l.4 are larger than the other letters and precisely centered on the stone.

Meas.: h ca. 60, w ca. 80-90 cm (rough estimate, inferred from that of blocks comparable in size near the bottom of the wall).

Findspot: The stone block is inserted, upside down, high in the southern wall of the Ummayyad palace on the Haram (Temple Mount).

Pres. loc.: See findspot. Autopsy: 6 June 2006.

TITO AEL HADRIANO
ANTONINO AVG PIO
P P PONTIF AVGVRI
EX D D P P

App. crit.: Above the preserved text a line with [*Imp(eratori) Caes(ari)*], is unnecessarily and gratuitously restored in *CIL* and often repeated in various editions, sometimes even without square brackets; l.3 augur(i) *CIL*; l.4 d(ecreto) d(ecurionum) *CIL*.

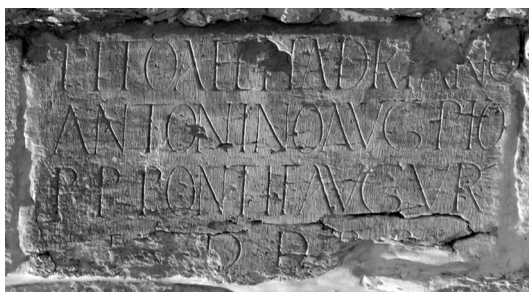


fig. 718.1

Tito Ael(io) Hadriano | Antonino Aug(usto) Pio | p(atr) p(atr)iae pontif(ici) au-
guri | ex d(ecreto) d(ecurionum) p(ecunia) p(ublica)

For Titus Aelius Hadrianus Antoninus Pius Augustus, father of his country, pontifex, augur (a statue was erected) by the decision of the city councillors at public expense.

Comm.: The city council erected a statue for Antoninus Pius shortly after the beginning of his reign in June 138 AD. Between his adoption by Hadrian in February 138 and the beginning of his reign in June of the same year, Antoninus was a member of the two priestly colleges of the pontifices and augures (he belonged to at least one of the two already before). However, these priestly



fig. 718.2

offices ceased to be attested in Antoninus Pius' inscriptions after Hadrian's death, when, as the reigning emperor, he became pontifex maximus, high priest of the Roman state. It is therefore peculiar that the city councillors were not aware of this custom when erecting a statue for Antoninus Pius shortly after the beginning of his reign in June 138 AD.

The statue may have been an equestrian one, given the base's width: more than 80 cm. The pilgrim of Bordeaux (*Itinerarium Burdigalense* 591,4) mentions two statues of Hadrian on the Temple Mount. The assumption that he saw this statue of Antoninus Pius and misinterpreted the name as that of Hadrian, rather than that of his adopted son (as Germer-Durand, Vincent - Abel and Murphy-O'Connor believed), has nothing to support it since the findspot of the base high in the southern wall of the Ummayyad palace on the Haram need not imply that the statue itself was originally erected on the Temple Mount. For more details see Eck 213ff.

Bibl.: E. Smith, *Bibliotheca Sacra* 1, 1843, 562 (ed. pr.). – Krafft, *Topographie*, 73; F. Tuch, *ZDMG* 4, 1850, 253, 395; J. Barclay, *City of the Great King*, 1857, 491f.; Waddington no. 1895; J. Germer-Durand, *RB* 1, 1892, 380; *CIL* 3, 116 = 6639; Thomsen I no. 4; Vincent - Abel, *Jérusalem nouvelle* 4, 887; Bieberstein - Bloedhorn 3, 148f.; J. Murphy-O'Connor, *RB* 101, 1994, 410f.; Küchler, *Jerusalem* 309 fig. 145; W. Eck, *ZPE* 169, 2009, 213ff. no. 1.

Photo: WE.

**719. Latin building inscription of an arch for Septimius Severus
and his family, probably between 202 and 205 AD**

Large limestone slab which seems to have originally been attached to similar slabs on the left side, since none of the letters on the left edge is damaged, which would be very unlikely had a larger slab been broken or sawn through later. Thus the left edge of this slab is original. The stone was obviously reused later as part of a staircase, as the letters on the left side are worn, whereas those on the right side are more or less intact. This indicates that the stone was at the time exposed on the left-hand side, but protected by the next step on its right side. l.4: MM in ligature.

Meas.: h 109, w 99, d on the left upper corner 25, the right upper corner 12, the left lower corner 35, the right lower corner ca. 28 cm. Letters between 12.5 cm in l.1, and 10 cm in l.6. Below l.6 there is an empty space, 19 cm high, for a 7th line; but the text of this line is not preserved, since – being short and centered – it did not reach beyond the break.

Findspot: Found in 1969, during the excavations on the southern side of the Temple Wall in Jerusalem.

Pres. loc.: Knesset Archaeological Garden, Jerusalem, IAA inv. no. 1994-3644. Autopsy: 3 June 2008.

[--]ADIAB (hedera) PARTH
[--]CAES M (hedera) AVR (hedera)
[--]ET IVLIAE (hedera) AVG (hedera)
[--]IA KAP COMMO
[--]RIQ (hedera) SVMPTV
[--]PR (hedera) CVRANTE
[--] *vacat*



fig. 719

App. crit.: [Imp(eratori) Caes(ari)
L(ucio) Septimio Severo Aug(usto)
Arab(ico)] ADIAB(enico)
PARTH(ico) | [Max(imo) Pio P(atri)
P(atriae) Juliae Domnae Aug(ustae)
Imp(eratori)] CAES(ari) M(arco)
AVR(elio) | [Antonino Aug(usto)
Parth(ico) Max(imo) Pio Fulv(iae)
Pla]VTILLAE AVG(ustae) | [P(ublio)
Sept(imio) Severo Getae nob(ilissimo)
Caes(ari) Col(onia) Ael]IA
KAP(itolina) COMMO[[diana --] | [suo] SVMPTV | [-- decem] PR(imo) CVRANTE *edd. prr.*
Restorations by Lifshitz are erroneous; the reconstruction follows Cotton - Eck.

[Imp(eratori) Caes(ari) L(ucio) Septimio Severo Pio Pertinaci Aug(usto) Arab(ico)]
 Adiab(enico) Parth(ico) | [max(imo), pont(ifici) max(imo), trib(unicia) pot(estate)
 --, imp(eratori) XI(?), co(n)s(uli) III, p(atri) p(atriae) et Imp(eratori)] Caes(ari)
 M(arco) Aur(elio) | [Antonino Aug(usto) et P(ublio) Septimio Getae nobilissimo
 Caes(ari)] et Iuliae Aug(ustae) | [matri Aug(usti) et Caes(aris) et (?)Fulviae Plautil-
 lae Aug(ustae) col(onia) Ael]ia Kap(itolina) Commo|[diana -- prop]rio sumptu |
 [fecit, dedicante(?) -- leg(ato) Augg(ustorum) pro] pr(aetore) curante | [--]

To Imperator Caesar Lucius Septimus Severus Pius Pertinax Augustus victor over the Arabs and the Adiabeniensians, greatest victor over the Parthians, high priest, invested with tribunician power for the ... time, acclaimed as victor for the eleventh(?) time, consul for the third time, father of his country, and to Imperator Caesar Marcus Aurelius Antoninus Augustus and to Publius Septimius Geta, the noblest Caesar, and to Iulia Augusta, mother of an Augustus and a Caesar and to Fulvia Plautilla Augusta(?), the Colonia Aelia Kapitolina Commodiana built the arch with its own money; ... the governor of the Augusti with the rank of a praepositor dedicated (the arch), ... was in charge of the erection.

Comm.: The size and form of the inscription suggest that it belonged to an arch erected for Septimius Severus and his family. If Plautilla Augusta, the wife of Caracalla, was included in the inscription, then the arch was erected between 202 AD, when Caracalla married Plautilla, and 205 AD, when Plautilla was murdered. An unknown governor dedicated the arch; at the end, a magistrate of the colony was probably mentioned who had been responsible for the erection of the arch.

Since the slab is very heavy, it is unlikely to have been transported over a long distance for reuse, and consequently the arch would have stood in the vicinity of the Temple Mount.

Bibl.: M. Avi-Yonah, EI 9, 1969, 175f. (Hebr.), 139* (E.S.) pl. 47,6; id., in: B. Mazar ed., The Excavations in the Old City of Jerusalem. Preliminary Report of the First Season 1968, 1969, 22ff. pl. XII,6 (edd. ppr.). – B. Lifshitz, in: ANRW II 8, 1978, 485f.; AE 1984, 914; Bieberstein - Bloedhorn 2, 398; H. Cotton - W. Eck, in: E. Dąbrowa ed., Donum Amicitiae, 1997, 11ff.; AE 1997, 1562; W. Eck, in: Y. Eliav - E. Friedland - S. Herbert eds., The Sculptural Environment of the Roman Near East, 2008, 279ff.

Photo: IAA.

WE

720. Latin building inscription which belongs to an arch, after the foundation of the Colonia Aelia Capitolina

Fragment of a limestone slab, broken on all sides except for a small part at the base, where the original edge is preserved. The surface is partly chipped off, especially

on the right-hand side. The text comes to an end with a simple line drawn along the slab ca. 25 cm above its lower edge. Below the last line, under the letters MO, there are marks which cannot be positively identified as letters. The letters in l.1 may have been erased; they were definitely erased in l.2.

Meas.: h ca. 92, w ca. 115, d ca. 27 cm; inscribed area: h 69, w 97 cm; letters 11.5 cm; the inscription ends 24 cm above the bottom rim.

Findspot: The findspot is not certain. The fragment was “found” by Khader Salameh, the director of the Islamic Museum, on the Haram ash-Sharif (Temple Mount), leaning against the “outer wall of the museum in the courtyard among columns and capitals lining the north wall of the museum building”; it had not been there before 1970/71 when the museum was set up (kind communication by Robert Schick, 5 Feb. 2010), but is likely to have been found not far from the area under the Waqf’s jurisdiction, and not far from its original location.

Pres. loc.: Islamic Museum in the Haram, Jerusalem. Autopsy: April 2000.

[[[--]OS·E/S[--]]
 [[[--]VN IAVI A[--]] or
 [[[--]V L FLAVI A[--]]
 [--]M·ARCVM·DE·P[
 [--]IO·ATHENAG[
 [--] MAXIMO·[



App. crit.: [-- ob Iudaeos
 devict]os e[t Hierosolymam
 deletam? --] | [-- iuss]u L(uci)
 Flavi A[(uli?) f(ili) Vel(ina)
 Silvae Noni Bassi --] | [--]m?
 arcum de f[oro? --] | [curan-
 te --]io (?) Athenag[ora--] |
 [--Laberio] Maximo
 [proc(uratore)? --] Grüll 2006;
 for a critical discussion see
 Cotton - Eck.

fig. 720

[[[--]OS E/S[--]VN IAVI A[--]] | [--]m arcum de p[ecunia --|-- curante --]io
 Athenag[ora--] Maximo [--]

(For the emperor ... someone built) an arch with (public?) money ... responsible was?
 ...ius Athenagoras, under? the ... Maximus.

Comm.: The arch was probably erected by the colony of Aelia Capitolina to honor a reigning emperor, and therefore cannot be dated before Hadrian. l.1 of the fragment (which was not the first line of the inscription) may have been

erased. It may have contained part of an emperor's titles. l.2 shows clear signs of a deliberate, but not thorough, erasure, which makes it impossible to restore the name of the "erased"; nor can the function the latter performed in connection with the erection of the arch be recovered. As for the two people mentioned in the last two lines, [...] *Ius Athenagoras* and [...] *Maximus*: the first is likely to have been a citizen, perhaps a magistrate, of the colony of Aelia Capitolina which, although not mentioned in the preserved part, is likely to have initiated the erection of the arch. The presence of Aelia Capitolina is the only plausible and natural context for the dedication in Latin of a monumental arch to a Roman emperor with the statue, which, as we know from inscriptions and coins, never failed to accompany such a monument. That Maximus was a Roman official of the province Syria Palaestina must remain a hypothesis. Since the fragment was probably found on the Temple Mount, the arch could not have stood far away. For criticism of Grüll's fantastic and impossible reconstruction see Cotton - Eck.

Bibl.: T. Grüll, *American Schools of Oriental Research Newsletter* 55,3, 2005, 16f. (= *Albright News* 10, 2005, 13); id., in: Z. Visy ed., *Limes XIX*, 2005, 901ff. (edd. prr.). – W. Eck, in: *Festschrift G. Stemberger* 159ff.; *AE* 2005, 1588; T. Grüll, *IEJ* 56, 2006, 183ff.; id., *Picus* 26, 2006, 45ff.; H. Cotton - W. Eck, in: J. Geiger - H. Cotton - G. Stiebel (eds.), *Israel's Land*, 2009, 97*ff.; W. Eck, *Picus* 30, 2010, 41ff.

Photo: T. Grüll.

WE/HMC

721. Base with two Latin inscriptions, Severan period

Limestone column, reused as a lantern. *Columna cum foramine quadrato in parte summa* (CIL). The base was inscribed twice. The first inscription (a) was wholly erased except for some letters on the right-hand side, visible above the letters AN of ANTONINIANAE. The surface of the column lost its original smoothness completely, as a result of the erasure of the first inscription intended to make room for the engraving of the second inscription (b); only to the right and the left of the new inscription a small part of the original surface is preserved.

Meas.: h 110 (CIL), today 92 cm are visible, the rest is buried in the ground; ø 52 cm; inscription area (b): h of all 7 lines 66, w 43 cm; letters 7-7.5 cm.

Findspot: Found in December 1885 "auf dem Bauplatz der Griechen 70 M. nördlich vom sogenannten Davidsturm und 60 M. östlich von der heutigen westlichen Stadtmauer" (CIL), three meters below the surface.

Pres. loc.: On a small plaza in the Efthimius-Bazar near Jaffa gate. Autopsied several times since 1997, last time 6 October 2009.

(a) [[--]] $\overline{\text{II}}$
 [--]

(b) M·IVNIO
 MAXIMO
 LEG·AVGG
 LEG·X·FR ANTONINIANAE
 C·DOM·SERG·
 IVL·HONORATVS
 STR·EIVS

On the back there are several Greek letters

Z

H

Y

App. crit.: (a) Traces of two vertical hastae are visible with an overbar on top of a number.

(b) l.4 *Antoniniana* in smaller letters was added later, outside the original margin of the inscription; Antoni(ni)anae *CIL*.

(a) [--]-- co(n)s(uli)? II | [--]

(b) M(arco) Iunio | Maximo | leg(ato)
 Augg(ustorum) | leg(ionis) X Fr(etensis)
 Antoniniana | G(aius) Dom(itius)
 Serg(ia tribu) Iul(ius) Honoratus |
 str(ator) eius

(a) *For ... consul(?) for the second time ...*

(b) *For Marcus Iunius
 Maximus, legate of
 two emperors of the
 tenth legion Fretensis
 Antoniniana, Gaius
 Domitius, member of
 the tribe Sergia, Iulius
 Honoratus, his strator,
 (erected the statue in
 his honor).*

Comm.: The abbreviations
 in l.5ff. of inscription (b)
 used to be expanded so as
 to yield the name of two
 stratores (grooms): M(arco)

Iunio | Maximo | leg(ato) Augg(ustorum) | leg(ionis) X Fr(etensis) Antoniniana |
 G(aius) Dom(itius) Serg(ianus) | Iul(ius) Honoratus | str(atores) eius. This entails



fig. 721.1 (b)



fig. 721.2 (b)

the abbreviation of the cognomen of the first and the omission of the praenomen of the second – which is most unlikely. It is much better to have them expanded so as to restore the name of a single strator bearing the name G(aius) Dom(itius) Serg(ia tribu) Iul(ius) Honoratus. As a commander of a legion Marcus Iunius Maximus had one strator, i.e. groom, who was responsible for the horses of the legate (Eck 2009). CIL and Vincent - Abel, who also restore one strator, understand *Serg(ius)* as another nomen gentile. See now with the details Eck 2009.

Marcus Iunius Maximus was the senatorial commander of the tenth legion *Fretensis* in Jerusalem, otherwise not attested; compare PIR² I 775 and Dąbrowa (CIL 3, 13597 does not mention Iunius Maximus, the fragment is part of a milestone). He served in Jerusalem between 198 and 209 AD, as implied by the *Augg(ustorum)* in the title of the legate: *Augg.* refers to the two Augusti, Septimius Severus and Caracalla. The title “Antoniniana”, was added to the legion later, and is therefore irrelevant for his time. He was honored with a statue, as we can infer from the quadrangular hole at the top, used for fixing an iron bar which held the plinth on which the statue stood. The meaning of the Greek letters on the back of the column is unclear.

The first inscription (a), now almost totally erased, shows that the base had been used before to honor someone, but gives no further details. Still, the use of Latin makes a connection with the *legio X Fretensis*, or at least with someone in a Roman milieu, very likely. Since the base was probably reused not long after the very thorough erasure, it seems possible to connect the base with Fulvius Plautianus, praetorian prefect of Septimius Severus, to whom statues were erected everywhere in the Roman world, to be removed (or their text erased) after his murder and *damnatio memoriae* in 205 AD. The preserved number II refers perhaps to his second consulate: he became *cos. II* in 203 AD (see Eck 2010). If this is correct, Iunius Maximus would have commanded the legion between 205 and 209.

Bibl.: S. Merrill, PEQ 18, 1886, 72f. (ed. pr.). – K. Zangemeister, ZDPV 10, 1887, 49ff.; AE 1888, 50; K. Zangemeister, ZDPV 11, 1888, 138; CIL 3, 6641=12080a; Thomsen I no. 5; Vincent - Abel, Jérusalem nouvelle 4, 891f.; Y. Meshorer, The Coinage of Aelia Capitolina, 1989, 63; E. Dąbrowa, Legio X Fretensis, 1993, 45f. no. 18; Bieberstein - Bloedhorn 2, 95f.; H. Geva, BAR 23, 1997, 34f., 72f.; W. Eck, ZPE 169, 2009, 215f. no. 2; id., ZPE 173, 2010, 219ff.



fig. 721.3 (a)

Photo: A. and N. Graicer; WE.

C. Building inscriptions

722. Latin building inscription of the legio X Fretensis

Tabula ansata of yellow limestone with a double frame; l.1: T and I in ligature; l.2: X with an overbar, between LEG and X, and again between X and FRE, a hedera distinguens.

Meas.: h 37, w 74 cm; inscribed area: h 24.5, w 47 cm; letters 6 cm.

Findspot: Unknown, but probably not far from its present location, like many other pieces from the Roman period found in Abu Gosh. It was *not* found in Jerusalem (as in Lifshitz 459).

Pres. loc.: Inserted in the outer northern wall of the Crusader Church of Abu Gosh, on the left-hand side of the entrance to the crypt. Autopsy: 21 June 1998; 3 November 2006.

VEXILLATIO

LEG (hedera) X̄ (hedera) FRE

Vexillatio | leg(ionis) X
Fre(tensis)

*A vexillation of the tenth legion
Fretensis (has built this).*

Comm.: The type of building to which the inscription belonged is unknown, but it probably had a military function. Since the slab was inserted into a wall near a spring known to have existed in Roman times, it is possible that it belonged to the enclosure of the spring on which, later, the Crusader church was built. It cannot be proved that this wall belonged to a Roman piscina (Keel - Küchler).



fig. 722

Bibl.: J. Germer-Durand, EO 5, 1901/02, 73f. (dr.) (ed. pr.). – Ch. Clermont-Ganneau, RAO 5, 1902, 51f.; L. Vincent, RB 11, 1902, 428ff. (ph., dr.); AE 1902, 230; F.-M. Abel, RB 34, 1925, 580f.; R. de Vaux - A. Steve, Fouilles à Qaryet el-'Enab/Abu Gosh, Palestine, 1950, 13, 38f., 46, 54 fig. 14 (dr.) pl. XI,1-2 (ph.); B. Lifshitz, in: J. Bibaum ed., Hommage à Marcel Renard 2, 1969, 459; O. Keel - M. Küchler, Orte und Landschaften der Bibel 2, 1982, 799ff. fig. 512 (dr.); B. Isaac, in: P. Freeman - D. Kennedy eds., The Defence of the Roman and Byzantine East, 1986, 389f.; id., in: Studien zu den Militärgrenzen Roms III, 1986, 636 no. 3; id., The Limits of Empire, 1990, 428; Fischer - Isaac - Roll, Roads II 119, 427 (ph., dr.); W. Eck, in: M. Labahn - J. Zangenberg eds., Zwischen den Reichen, 2002, 44.

Photo: WE.

WE

723. Latin building inscription of the legio X Fretensis

Tabula ansata of yellow limestone with a double frame; the right ansa is almost completely lost. The back is only roughly worked. l.2: X with overbar.

Meas.: h 35, w 54 (originally ca. 58), d ca. 24 cm; inscribed area: h 21.5, w 31 cm; letters 5.5 cm.

Findspot: “En creusant les abords de la nouvelle église de l’Arche d’alliance au sommet de la colline d’el-Azhar” workers found “quelques blocs d’appareil gisant sans ordre sous le sol” (Abel 580).

Pres. loc.: In the Church Santa Maria “Foederis Arca” in Abu Gosh. Autopsy: 21 June 1998; 3 November 2006.

VEXILLATIO

LEG · X · FRE

[--]T

App. crit.: l.3 missing in all editions.

Seen by *D. Kofmann*.

Vexillatio | leg(ionis) X

Fre(tensis) | [feci]t

*A vexillation of the tenth legion
Fretensis has built (this).*



fig. 723

Comm.: The type of building to which the inscription belonged is unknown, but it probably had a military purpose; cf. no. 722.

Bibl.: F.-M. Abel, RB 34, 1925, 580f. no. 7 fig. 3 (ph.) (ed. pr.). – AE 1926, 136; B. Lifshitz, in: J. Babiak ed., *Hommage à Marcel Renard* 2, 1969, 459; B. Isaac, in: P. Freeman - D. Kennedy eds., *The Defence of the Roman and Byzantine East*, 1986, 389f.; id., in: *Studien zu den Militärgrenzen Roms III*, 1986, 636 no. 3; id., *The Limits of Empire*, 1990, 428; Fischer - Isaac - Roll, *Roads II* 119, 427 (ph., dr.).

Photo: WE.

WE

724. Latin building inscription of the legio X Fretensis

Limestone block with a tabula ansata; below the frame, on the left-hand and right-hand side, a dolphin swimming towards the head of a man in the center. Numerals of legion and cohort are marked by overbars.

Meas.: h 49, w 62, d 21 cm. Inscribed field: h 28.3, w 44 cm; letters l.1: 10.5 cm; l.2: 10.7 cm.

Findspot: The stone is a gift of Dr. R. Hecht (Haifa) to the Israel Museum. Meshorer, *Israel Museum Catalogue* 3, 44 suggests: “The stone, according to the traces of

soil still attached to it, must have come from the vicinity of Jerusalem". But without further evidence, Jerusalem or its vicinity remains merely a possibility.
Pres. loc.: Israel Museum, Jerusalem, inv. no. 81.36.133. Autopsy: 3 November 2005.

LEG·X·FRE
COH II·X

Leg(ionis) X Fre(tensis) | coh(ors) IIX

*The eighth cohorts of the legio X
Fretensis (built this).*

Comm.: It cannot be known for sure to what type of building the inscription belonged. It need not have belonged to a separate camp of the eighth cohort of the tenth legion (so Meshorer in: Israel Museum Catalogue 3, 44), but may have been affixed to an installation built by the cohort inside the legion's camp. For a more precise interpretation one would need to know the findspot, which is not recorded.



fig. 724

Bibl.: Israel Museum Journal 1, 1982, 93 (only ph. and transcription); Y. Meshorer, Israel Museum Journal 3, 1984, 43f. (edd. prr.). – AE 1984, 915; AE 1985, 832; Y. Meshorer, *The Coinage of Aelia Capitolina*, 1989, 28.

Photo: Israel Museum, Jerusalem.

WE

725. Latin building inscription of legio X Fretensis, after 70 AD, perhaps after the foundation of the colony

Ashlar block, built into a wall. There had been similar blocks to the left, but they were destroyed when an opening was made in the wall. A very similar block to the right has been so worn down by water that one cannot determine whether or not the inscription continued on it. The block inscribed with FRET belonged to the original wall and seems not to be reused (contrary to D. Bahat, *Qadmoniot* 101-102, 1994, 38–48 [Hebr.]; id., *Qadmoniot* 133, 2007, 41–7 [Hebr.]).

Meas.: h 54, w 43 cm; letters 16 cm. The inscription is cut 7 cm below the upper edge and 31 cm above the lower edge of the stone.

Findspot: Found in the excavations under the plaza to the west of the Temple Mount, on the exterior, i.e., the northern face of the southern wall of the so-called secret passage; at the same time it is the northern and exterior face of Wall 1103, the northern wall of a building that is named with the letter G (information kindly provided by S. Weksler-Bdolah) about 2.5 m above the bottom of the secret passage.

Pres. loc.: See findspot. Autopsy:
18 November 2007.

[?--] FRET

[?Leg(io) X] Fret(ensis)



fig. 725.1

Comm.: The text belongs to a building inscription. Probably a unit of the legio X Fretensis was involved in the building of the wall. For the interpretation of the structure one has to wait for the final report. Meanwhile, see A. Onn - Sh. Weksler-Bdolah - R. Bar-Nathan, HA 123 (15 August 2011: <http://www.hadashot-esi.org.il/report>, last viewed 30 September 2011).

Bibl.: Courtesy of D. Bahat and A. Solomon and "The Western Wall Heritage Foundation". – Cf. A. Onn - Sh. Weksler-Bdolah - R. Bar-Nathan, HA 123 (15 August 2011).

Photo: A. and N. Graicer; WE.



fig. 725.2

WE

726. Latin building inscription of the legio X Fretensis

Block of limestone.

Meas.: h ca. 55, w ca. 48 cm; letters ca. 19 cm.

Findspot: The block is reused in the sixth row of stones in the western city wall, around 150 m north-west of the Jaffa Gate.

Pres. loc.: See findspot. Autopsy: 7 June 2006.

[--]G X
[FR]ET

[le]g(io) X | [Fr]et(ensis)

The legio X Fretensis (has built this).

Comm.: The short formula indicates here as elsewhere that the legio X Fretensis was responsible for the building of something. The text was originally written on one block, which later was probably split into two; therefore only part of the inscription is preserved.

Bibl.: G. Sarfatti, IEJ 25, 1975, 151 (ed. pr.). – AE 1975, 851; Bieberstein - Bloedhorn 2, 68f.

Photo: A. and N. Graicer.



fig. 726

WE

727. Building inscription of the legio X Fretensis, after 70 AD

Big limestone slab, the upper and lower margins are preserved; the inscription is set in a tabula ansata of which most of the left ansa is broken off. The back is only roughly worked. The deeply engraved line was probably drawn when the slab was reused as step of a stairway.

Meas.: h 71, w 110, d 25-28 cm; letters 16.5 cm.

Findspot: "Sha'ar Shekhem (Damascus Gate): Stone ... discovered underneath the Sha'ar Shekhem bridge (removed in the 1970s)" (Kloner), reused as step of a stairway.

Pres. loc.: Rockefeller Museum, Jerusalem. Autopsy: 3 October 2009.

LEG X
FRET



fig. 727.1

leg(io) X | Fret(ensis)

*The legio X Fretensis
(has built this).*

Comm.: This large slab was not found in situ, and the type of building to which it belonged remains unknown. Nevertheless, its size suggests a relatively large building. Since only the name of the legion is mentioned, it is likely to have been a military one in the service of the army, rather than a civil building which belonged to the Colonia Aelia Capitolina. In the latter case one would have expected the emperor to have been mentioned as the one who assisted the city in erecting it.

Bibl.: Unpublished. – Mentioned by G.J. Wightman, *The Damascus Gate, Jerusalem. Excavations by C.-M. Bennett and J.B. Hennessy at the Damascus Gate, Jerusalem, 1964-66*, BAR Int. Ser. 519, 1989, 301, pl. 130; A.

Kloner, *Survey of Jerusalem, 2001*, 103*-4*, site [102] 323; the corresponding photo on p. 133 (who does not mention the publication of Wightman).

Photo: A. and N. Graicer; Wightman, pl. 130; Kloner 133.



fig. 727.2



fig. 727.3

WE

728. Latin building inscription, subsequent to the foundation of the Roman colony

Large limestone block sitting above the north-eastern passage of a Roman triple arch, nowadays under the Damascus Gate. The block did not originally belong to this Roman triple arch, nor did the two blocks on its right- and left-hand sides. (The block to the left displays part of an ornament, making it impossible for an inscription to have been there, and the block to the right has something resembling a frame on all four sides.) It is obvious that the three blocks, which have nothing to do with each other, were removed from their original place and reused above the arch of the present gate already in late Roman times (cf. Hamilton; the discussion of Wightman does not take this into account). The surface of the inscribed block is almost completely wiped out; only at the bottom a small strip of the original surface is preserved with a few letters inscribed in three lines, which are difficult to read.

Meas.: h 83, w 186 cm. The unerased part: h 15 cm; letters 10 cm.

Findspot: Inserted above the arch of the north-eastern part of the Roman gate under the Damascus Gate.

Pres. loc.: See findspot. Autopsy: last time 27 January 2009.

+[--]
 AĒ[--]
 CO[.] AEL CAP D D

App. crit.: The letter in l.1 is not clear; l.2 perhaps A Ē Hamilton.

+[--] | AĒ[--] | Co[l(onia)]
 Ael(ia) Cap(itolina)
 d(ecurionum) d(ecreto)



fig. 728.1

... the colonia Aelia Capitolina (built this) by decree of the city councillors.

Comm.: The inscription has nothing to do with the late Roman triple arch, as already observed by Hamilton, and cannot be used for dating the arch seen nowadays under the Damascus Gate, as explained above (see description). It must have referred to a building erected by a decree of the city council. The colony probably paid for the building with public money. Its date is subsequent to the foundation of the colony but cannot be narrowed down any further. The absence of the Commodiana element in the title of the city makes it tempting to suggest a date before Commodus, i.e. before 180-192, were it not for its frequent absence in inscriptions which can be safely dated to the period postdating Commodus' reign.

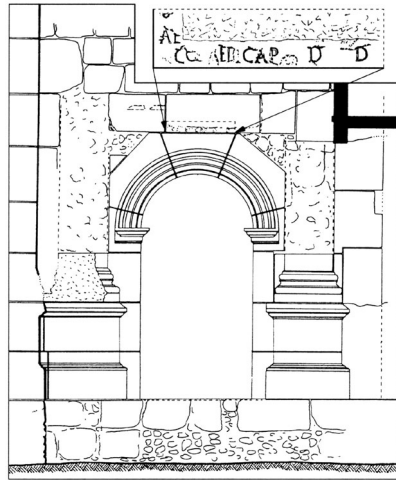


fig. 728.2

Bibl.: F. Albright, BASOR 81, 1941, 9 (ed. pr.). – R. Hamilton, QDAP 10, 1944, 23f.; L. Vincent, RB 54, 1947, 94ff.; J. Simons, Jerusalem in the Old Testament, 1952, 491ff.; G. Wightman, The Damascus Gate, Jerusalem, 1989, 40; H.-P. Kuhnen, Palästina in griechisch-römischer Zeit, 1990, 140; Bieberstein - Bloedhorn 2, 271f.; C. Arnoud, Les arcs romains de Jérusalem, 1997, 194ff.; B. Isaac, in: Tsafrir - Safrai, History, 171f. (Hebr.).

Photo: A. and N. Graicer; G. Wightman, The Damascus Gate, Jerusalem, 1989, 132 fig. 12 (dr.).

729. Inscription for an unknown building, 2 c. AD

Fragment of a slab of white marble, broken in two. The back is smooth. Remains of a frame, 3 cm high, at the bottom and to the left side. A hole, probably for a thick nail, in secondary use, is preserved in the left corner.

Meas.: h 24, w 39, d 7 cm; letters ca. 12 cm.

Findspot: Found in the excavations at the Giv'ati Parking Lot (City of David) on 9 April 2008, incorporated in secondary use into an Abbasid wall.

Pres. loc.: IAA.

[--]
P·VA[--]

[--] | P(ublius/o) Va[--ius/io --]

... *P(ublius) Va...ius ... built/supervised the building.*



fig. 729

Comm.: The fragment has all the features of a building inscription. The frame at the bottom implies that only the last line of the inscription is preserved. Normally, at the end of such a text, the person responsible for the erection of the building was mentioned. Hence, the context could have been a public building or an impressive mausoleum.

Bibl.: W. Eck - H. Cotton, in: D. Ben Ami - Y. Tchekhanovetz eds., *Final Report* (in preparation).

Photo: Courtesy of D. Ben Ami and Y. Tchekhanovetz.

WE

730. Greek caption in mosaic scene, 3 c.

Mosaic strip featuring the four seasons, and in a framed panel a satyr in the act of cutting down garlands from a tree, and a half-destroyed figure to his right, holding a basket. The inscription is set on the lower part of the panel, beneath the figures. The letters are traced in black tesserae; they belong to the square alphabet. Ligature of *nu* and *iota*.
Meas.: Frame: h 59, w 99 cm; inscription: l. 33 cm; letters 3-4 cm.

Findspot: South of Jerusalem in the Rephaim Valley at 'Ein Ya'el in the vestibule (corridor IV on the plan), north of the triclinium of the Roman villa on the upper terrace.
Pres. loc.: See findspot.

[--]ΥΣΙΝΙΗΗΚΑΛΗ

App. crit.: [ἐποί]υσιν (for ἐποίησεν)
τὴν καλῆ[ν] Roussin.



fig. 730.1

[Ἐλε]υσινή ἡ καλή

The beautiful Eleusinian (Demeter).

Comm.: According to Tybout (SEG), the harvesting figure represents Pan, and the other may be interpreted as his companion Demeter. Indeed Ἐλευσινία is a common epithet of Demeter, and Ἐλευσινίαι of Demeter and Kore, the two goddesses who were the



fig. 730.2

focus of the festival called Ἐλευσίνια. Only later, though at a very early date, Dionysos was associated with their cult, replacing Hades as Kore's spouse (for epigraphical examples of the epithet, see SEG 26, 136; 29, 766; 30, 1174; 31, 78; 42, 1191). The identification of the half-destroyed figure is therefore likely; on the other hand, there seems to be no reason to identify the satyr particularly with Pan, though he was often represented in this form. The scene may be viewed as a description of the Eleusinian mysteries, featuring the goddess and a satyr, one of Dionysos' companions, in the act of preparing the garlands for the procession.

Bibl.: L. Roussin, in: R. Ling ed., *Fifth International Colloquium on Ancient Mosaics Held at Bath, England, September 5-12, 1987*, JRA Suppl. Series 9,2, 1995, 33-5 fig. 6 (ed. pr.). – R. Tybout, SEG 43, 1052 (from photo in Qadmoniot 26, 1993, 117). – On the site, cf. G. Edelstein, BAR 16,6, 1990, 32-43; id., Qadmoniot 26, 1993, 114-9 (Hebr.).

Photo: A. and N. Graicer.

LDS

731. Greek caption of portrait in mosaic floor, 3-beginning of 4 c.

Mosaic pavement composed as a central medallion surrounded by half- and quarter-medallions, all surrounded by a rope pattern in white, red and black tesserae. The panel is framed by white and black rows of tesserae. The corner and side medallions contained figures of birds, partly destroyed. In the central round medallion, bust of woman wearing a red mantle and a yellow mural crown, representing Tyche, identified as the earth goddess. Inscription in black tesserae on both sides of her head.

Meas.: Mosaic panel: 170×170 cm.

Findspot: Found in an ancient mansion, on the southwestern slope of Mt. Zion, ca. 120 m southwest of the church of St. Peter in Gallicantu.

Pres. loc.: Church of St. Peter in Gallicantu, Jerusalem.

Γ H

Γ ḥ

Earth.

Comm.: A late 2-3 c. disc lamp found in the bedding of the mosaic provides a terminus post quem. Rina Avner dated the mosaic to the 3-beginning of 4 c. because of the similarity of its composition and quality with mosaics of western villas of the 2-4 c., in spite of the fact that the iconographic parallels (Ge with a mural crown, rather than with a flowers and fruits wreath) are rather of the 6 c. (for instance, the 6 c. Tyche of Beth She'an). Avner points out the similarity of this panel with the 'Ein Ya'el mosaics, dated late 2-3 c. (see no. 730).



fig. 731

Bibl.: R. Avner, *Atiqot* 25, 1994, 188f.(e), 21*(h) fig. 1 (ed. pr.). – SEG 44, 1358. – On the site, cf. Kloner, *Survey of Jerusalem*, 2001, 150*(e), 196f.(h) no. 478.

Photo: A. and N. Graicer.

LDS

D. Funerary inscriptions of military people

732. Latin burial inscription for a Roman citizen, 2-3 c. AD

Fragment of a limestone slab with the remains of a tabula ansata. The left edge is preserved. All other sides are broken.

Findspot: Found “zwischen dem neuen Hotel (= Grand Hotel) und der westlichen Stadtmauer” (Schick); “beim Bau des neuen Grand Hotel” (CIL); “in the Muristan” (Macalister); “bei dem Bau des sogenannten Eftthimiusbasars” (Thomsen). According to Germer-Durand it was found when “l’ancien hospice latin, voisin du Saint-Sépulchre, a été acquise par le couvent grec de Saint-Abraham” and “on a bâti sur ce terrain quelques magasins à louer”; cf. Eck on this issue.

Pres. loc.: In the convent of St. Abraham, according to Macalister.

(hedera) D[--]
M · BAI[--]
OPT[--]
Q · VES[--]
VS FIO[--]
COGN[--]
(hedera) ++[--]

App. crit.: 1.1 The sign before D as presented by *Schick* is probably a misinterpreted ivy leaf; 1.4 VES or VIS; 1.5 FLO or FIO.

D(is) [M(anibus)] | M(arco) Bai/l[--io --] |
opt[ion]? leg(ionis) X Fret(ensis)] | Q(uintus)
Ves[-- et --i]us Flo[-- et?--] | cogn[ato bene
merenti ? --] | ++[--]



fig. 732

For the spirits of the deceased. For Marcus Bai..., their kinsman, optio(?) of the legio X Fretensis(?), Q. Ve/is... and? ...us Flo... (built the grave for him), who was well-deserving.

Comm.: The text consisted originally of much longer lines than those restored in previous editions. In 1.2 there was probably not only space for the praenomen and nomen gentile, but also for the cognomen of the deceased. The presence of Latin in a burial inscription allows us to conjecture that the deceased was a Roman soldier, and accordingly interpret OPT in 1.3 as the army rank of *optio* (non-commissioned officer, aspiring to become a centurio) who served in all likelihood in legio X Fretensis. The deceased, *M. Bai*[--], was a kinsman (*cogn[atus]*) of those who built the grave.

If correct, the reconstructed text suggests that the soldier was recruited locally, and therefore buried by his kinsmen. – No. 733 could be part of this inscription, see Eck.

Other interpretations by various authors are unlikely, because they assumed much shorter lines with few letters in each line, e.g. Germer-Durand: *M(arco) Bae[bio] | Opt[imo] | Q(uintus) Ves[tini]us Flo[rus] | cogn[at]us et | h(aeres) f(aciendum) c(uravit)*.

Bibl.: C. Schick, ZDPV MN 2, 1896, 25 (ed. pr.). – J. Germer-Durand, EO 2, 1898/99, 57f.; CIL 3, 14155,6; R. Macalister, PEQ 39, 1907, 238f. fig. 4; Thomsen I no. 89; Bieberstein - Bloedhorn 2, 96, 177f.; W. Eck, ZPE 169, 2009, 217ff. no. 3.

Photo: R. Macalister, PEQ 39, 1907, 239 fig. 4.

WE

733. Latin burial inscription for Ba[--], 2-3 c. AD

Fragment, called “épitaphe” by Germer-Durand.

Findspot: “Trouvé près du couvent de Saint-Abraham au sud du Saint-Sépulcre” (Germer-Durand).

D [--]

BAI [--]

App. crit.: *Germer-Durand* assumes that the vertical stroke after BA is an L or an E and suggests Balbius or Baebius as nomen gentile.

D(is) [M(anibus)] | Bai/l[--]

For the spirits of the deceased. For Bai/l[-- someone (built the tomb)] or: Bai/l[--] (built the tomb/has buried ...).

Comm.: The fragment could be a part of no. 732, see Eck.

Bibl.: J. Germer-Durand, RB 1, 1892, 387 (ed. pr.). – CIL 3, 12081a; Thomsen I no. 90; Bieberstein - Bloedhorn 2, 177f.; W. Eck, ZPE 169, 2009, 217ff. no. 3.

WE

734. Latin burial inscription of a centurion, late 1-early 2 c. AD

Tablet of limestone without a frame; the sides are smooth. All numerals of legions are marked with overbars.

Meas.: h 51.5, w 68.5, d 25, on the bottom 13 cm; letters l.1: 6 cm; l.2: 5.5 cm; l.3-4: 5 cm; l.5: 5.2 cm; l.6: 5.1 cm; l.7: 3.9 cm; l.8: 3 cm. The letters of the first line, and the two first letters of the second are incised deeper than the rest.

Findspot: Found between the Damascus Gate and Herod's Gate, facing down since it was used to cover a drain going under the city wall.

Pres. loc.: Israel Museum, Jerusalem, IAA inv. no. 1942-254. Autopsy: 27 June 2003.

TI·CL·TI·F·POP FATALIS
ROMA·C LEG·II·AVG·LEG·XX
VIC·LEG·II·AVG·LEG·XI·C·P F
LEG·XIV·G·M·V·LEG·XII·FVL
LEG·X·FR·III·HAST·VIX·AN
XLII·MIL·ANN·XXIII·CL·
IONICE·LIB·ET·HERES·OB·ME
RITA·EIVS·O·T·B·Q·T·T·L·S

App. crit.: l.1 Ti(berio) Cl(audio)
Avi-Yonah (ed. pr.), Thomsen, Bieberstein - Bloedhorn, Isaac, Kuchler;
Po[l](lina) Isaac; l.2 Roma(no) Avi-Yonah (ed. pr.), Thomsen, Bieberstein - Bloedhorn, Kuchler.



fig. 734

Ti(berius) Cl(audio) Ti(beri) f(ilius) Pop(lilia tribu) Fatalis | Roma (centurio) leg(ionis) II Aug(ustae), leg(ionis) XX | Vic(tricis), leg(ionis) II Aug(ustae), leg(ionis) XI C(laudiae) p(iae) f(idelis), | leg(ionis) XIV G(eminae) M(artiae) V(icticis), leg(ionis) XII Ful(minatae), | leg(ionis) X Fr(etensis), III (= tertius) hast(atus) vix(it) an(nos) | XLII, mil(itavit) ann(os) XXIII. Cl(audio) | Ionice lib(erta) et heres ob me|rita eius. O(ssa) t(ibi) b(ene) q(uiescant). T(erra) t(ibi) l(evis) s(it).

Tiberius Claudius Fatalis, son of Tiberius, of the tribus Poplilia, born in Rome. He was centurion in the second legion Augusta, in the twentieth legion Victrix, in the second legion Augusta, in the eleventh legion Claudia, the pious and trustworthy, in the fourteenth legion Gemina Martia Victrix, in the twelfth legion Fulminata, in the tenth legion Fretensis, where he had the rank of a tertius hastatus. He lived 42 years (and) served (in the army) for 23 years. Claudia Ionice, his freedwoman and heiress (erected this tomb) on account of his merits. May your bones rest quietly, may the earth be light on you.

Comm.: Ti. Claudius Fatalis was born in Rome, but his being enrolled in the tribus Poplilia suggests that his father immigrated to the city. He began his career as a centurion in the legio II Augusta, perhaps stationed then in Britain. He was transferred to the legio XX (Valeria) Victrix, also stationed in Britain, and returned

later to the legio II Augusta. Subsequently he served in the XI Claudia in Germania superior or Moesia (inferior) and in the XIV Gemina in Germania superior or in Pannonia superior. He was transferred to the East and joined the XII Fulminata in Cappadocia; his career ended in the legio X Fretensis in Jerusalem, where he died as a centurio hastatus of the third cohort of this legion. He was buried by his freedwoman, who was also his heiress. He probably lived between the time of Vespasian and Hadrian, but there are no secure criteria for fixing the date, see Dąbrowa. The palaeographic reasons adduced by Avi-Yonah, ed. pr. 56, for dating it to 74, are invalid, in view of the fact that we do not have enough dated inscriptions from Jerusalem for comparison.

Bibl.: M. Avi-Yonah, QDAP 8, 1938, 54ff. (ed. pr.). – AE 1939, 157; Thomsen II no. 94A; E. Birley, *Roman Britain and the Roman Army*, 1961, 115; M. Avi-Yonah, EAEHL 2, 1976, 613; AE 1984, 912; E. Dąbrowa, *Legio X Fretensis*, 1993, 84 no. 7; Bieberstein - Bloedhorn 2, 372; B. Isaac, in: Tsafirir - Safrai, *History* 175 (Hebr.); Küchler, *Jerusalem* 104.

Photo: IAA.

WE

735. Latin burial inscription of an auxiliary soldier, after 70 AD

Upper left corner of limestone slab with frame.

Meas.: h 38, w 34, d 15 cm; letters 3-3.5 cm.

Findspot: Found by R. de Vaux and A.-M. Steve during their excavations in the area of the Crusader church at Abu Gosh. "Recueilli dans les déblais, il peut provenir d'ailleurs - par exemple de Deir el-Azhar" (de Vaux - Steve). Pres. loc.: Until the 1990s located around the Crusader church, but can no longer be found there.

DOLE[--]

CO[--]

A[--]

M[--]

App. crit.: l.1 Dolea/s/ns/sus de Vaux - Steve;
l.2 co[h(ortis) --] Isaac; l.3 a[nnorum] de
Vaux - Steve; l.4 m[ilitavit] de Vaux - Steve.
Since the reading of the A and the M is not
certain, no reconstruction is possible.



fig. 735.1

Dole[ns -- mil(es)?] | co[h(ortis) --] | A[--] | M[--]

Dolens(?) ... , soldier of the cohort ... (is buried here).

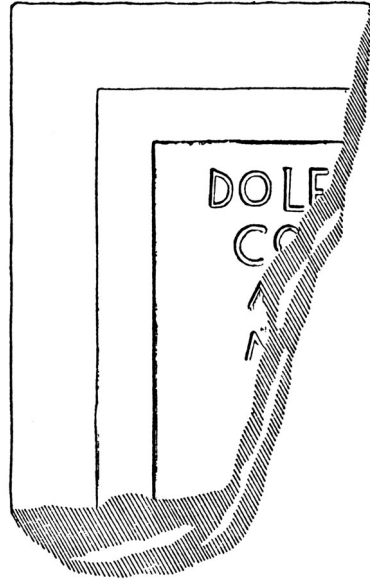


fig. 735.2

Comm.: The fragment seems to be part of a funerary inscription. The use of Latin makes it very likely to be that of a Roman soldier who belonged to a unit encamped in an outpost or a castra built under Vespasian in Abu Gosh (see no. 712). The first letters, *Dole[--]*, are part of a name, but not of a Roman name, and therefore the deceased must have belonged to an auxiliary unit rather than to a legion. It can be restored either as *Dolens* or as the variant *Doles*. The name is certainly of Thracian origin, and attested many times: e.g. CIL 6, 2616: ... *Dolenti mil(iti) coh(ortis) VI pr(aetoriae) ... natus Pautaliae*, or AE 1931, 89: ... *Ti(berio) Claudi(o) Dolenti mil(iti) cl(assis) prae(toriae) Mis(enatium) nat(ione) Bes(so)*; AE 1993, 1590: *Aurel(ius) Dolens dupl(iciarius) al(a)e contar(iorum) ... domo T(h)racia*; CIL 2, 2984 = Dessau 2516 = AE 1985, 600: ... *Doles Biticenti f(ilius) Bessus eques alae Tau(rianae) tor(quatae)*. Almost all the parallel attestations of the name belong to soldiers serving in the Roman army. *Dole[ns]* should therefore have been soldier in an auxiliary unit stationed at Abu Gosh. If the reading A in l.3 and M in l.4 is correct, the age of death could have been mentioned in l.3 (*annos*) and the number of his years of service (*militavit annos*) in l.4, following a very common funerary formula for soldiers. This funerary inscription strengthens the conjecture that the Vespasianic building inscription (see no. 712) was connected with a Roman camp in Abu Gosh.

Bibl.: R. de Vaux - A. Steve, *Fouilles à Qaryet el-'Enab - Abu Gosh, Palestine, 1950*, 54 (ed. pr.). - B. Isaac, *The Limits of Empire*, 1992, 428; Fischer - Isaac - Roll, *Roads II* 119, 429 pl. 96 (ph.).

Photo: Fischer - Isaac - Roll, *Roads II* 429 pl. 96; R. de Vaux - A. Steve, *Fouilles à Qaryet el-'Enab - Abu Gosh, Palestine, 1950*, 54 (dr.).

**736. Latin funerary inscription for a Roman soldier,
perhaps from the beginning of the 3 c. AD**

Slab of reddish mottled marble; the back is smooth; the sides are slanting. On the upper edge there are holes, probably for clamps; remains of red color are preserved within the letters. In l.4, the letter B with a horizontal bar above it is the abbreviation for *beneficiarius*.

Meas.: h 30.5, w 35.4, d at top 6.5, at the bottom 6 cm; letters l.1: 4.8 cm; l.2: 5.6 cm; l.3: 5.2 cm; l.4: 4.2 cm; l.5: 3.6 cm.

Findspot: Found during construction work for the St. George College, just in front of the bishop's house (Jeffery), about 700 m to the north of the Old City.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. S-909. Autopsy: 11 June 2006.

D·M
L MAGNIVS
FELIX
MIL·LEG·X·FRET·B TRIB
MIL·ANN·XVIII·VIX·XXXIX·

D(is) M(anibus) | L(ucius) Mag-
nius | Felix | mil(es) leg(ionis)
X Fret(ensis) b(eneficiarius)
trib(uni) | mil(itavit) ann(os)
XVIII, vix(it) XXXIX



fig. 736

To the spirits of the deceased. Lucius Magnus Felix, soldier of the legio X Fretensis, beneficiarius of a tribune (of the legion). Served nineteen years. Lived thirty-nine (years).

Comm.: Every tribune of a legion had at least one *beneficiarius* under him, who served his officer as a kind of aide-de-camp. He was exempt from the normal duties of a legionary. The inscription most likely dates to the 3 c. AD. The nomen gentile Magnus is attested quite often in the North African provinces; hence it is possible that Magnus was recruited there.

Bibl.: Clermont-Ganneau, RAO 2, 398f. no. 3 (ed. pr.). – J. Germer-Durand, EO 1, 1897/98, 182f.; G. Jeffery, PEQ 30, 1898, 35; id., Izvěstiya russkago archeologičeskago instituta vā Konstantinopolě 3, 1898, 217f. (Russ.); CIL 3, 14155,3 + Suppl. p. 2328; Thomsen I no. 178; Vincent - Abel, Jérusalem nouvelle 4, 892f.; CBFIR no. 721; Bieberstein - Bloedhorn 2, 151f.

Photo: WE.

WE

E. Funerary inscriptions

737. Greek funerary fragment, inscribed with “Antipas”, 3 c. (?)

Fragment of soft limestone, broken on all sides. Five lines of the inscription are separated by horizontal lines deeply incised in the stone at irregular distances from one another. A similar groove, parallel to the upper frame of the first line of script, may be a decorative element, perhaps part of a double frame, for in the strip it delimits there is no trace of letters. The letters are round, *omicron* is slightly floating above the line; *tau* has a downward curl at the left-hand tip of the horizontal bar. *Lunate sigma*. Meas.: h 7, w 5, th 1.4 cm; letters: 6-8 mm.

Findspot: Necropolis of Dominus Flevit, Tomb 104, one of the graves of an arcossium tomb in the southwestern corner of the necropolis.

[--]ΣΗ[--]
 [--]ΥΤΟΥ[--]
 [--]ΛΟΥ[--]
 [--]ΤΙΠΑΣΥ[--]
 [--]Θ[--]

App. crit.: l.1 a diagonal line is visible after *eta*: σ[η]μα --] or σ[η]μ[ειον? --]; l.2 [-- α]ὐτοῦ Bagatti, but it could easily be [-- ο]υ τοῦ [--]; l.4 [-- Ἀ]ντίπας A[--], Bagatti (of *nu* only the lower end of the right-hand stem is visible); but the diagonal stroke after *sigma* might belong to *upsilon*, not to *alpha*, in which case we are tempted to read Ἀντίπας υ[ίος --] or Ἀντίπα (gen.) σὺν --; l.5 Θ Bagatti is doubtful.

Σ[η]μ[α? --] | ΥΤΟΥ [--] | ΛΟΥ [--? Ἀ]ντίπας
 ? υ[ίος? --] | Θ[--]

... monument (?) of ... Antipas...



fig. 737

Comm.: The fragment is made of soft limestone, like the ossuaries, but is too thin to have formed part of an ossuary. Moreover, a hole on the right side of the fragment, 3 mm in diameter, seems to indicate that it was fixed to a surface. A coin of Aurelian (270-275) was found in the tomb, and a date in the late 3 c. fits well the form of the letters and the type of the tomb.

Bibl.: Bagatti - Milik, *Dominus Flevit* I 28, 165 pl. 37, 118 (ed. pr.). – Cf. H. Geva, *NEAEHL* 2, 1993, 753. – On the site, see introduction nos. 824.-827.

Photo: Bagatti - Milik, *Dominus Flevit* I pl. 37, 118.

738. Greek epitaph, 3 or 4 c.

Irregular stone, broken on all sides. The letters belong to the round alphabet; lunate *sigma*. The inscription is incised on the rough, irregularly shaped surface of the stone; the back is also rough.

Meas.: h 42 (max.), w 26 (max.), d 9 cm; letters 4-6 cm.

Findspot: Surface find in the cemetery called Karm esh-Sheikh, now the grounds of the Rockefeller Museum, about 40 m north of the northeastern corner of the city wall.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. I-5532. Autopsy: 5 March 2008.

ΚΑΝ

ΔΙΑ

ΟΣ

Κάν|διδ|ος

Candidus (is buried here).



Comm.: For the date see no. 749.

Bibl.: D. Baramki, QDAP 1, 1931/32, 4 pl. 17,1 (ed. pr.). – SEG 8, 210; Thomsen II no. 182C; Bieberstein - Bloedhorn 3, 174f.

Photo: IAA.

fig. 738

LDS

739. Fragment of a Latin burial inscription, 2-3 c. AD

Fragment of a limestone slab, broken on the left side and below. There are guidelines for the letters.

Meas.: Height and width are not explicitly mentioned in ed. pr., only the depth: 3 cm; the photo can be used to calculate: h ca. 10, w 16 cm; letters 4.2 cm.

Findspot: “Trouvée dans les fouilles du terrain de Saint-Pierre” (Germer-Durand), i.e. St. Peter in Gallicantu in Jerusalem.

Pres. loc.: According to Germer-Durand the fragment was in the Musée de Notre-Dame in Jerusalem. The collection does not exist there any longer (e-mail of Dr. Dominique Trimbur, 11 May 2009).

[--]VFICIVS ·
[--]+ONI+
[--]

App. crit.: l.1 [? Corn]uficius Germer-Durand, Thomsen, Bieberstein - Bloedhorn. But it is much more reasonable to restore the nomen gentile [F]uficius, since Cornuficius is very rare in inscriptions; Fuficius on the other hand is very common. Auficius is also possible; l.2 [An]toni [f(ilius)], Germer-Durand, Thomsen, Bieberstein - Bloedhorn; but a part of an F would be visible on the stone.



fig. 739

[- F]uficius | [--]+oni+|--]

?Fuficius, son/freedman of ...onus ... is buried here or: ?Fuficius son/freedman of ...onus ... buried someone.

Comm.: All the editors have read [An]toni in l.2; but this is unlikely: there does not exist even one certain example of the filiation *Antoni f(ilius)*. Furthermore, an F cannot be read after -oni, since, were it so, part of its upper vertical hasta would have been preserved. Finally, the T before -oni is not certain; it could also be a G. One could restore for example [Epi]goni [l(ibertus) | --]; but a Roman nomen gentile hardly fits a freedman whose patron bears a Greek cognomen. The context of the inscription cannot at present be construed.

Bibl.: J. Germer-Durand, EO 9, 1906, 130f. (ed. pr.). – Thomsen I no. 104; Bieberstein - Bloedhorn 2, 290f.

Photo: J. Germer-Durand, EO 9, 1906, 130.

WE

740. Latin funerary inscription for Glaucus, son of Artemidorus from Zeugma

Limestone slab; the upper right corner is missing, the upper left corner now lost. The back is only roughly worked, which means that the slab was inserted in a wall. The sides and also the bottom are smooth. The inscription is laid out in a clearly symmetrical way.

Meas.: h 60, w 72, d 9-14 cm; letters ll.1, 3, 5 and 7: 7 cm; in the others 4-5 cm.

Findspot: The slab was found during the excavation of the Sukenik-Mayer wall, in section 3 (ca. 400 m nw of the Damascus Gate at Naomi Kiss Street), blocking

a tomb (listed as no. 120) cut through the groundwork of the wall into the living rock. It was reused to support a second burial, but not in order to seal the tomb.
 Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1560. Autopsy: 8 June 2006.



fig. 740

GLAVCO·ARTEMIDOR·ZEVGM[--]
 VIXIT·ANNIS LXXVIII
 C++[--]·MARCELLAE CONIVGI·GLAVC[.]
 VIXIT·ANNIS·XLVIII
 FL·DEMETRIANO·FILIO·EORVM·PIO
 VIXIT·ANNIS·XXVII
 T FLAVIVS·CLEMENS·PARENTIBVS·P·C

App. crit.: l.1 GLAVC now lost; l.3 CYP *ed. pr.*, but Y is very uncertain and of the alleged P nothing can be seen; l.7 at the beginning the traces of the letters T FLAV are very fragmentary; at the end C, not F, as suggested by *ed. pr.*

Glaucō Artemidor(i) Zeugm[ate] | vixit annis LXXVIII | C++[--] Marcellae coniugi Glauc[i] | vixit annis XLVIII | Fl(avio) Demetrianō filio eorum pio | vixit annis XXVII | T(itus) Flavius Clemens parentibus p(onendum) c(uravit)

For Glaucus, (son) of Artemidorus from Zeugma, who lived 78 years, for C... Marcella, the wife of Glaucus, who lived 48 years, for Flavius Demetrianus, their dutiful son, who lived 27 years. Titus Flavius Clemens had the tomb built for his parents.

Comm.: The inscription probably belonged to a family tomb, a mausoleum. The father was born in Zeugma on the Euphrates. It is surprising that the two sons are Roman citizens, since the father, as his name (personal name and patronymic) suggest,

was not. It is also unlikely that Flavius Clemens, the surviving son, would fail to mention his father's Roman citizenship. Hence, one should assume that the sons obtained the citizenship on their own, but it is not clear how. Neither one of them seems to have served in the Roman auxiliary forces. Flavius Demetrianus died at the age of 27, i.e. too young to get the Roman citizenship upon retirement from service in an auxiliary unit, and Clemens would have mentioned his status as a soldier or veteran, had he been one or the other. It is not clear whether Glaucus's wife possessed the Roman citizenship; a nomen gentile beginning with CYR, as it was proposed, is unknown and probably did not exist. If the two brothers got the Roman citizenship on their own, then this must have taken place during the reigns of one of the Flavian emperors. However, the palaeography suggests a much later date. Therefore, the date must be left open.

Bibl.: E. Sukenik - L. Mayer, *The Third Wall of Jerusalem*, 1930, 45f. no. 1 (ed. pr.). – Thomsen II no. 182A; Bieberstein - Bloedhorn 2, 147f.

Photo: WE.

WE

741. Latin inscription for a funerary monument, 2-3 c. AD

Block of limestone; part of the left side is lost; the back is rough. The inscription is set in a tabula ansata, not deeply cut in the stone. l.5: VS is written in the frame. Meas.: h 45, w 54 (originally more than 70), d 27 cm; letters l.1: 5.5 cm; l.2: 5.2 cm; l.3: 4.5 cm; l.4: 3.8 cm; l.5: 3.5 cm.

Findspot: "Trouvée dans les travaux exécutés à la Casa Nova des Franciscains" (Clermont-Ganneau, AMSL 11); *Hierosolymis rep. dum aedificatur domus nova Franciscanorum* (CIL).

Pres. loc.: SBF Museum, Jerusalem.

Autopsy: 7 January 2009.

[..]HETEREIO
[..]GRAPTO
[..]HETEREIVS
[...]RVFVS PATRON
VS

[..] Heterio [[.. l(iberto)] Grap-
to [[..] Heterius [[...] Rufus
patron]us

*For ... Heterius Graptus, freed-
man of ..., his patron ... Heterius
Rufus (has erected this tomb).*



fig. 741.1

Comm.: At the beginning of l.2, an l (for liberto) would have stood, confirming what is evident in ll.1 and 3, where only the abbreviated praenomen is missing: that only a narrow part of the inscription is lost on the left-hand side. A little more is missing in l.4, where the letters are somewhat crowded.

The cuboid block and the tabula ansata prove that the stone was part of a funerary structure (perhaps a mausoleum), built specifically for his freedman by

the patron – which is quite striking. The inscribed block is similar to the stones used for the building, and if the size of the latter was proportional to that of the former, it must have been monumental. No doubt, the freedman was for some reason important to his patron (Eck 221).



fig. 741.2

Bibl.: J. Germer-Durand, RB 1, 1892, 386 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 203f. no. 21 = Clermont-Ganneau, 5me Rapport 97f. no. 21; Eph. epigr. 5, 1442; CIL 3, 6642; Thomsen I no. 92; Bagatti, Flagellazione 139 no. 242 (not precise); Thomsen II no. 92; Bieberstein - Bloedhorn 2, 97f.; W. Eck, ZPE 169, 2009, 220f. no. 5.

Photo: WE; Clermont-Ganneau, 5me Rapport 97f. no. 21 (dr.).

WE

742. Latin burial inscription for Iulia Sabina, 2-3 c. AD

The inscription, now almost totally erased and destroyed, was carved in a tabula ansata above the door (right of its centre) of the back wall of the ante-chamber of a burial cave, about 2 m above the floor. The “erasure” may have occurred in antiquity, or much later, when it became the place for the veneration of the Jewish sage, Simon the Just (Simon Iustus). This would account for the “evident fury” with which it was done, as observed by Clermont-Ganneau. Although the text was erased it is presented below without double-brackets, since the presentation of the legible and illegible parts by Clermont-Ganneau does not seem to be correct.

Meas.: w (including the ansa) 41 cm, letters ca. 3.5 cm (Clermont-Ganneau).

Findspot: To the north of Jerusalem, in a rock-hewn burial cave, the so-called “Sepulcrum Simonis Iusti” (Shimeon Ha-Zadik Street; see Küchler 943).

Pres. loc.: Disappeared after the recent restoration of the tomb.

IVLIAE SABINAE

EV[--]N[--]

[--]VRAI[--]

[--]O[--]F

App. crit.: 1.3 CVRAT =
curator? *Clermont-Ganneau*;
... CURAT[OR] ... C F(ecit)
Küchler; 1.4 *Clermont-Ganneau*: "The last line ...
ends with a large F, possibly
a siglum for Fecit ... At times
one fancies that one can see
conjugi carissimae or rassimae,
but this is very uncertain".
DO[MINVS? ...] *Küchler*.



fig. 742.1

Iuliae Sabinae | EV[--]N[--]VRAI[--]O[--] f(ecit)?

For Iulia Sabina ... (someone) has erected (this tomb).

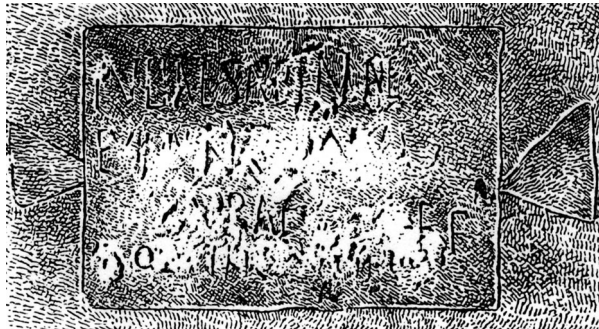


fig. 742.2

Comm.: The inscription was cut into the wall, when the cave, built much earlier, was reused in Roman times. Iulia Sabina is unknown; her association with the princeps legionis (X Fretensis), [Iu]lius Sabinus (no. 707) by *Clermont-Ganneau* is an idle speculation. The names are all too common in the Roman world. In 1.2ff. the name of the dedicator might have been mentioned.

Bibl.: *Clermont-Ganneau*, ARP I 269f. (ed. pr.). – CIL 3, 14155,4; Thomsen I no. 182; Bieberstein - Bloedhorn 2, 281f.; B. Isaac, in: Tsafir - Safrai, History 176 (Hebr.); Kloner, Survey of Jerusalem, 2001, 83*(e); *Küchler*, Jerusalem 995f.

Photo: *Küchler*, Jerusalem 996 fig. 576 (dr.); *Clermont-Ganneau*, ARP I 269 (dr.).

743. Latin burial inscription for Licinia Chreste, 1 c.-beginning of 2 c. AD

Fragment of an epitaph; traces of red color are preserved inside the letters (ed. pr.).
 Pres. loc.: Museum of the Russian-Orthodox Monastery on the Mount of the Olives (Bieberstein - Bloedhorn 359). No longer to be found there.

LICINIA · P · F
 CHRESTE [--]
 SITA [--]
 S · TIM[--]
 [--]

App. crit.: l.1 In front of LICINIA two vertical strokes; perhaps FILICINIA (reading from a squeeze sent by *Euting*) CIL; LICINIA *Germer-Durand*; l.4 S · TI *Germer-Durand*.

Licinia P(ubli) f(ilia) | Chreste [hic] | sita [est] | S(extus?) Tim[--|--]

Licinia Chreste, daughter of Publius (Licinius) lies here. Sextus(?) Tim... took care of the burial (?).

Comm.: The text mentions two persons. The burial formula [hic] sita [est] implies that S. Tim[--] was responsible for Licinia Chreste's burial. The abbreviated praenomen S(extus) makes it likely that, like Licinia Chreste, he was a Roman citizen, and that Tim- should represent a nomen gentile: Timidius, Timinius or Timonius are attested (Solin - Salomies 186). The formula [hic] | sita [est] is not abbreviated; hence the text should not be dated later than the beginning of the 2 c. AD.

Bibl.: J. Germer-Durand, RB 1, 1892, 387 (ed. pr.). – CIL 3, 6643 = 12080b; Thomsen I no. 183; Bieberstein - Bloedhorn 3, 359 no. 2. – Cf. H. Solin - O. Salomies, *Repertorium nominum gentilicium et cognominum latinorum*, 2nd ed. 1994.

WE

744. Latin burial inscription for Manius Lor(--), 2-3 c. AD

Slab of reddish limestone, broken on the right side and at the bottom. The back is uneven.

Meas.: h 19, w 15.3, d 2.2 cm; letters (average) 4.5 cm.

Findspot: Found "in the grounds of St. George's College, at Jerusalem, in the course of digging to make a cistern. They [i.e. this inscription and no. 747] were associated with small tomb-chambers..." (Hanauer), belonging to a necropolis.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. S-2368. Autopsy: 11 June 2006.

(hedera) D (pine cone) []

M' · LOR·N[--]

VIXIT·AN[--]

M' L[--]

[--]

App. crit.: l.2 remains of letter, perhaps N is preserved; Ma(nius) Lor(icus) L[--] *Bieberstein - Bloedhorn*; M' LORI *Hanauer*; M' LOR · L[--] *Iliffe*; M(arcus) L(ucius) Ori ... *Thomsen I*; M(anius) Lor(icus) [L] *Thomsen II*; l.3 vixit an[nos ...] *Iliffe*; l.4 only minimal remains of the L are visible; mil[itavit ...] *Iliffe, Thomsen II, Bieberstein - Bloedhorn*.



fig. 744

D(is) [M(anibus)] | M(anio) Lor(--io)
N[--] | vixit an[n(os) ...] | M(anius)
L[or(--ius) ..]--]

To the spirits of the deceased. For Manius Lor(--)ius N..., who lived ... years, Manius Lor(--)ius ... (erected this tomb).

Comm.: The deceased and the dedicator obviously shared the same name. In l.3 there is not enough room for a number consisting of more than one character. The nomen gentile could be Loreius or Lorenus, see Solin - Salomies 106, 484. This rare name strongly suggests that the two were not provincials and that their Roman citizenship was not obtained in the province. The dedicator is likely to have been a legionary of the X Fretensis who buried perhaps his young son.

Bibl.: J. Hanauer, PEQ 35, 1903, 271 (b) (ed. pr.). – Thomsen I no. 180; J. Iliffe, QDAP 2, 1932, 123 no. 4; Thomsen II no. 180; Bieberstein - Bloedhorn 2, 152; W. Eck, ZPE 169, 2009, 219f. no. 4. – Cf. H. Solin - O. Salomies, Repertorium nominum gentilium et cognominum Latinorum, 2nd ed. 1994.

Photo: WE.

WE

745. Latin burial inscription, 2-3 c. AD

Limestone stele, whose lower part is lost; at the top a triangular tympanon. The area prepared for the inscription has a double frame. The back is smooth, but has a projecting part whose purpose is not clear. In l.1, only two or three letters are lost.

Meas.: h 56, w 43, d (on the left side) 14, (on the right side) 10 cm; letters 3 cm. On the back, the projection is 17 cm high.

Pres. loc.: Museum under the Damascus Gate, Jerusalem. Autopsy: 7 June 2006.

C · POMP[--]

VS [--]

[--]

G(aius) Pomp[oni]us [--] hic situs est
or: [--] sibi et [--] titulum posuit] or: [--]
vixit annos --]



fig. 745.1

Gaius Pomponius ... is ... resting here

or: *erected the stele for ... and for himself* or: *... he lived ... years.*

Comm.: Bieberstein - Bloedhorn restored *C(aius) <R>om[ul-]|us[--]*; however, after the praenomen *C.* (for *Gaius*) a nomen gentile is to be expected. Only a few letters are missing on the right-hand side of l.1 (that is, between the *Pomp[--]* and the *us* in l.2), which makes the restoration of *Pomp[oni]us* inevitable. Since the dead person appears in the nominative case, one of the three proposed formulae must have followed.

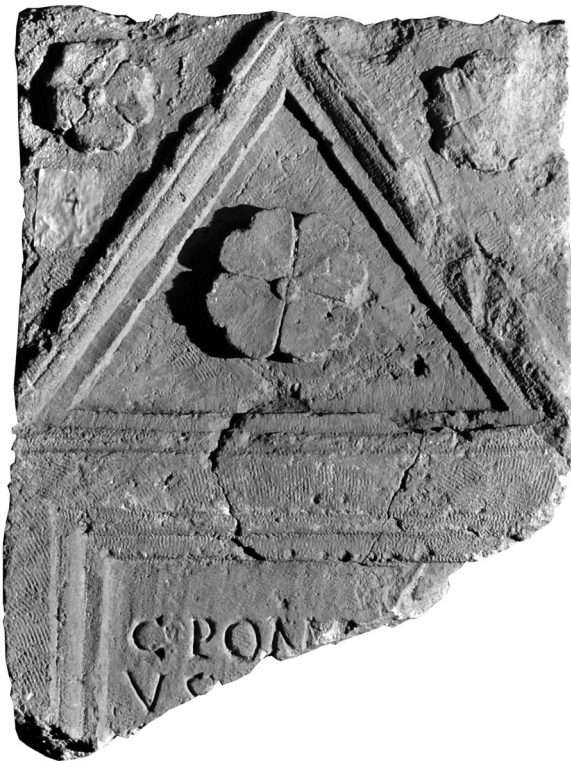


fig. 745.2

Bibl.: W. Eck, ZPE 169, 2009, 221f. no. 6 (ed. pr.). – Bieberstein - Bloedhorn 3, 359.

Photo: A. and N. Graicer.

746. Fragment of a Greek funerary inscription

Fragment of a marble tablet with a four line inscription; the upper edge with the remains of a frame is preserved. On the broken left side, part of an ornament is visible. The back is smooth. Perhaps the fragment was part of a sarcophagus. Lunate *epsilon* and *sigma*, w-shaped *omega*. ΔΩPON in l.4 in small letters.

Meas.: h 15.5, w 16, d 4 cm; letters irregular 0.6-2.1 cm.

Findspot: Found in the 1950s somewhere outside the western wall of the Old City.
Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: January 2000; 18 March 2010.

ΓΑΙΟΣ ΡΟΥΣΤΙΚΙ[--]
ΑΠΟΛΛΩΝ[--]
ΝΩΙΤΗΝ[--]
ΔΩPON ΕΤΟ[--]

Γαίος Ῥουστίκι[ος] |
Ἀπολλών[ιος] |
ΝΩΙΤΗΝ[--] | δωρον[--] |
ἔτο[υς? --]

*Gaius Rusticius Apollo-
nius ...*

Comm.: Gaius Rusticius Apollonius was either buried in the sarcophagus or had buried someone else. Since the first

two lines are filled with the name of C. Rusticius Apollonius, l.3 begins with ΝΩΙΤΗΝ[--] and only two or three letters are missing, but the sense of the letters remains unclear; it could be that these letters and the following ΔΩPON refer to another person who was buried by Rusticius Apollonius. ΕΤΟ could refer to an era, although the space at the right side is perhaps not big enough.

Bibl.: Unpublished.

Photo: WE.



fig. 746

747. Latin burial inscription for a child, 2-3 c. AD

Small slab of reddish limestone; the right lower corner is damaged. The frame consists of a simple incised line. The back is irregularly worked. Red color is preserved inside the letters.

Meas.: h 24, w 31.8, d irregular, ca. 6.5 cm; letters l.1-3: 4.1 cm; l.4: 2.2 cm; l.5: 1.8 cm.

Findspot: Found "in the grounds of St. George's College, at Jerusalem, in the course of digging to make a cistern. They [i.e. this inscription and no. 744] were associated with small tomb-chambers ..." (Hanauer), belonging to a necropolis.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. S-912. Autopsy: 11 June 2006.

D · M ·
TARQVITIAE
SILVANILLAE
VIXIT·MENS IX
PATER·EIVS·FEC·

App. crit.: l.4 mens(es) IX
[dies ...] *Thomsen, Isaac*; but
the line is complete, since
the symmetrical alignment
does not allow more text after
MENS IX; l.5 F C *all eds.*

D(is) m(anibus) | Tarqui-
tiae | Silvanillae | vixit
mens(es) IX | pater eius
fec(it)



fig. 747

To the spirits of the deceased. For Tarquitia Silvanilla, who lived nine months, her father made this tomb.

Comm.: The small tablet was probably inserted in the wall of a (family) mausoleum, which made it superfluous to mention the name of the father.

Bibl.: J. Hanauer, PEQ 35, 1903, 271 (a) (ed. pr.). – Thomsen I no. 179; Bieberstein - Bloedhorn 2, 152; B. Isaac, in: Tsafirir - Safrai, History 176 (Hebr.).

Photo: WE.

WE

748. Latin burial inscription for Valeria Sedata, 2-3 c. AD

A small tombstone with a relief bust of a young girl; the stone and the relief are extremely worn.

Meas.: h 60, w (at the bottom) 35, (at the top) 30, d 15-22 cm; h of the three lines: 16 cm; letters ll.1-2: 5-5.5 cm; l.3: 4 cm.

Findspot: Moza-Qaluniya, west of Jerusalem.

Pres. loc.: Beth Shemesh, IAA inv. no. 1952-1. Autopsy: 29 April 2010 (A. and N. Graicer).

VALERIA
L·F·SEDATA
VIX AN IIII

Valeria | L(uci) f(ilia) Sedata | vix(it)
an(nos) IIII

*Valeria Sedata, daughter of Lucius
(Valerius), she lived four years.*

Comm.: This tombstone supports the identification of Moza, where it was found, with Ammaus where, according to Josephus, BJ 7,217, Vespasian settled 800 Roman veterans. The place is probably also identical with Emmaus in Lk 24,13. "... It is just the type of inscription that, in these parts, only a veteran settlement would produce" (Isaac, Limits 428).

Bibl.: Y. Landau, in: Acta of the Fifth Int. Congress of Greek and Latin Epigraphy, Cambridge 1967, 1971, 389 (ed. pr.). – B. Isaac, in: Studien zu den Militärgrenzen Roms III, 1986, 636 with n. 38 (p. 639); id., The Limits of Empire, 1990, 428; Fischer - Isaac - Roll, Roads II 228.

Photo: A. and N. Graicer.



fig. 748

749. Greek epitaph of Victor, 3 or 4 c.

Irregular stone; the letters belong to the round alphabet; lunate *sigma* and w-shaped *omega*. The inscription is incised on the rough, irregularly shaped surface of the stone. The back is also rough.

Meas.: h 31 (max.), w 31 (max.), d 16 cm; letters 2.5-5.5 cm.

Findspot: Surface find in the burial ground called Karm esh-Sheikh, now the grounds of the Rockefeller Museum, about 40 m north of the northeastern corner of the city wall.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. I-5604. Autopsy: 5 March 2008.

Θ
ΑΡΣ
ΙΟΥΙ
ΚΤΩΡ
ΝΕΟΣ
[.]ΥΔΕΙΣ
ΑΘ[--]

App. crit.: l.6 [ο]υδής *Tod* (from photo in *Baramki*), *SEG*; l.7 [ἀθάνατος] *Tod* (from photo in *Baramki*); ἀθ[άνατος] *all other eds.*, the Θ is lost in the meantime.

Θ|άρσ|ι Ού|κτωρ | νέος, | [ο]υδής
| ἀθ[άνατος]

*Be of good cheer, Victor, the
younger; nobody is immortal.*



fig. 749

Comm.: The editors of *SEG* dated this and another stone (no. 738) found in the excavation to the 1 c. CE. The excavator himself however abstained from dating the stones, for not only were they surface finds, but the burials he excavated were not of the type characteristic of the Second Temple period. Judging by the finds, all the graves are of the Roman and Byzantine periods. The funerary formula is also typical of the late Roman and early Byzantine period.

Bibl.: M. Tod apud M. Avi Yonah, *QDAP* 3, 1934, 48 (ed. pr.). – D. Baramki, *QDAP* 1, 1931/32, 3ff. pl. XVII,2 (ph.); *BE* 1934, 253; *SEG* 8, 209; Thomsen II no. 182D; Bieberstein - Bloedhorn 3, 174f. – Cf. L. Vincent, *RB* 43, 1934, 466 (mention); Kloner, *Survey of Jerusalem*, 2001, 110*f.(e) , 140(h) no. 339; Kloner - Zissu, *Necropolis* 467.

Photo: IAA.

750. Painted Greek inscriptions in late Roman tomb, 3-4 c. (?)

The tomb consists of a shaft leading into an upper chamber with a trapezoidal section, which gave access to a lower, rectangular chamber with a trough grave; under it was a third, still lower, vaulted chamber with three burial troughs. Three of the walls of the upper chamber were ornamented with frescoes of floral patterns and, on the western wall, three human figures. The middle one, in the worst state of preservation, seems to be a male figure, while the figures on the right and the left were female. Above each of the figures were painted inscriptions, apparently labels that identified the figures. Only four letters of the first inscription (above the left-hand figure) are preserved (a), as well as the two last letters of the inscription above the central figure (b). The inscription on the right side was completely unreadable (c).

Findspot: On the west wall of the upper chamber of a rock-hewn shaft tomb in the grounds of St. George Cathedral and College.

Pres. loc.: In situ, but no longer legible.

(a) ΑΛΓ[--]Α

(b) [--]ΙΑ

(c) [--]

App. crit.: (b) [Ἀνθρώπει]α(?) *Sejourné*
(quoted by Bliss - Dickie).

(a) Ἀλγ[εῖν]ά(?)

(b) [--]ια(?)

(c) [--]

(a) *Sorrowful ...*

Comm.: Schick considered the tomb Christian, and Thomsen accordingly dated the inscriptions to the Byzantine period. But Bliss and Dickie, who excavated the tomb, judged it to belong to an earlier period, although it had been entirely robbed and no finds were uncovered that could help with the dating. Kloner dated the tomb to the Late Roman period. The fresco may have represented a funeral procession. *Sejourné* understood the Greek words as adjectives in the neuter plural, indicating personification of feelings connected with mourning.



fig. 750

Bibl.: A. Dickie, PEQ 28, 1896, 309f. (ed. pr.). – C. Schick, ZDPV MN 3, 1897, 5f.; F. Bliss - A. Dickie, Excavations in Jerusalem, 1898, 243-7 (pl. in front of 246); Thomsen I no. 177. – Cf. Kloner, Survey of Jerusalem, 2001, 107*(e), 135(h) no. 331.

Photo: F. Bliss - A. Dickie, Excavations in Jerusalem, 1898, pl. in front of p. 246 (painting).

LDS

751. Fragmentary funerary inscription in a burial cave on the Mount of Olives

Remains of the beginnings of two lines, painted on plaster in the lower part of the western wall of the vault spanning the single burial trough in the southern wall of the burial cave. Since a great part of the plaster has disintegrated, most of the inscription was lost when the cave was discovered.

Meas.: letters 3.5 cm (Bagatti).

Findspot: Burial cave on the Mount of Olives. “La detta tomba è stata trovata facendo la fognatura lungo la strada asfaltata che da quella principale che da Gerusalemme sale sull’Oliveto, si distacca ad angolo retto per arrivare a la “chiesa di Dio”. E’ proprio a est di questa chiesa che passa la strada cui si affianca la canalizzazione e la tomba si apre a est di essa” (Bagatti 170).

Pres. loc.: See findspot.

TH[--]

I[--]

Comm.: The remarkable burial cave had already been disturbed when found in 1974. It consists of a nearly square rock-hewn chamber with the entrance to the west and vaulted niches in the other three walls containing burial throughs hewn in the rock. In the niche in the eastern wall are three



fig. 751

parallel troughs, in the northern two, one behind the other, in the southern only one. This last arcosolium contains the inscription. The walls and ceiling of the chamber were plastered and adorned with paintings depicting several species of birds between wine tendrils and flowers on yellow ground (for detailed description see Bagatti 170ff.).

Due to disintegration of plaster only the first letters of two lines of the inscription were still intact when the cave was first examined. The inscription consisted of only two lines, since the surface above the upper line is blank and also beneath the lower line there are no traces of letters. The letters T and H make it impossible to decide if the inscription was in Latin or Greek; but the combination TH makes Greek more probable than Latin. Considering the position of the inscription in the vault above the burial trough it should be an epitaph containing the name of the deceased. Bagatti

dated the paintings stylistically to the 2-3 c. AD, A. Kloner (Qadmoniot 8, 1975, 27-30 [Hebr.]) to the 3-4 c. AD, Piccirillo to the 2 c. AD ("I caratteri riportano al II secolo").

Bibl.: B. Bagatti, SBF 24, 1974, 170-87 at 176 (ed. pr.). – M. Piccirillo, Terra Santa 51, 1975, 139-44 at 144; Bieberstein - Bloedhorn 3, 276f.

Photo: B. Bagatti, SBF 24, 1974, 177 fig. 10.

DK/WE

752. Hebrew/Aramaic and Greek graffito on cave wall, 3 c. CE (?)

Three-line bilingual inscription painted in red on the left wall of the entrance to an inner chamber in a burial cave.

Findspot: Sanhedriya.

Pres. loc.: See findspot.

י[.]ש[.]ל[--]
T[.]MPΣ/O[--]
[--?]ΣIO[--?]

App. crit.: τ[οῦ] A|μ(β)ρ[ο]|σ[ι]σ[υ] Macalister.

י[.]ש[.]ל[--]
T[--]MPO[--][--?]ΣIO[--?]

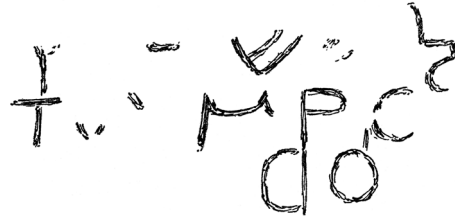


fig. 752

Translit.: [--]l[.]š[.]n

Comm.: Macalister's description of this cave, the main chamber of which contained an arcosolium, together with the area in which it was found, indicates that it was probably made and used before the destruction of the Temple, but the inscription may be from a later period. Too few letters are preserved in any of the three lines in Macalister's drawing to reconstruct any words or names, and it is uncertain how many letters are missing on either side. One or more names of deceased individuals, perhaps a blessing, were written in each language. Only *lamed* and *shin* are visible in l.1; Klein proposed restoring עליו השלום 'lyw hšlwm (cf. Thomsen). In ll.2 and 3, Macalister's proposed τ[οῦ] A|μ(β)ρ[ο]|σ[ι]σ[υ] requires the addition of the letter *beta* which does not appear in the drawing but is repeated in subsequent publications as if it did, and further does not take account of missing text on the right side. The Hebrew letters in l.1 have caused the inscription to be defined as Jewish, in which case, however, the name Ambrosius would be highly unlikely.

Bibl.: R. Macalister, PEQ 36, 1904, 248-57 at 255ff. (ed. pr.). – Thomsen I no. 181; Thomsen II no. 181; Bieberstein - Bloedhorn 3, 359-62.

Photo: R. Macalister, PEQ 36, 1904, 257 fig. 7 (dr.).

AY/JJP

F. Instrumentum domesticum

753. Lead sealing with Latin inscription, time of Hadrian

Lead bulla of circular shape; the back “is blank except for the negative of the string which closed the document and on which the bulla was applied” (Farhi 295).

Meas.: Ø 11 mm; wt 0.72 gm.

Findspot: Found in 2006 in the excavations at Ramat Raḥel in area D1, L446, reg. no. 4305.

Pres. loc.: IAA.

IMP
[.]ADRIAN
[.]VG

Imp(eratoris) | [H]adrian(i) or
Adrian(i) | [A]ug(usti)

*(Property) of Emperor Hadrianus
Augustus.*



fig. 753.1

Comm.: The object to which this lead bulla was once attached was brought from outside Jerusalem. It may have been meant for a unit of the army camped there or for the construction of the colony. The sender is not mentioned, but could have been an imperial procurator. For the name of Hadrian without an H see Farhi 295f.



fig. 753.2

Bibl.: Y. Farhi, ZPE 170, 2009, 295ff. (ed. pr.). – Y. Farhi - O. Lipschits, in: E. Baruch - A. Levy-Reifer - A. Faust eds., *New Studies on Jerusalem* 15, 2009, 169ff.

Photo: Courtesy of O. Lipschits.

754. Stamp of the legio X Fretensis for marking tiles, 2-3 c. AD

Clay stamp bearing an inscription in reverse order.

Meas.: Surface area: h 0.8, w 1.1 cm; h of the stamp 3 cm (see fig. 2 below).

Findspot: Found at Binyanei Ha-'Uma (the International Convention Center).

Pres. loc.: IAA inv. no. 1994-3598.

LXF

l(egionis) X F(retensis)

(Product/property) of
the legio X Fretensis.

Comm.: The stamp was used to mark pottery produced in the kilns of the legion located in the outskirts of Jerusalem.



fig. 754.1



fig. 754.2

Bibl.: B. Arubas - H. Goldfus, ESI 13, 1995, 74ff., esp. 77 fig. 77 (= HA 100, 1993, 63ff., esp. 66 fig. 77 [Hebr.]) (ed. pr.). – *Iid.*, in: J. Humphrey ed., *The Roman and Byzantine Near East*, 1995, 95ff., esp. 104 figs. 15, 17.

Photo: IAA.

WE

755. Military bread stamp with Latin inscription, late 1-early 2 c. CE

Rectangular stamp with broken handle and back. Two lines of letters deeply engraved in mirror script on its underside. A dot separates the first and the second letter in l.2.

Meas.: h 3.5, w 8.5, d 1.5–2.3 cm; letters 1 cm.

Findspot: Northwestern part of the Western Wall Plaza, in a refuse pit sealed under the flagstones of the Eastern Cardo.

Pres. loc.: Har Hotzvim, IAA.

⊖ AMATI
C·ANTONI

(Centuria) Amati | (opus) G(ai)
Antoni



fig. 755

Century of Amatius, work of Gaius Antonius.

Comm.: The use of praenomen and omission of cognomen point to an early date, confirmed by the stratigraphy.

Bibl.: L. Di Segni – S. Weksler-Bdolah, Atiqot (in print) (ed. pr.).

Photo: Courtesy of S. Weksler-Bdolah.

LDS

756. Stamp of the legio X Fretensis with Latin inscription

Stamp made of soft limestone; the handle has a pierced hole. The letters are written in mirror writing.

Findspot: Uncertain whether the object comes from Jerusalem (Thomsen).

Pres. loc.: Until at least 1923 in the German Protestant Institute in Jerusalem. No longer there.

C AVGVRI

O (?) LEG X

App. crit.: ll.1-2 c[enturioni] Auguri[o] *Dalman, Thomsen*; (centuria) AE; l.2 the O could be a misrepresented reversed C = centurionis; after this letter there is a sign, interpreted by *Dalman* as an F = F[retensis], but this is unlikely; legi[onis] *Dalman, Thomsen*; after LEG probably the remains of the number X.

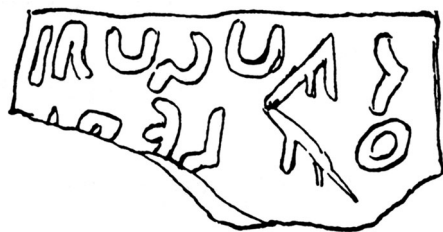


fig. 756.1

(centuria) Auguri(ni)? | O leg(ionis) X

(Property) of the centuria of Augurinus(?), centurio(?) of the tenth legion.

Comm.: The stamp was probably used to mark soft material. It was the property of the centuria of Augurinus, perhaps a centurion of the tenth legion, which was stationed in Jerusalem from 70. If this interpretation is right, the findspot should be Jerusalem, despite Thomsen's doubts.



fig. 756.2

Bibl.: *Dalman, ZDPV MN 9, 1903, 17f. (ed. pr.). – AE 1904, 454; Thomsen I no. 251.*

Photo: G. Dalman, *ZDPV MN 26, 1903, 17 fig. 2-3 (dr.).*

WE

757. Military bread stamp with Latin inscription, late 1-early 2 c. CE

Stamp in perfect condition, with a rectangular pierced handle; two lines of letters, deeply engraved in mirror script, with conspicuous serifs.

Meas.: h 4.6 (on the right side), 4.8 (on the left), w 5.8 (along the upper edge), 6.0 (along the lower edge), d 1.7 cm (3.5 including the handle); letters 1.6 cm.

Findspot: See no. 755.

Pres. loc.: Har Hotzvim, IAA.

⊂ CASPE

CANIN

(Centuria) Caspe(ri) | (opus) Canin(i)

Century of Casperius, work of Caninius.



fig. 757.1

Comm.: Both names are nomina gentilia; no cognomen used.

Bibl.: L. Di Segni – S. Weksler-Bdolah, Atiqot (in print) (ed. pr.).

Photo: Courtesy of S. Weksler-Bdolah.



fig. 757.2

LDS

758. Stamp with Latin inscription of a military centuria

Stamp, made of stone (“une petite tablette de pierre”, Vincent), with a rectangular field with letters; the handle is probably broken off and lost. The letters are written backwards.

Meas.: Surface area: h 4, w 7 cm; h of the stamp 2.1 cm (measured from the drawing in Vincent).

Findspot: “M. d’Ustinow n’a pu faire préciser la provenance. Il y a pourtant lieu de croire à la trouvaille dans la région de Jérusalem” (Vincent).

Pres. loc.: Originally in the collection of Baron Ustinov.

⊖ VITEL
MACVI

(centuriae) Vitel(li) | MACVI(--)

(*Product/property*) of the centuria of Vitel(lius), MACVI(?) or MACVI (*made it*).

Comm.: The stamp belongs to a subdivision of a legion: the centuria of a *Vitel(lius)*. It is not clear which kinds of objects it was intended to mark. It need not have been made for a baker. The MACVI in l.2 could be the name of another person in addition to Vitellius, or the latter's cognomen. However, a Latin name beginning with *Macui(--)* or *Macvi(--)* is so far unattested. A nomen gentile *Acui(us)* (in which case the M would be the praenomen) is attested only once, in CIL 6, 3148, and therefore very unlikely to be found here.

Photo: H. Vincent, RB 19, 1910, 264 (dr.).



fig. 758.1

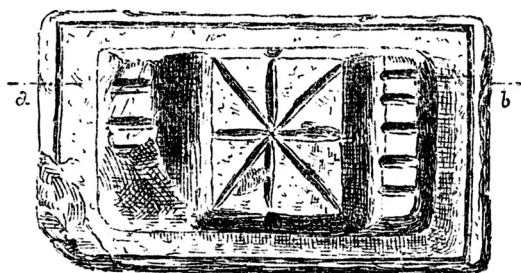


fig. 758.2

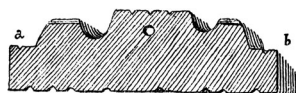


fig. 758.3

WE

759. Stamp with Latin inscription

Clay stamp; the handle has a hole used for a string to hang it. The surface is damaged at the end of ll.1 and 2; on the left-hand side at least a small part is missing. Letters in mirror script.

Meas.: Stamp: h 5.2 cm; surface area: h 3, w 8 cm; letters 0.6 cm.

Findspot: "Trouvée ... à Saint-Étienne" (Germer-Durand) in Jerusalem.

Pres. loc.: École biblique,

Jerusalem, inv. no. SE.53.

Autopsy: 8 October 2009.

[–]VALERI MA[–]
+OI++++A++M+[–]

App. crit.: l.1 Ma[ximi?]
Thomsen; l.2 Germer-Durand
could not read. [LDS (by



fig. 759.1

autopsy) suggested Q. Insta(nius?) San(ctus) or Sam(psigeramus). WE, also having autopsied the stamp, determined that there is no basis for this reading of l.2 by LDS.]

[–] Valeri Ma[–] | +OI++++A++M+[–]

Product or Centuria of Valerius Ma...

Comm.: Even after the autopsy the text in l.2 remains enigmatic: an O follows a fragmentary letter, then comes a vertical hasta; all the other letters except for the A and the M are open for more than one interpretation.

Since the text is in Latin, the stamp was probably, as suggested by the genitive case, the property of a Roman army unit or of a soldier; a centuria-sign may be missing at the beginning of l.1. A civil context, after the foundation of the colony, cannot be excluded.

Bibl.: J. Germer-Durand, RB 1, 1892, 387 (ed. pr.). – CIL 3, 12090a; Thomsen I no. 248; Thomsen II no. 248 (with erroneous reference to Vincent - Abel, Jérusalem nouvelle 4, 880).

Photo: WE; DK.

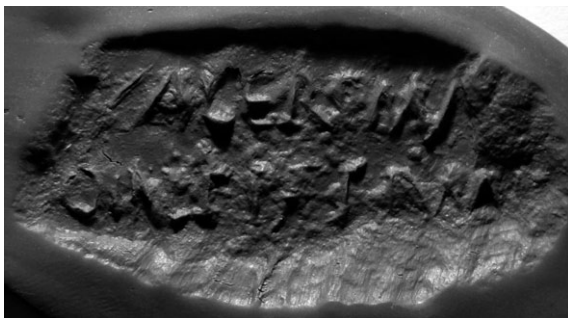


fig. 759.2



fig. 759.3

WE

760. Stamp with Latin name

Rectangular stamp made of limestone, with a semicircular handle, a large part of which is broken off.

Meas.: Surface area: h 2.9, w 7.2 cm; h of the whole stamp ca. 4.4 cm.

Findspot: "In the strip between the southern end of the pier of "Robinson's Arch" and the southern wall of the Omayyad building, which runs from east to west in continuation of the line of the Southern Wall of the Temple Area "... in a large building whose older phase is ascribed to the period of Aelia Capitolina (Mazar, Excavations).

Pres. loc.: With scholar: E. Mazar.



fig. 760.1

PRIM

App. crit.: Prim(us?) Mazar, Stiebel.

Prim(i)

Product of Primus.

Comm.: The stamp seems to have been used to mark a product with a soft surface, some have suggested a baker's product [LDS: Stiebel suggested that primus was the name of the soldier-baker (Primus), or meant (panis) primus, "(bread) of the first (quality)". WE: Not every stamp was used for marking bread and not every person mentioned on a stamp was a baker. For the interpretation as panis primi one would need evidence from ancient sources.]. It is not possible to determine whether the stamp belonged to the tenth legion, as Mazar and Ben-Dov supposed. Date: after 70 AD if the context is military, but it could be after the foundation of the colony if the context is civilian.

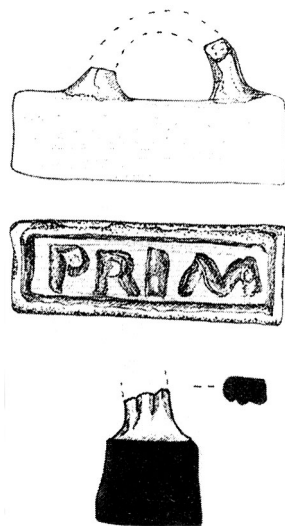


fig. 760.2

Bibl.: B. Mazar, EI 10, 1971, 1ff. (Hebr.); id., Excavations (Report) 22 (edd. ppr.). – M. Ben-Dov, In the Shadow of the Temple, 1985, 189f.; Bieberstein - Bloedhorn 2, 387; E. Mazar, in: A. Faust – E. Baruch eds., New Studies on Jerusalem 5, 1999, 55, 63 (ph.); G. Stiebel, *ibid.* 72ff., 97.

Photo: Courtesy of G. Stiebel.

WE

761. Military bread stamp with Latin inscription, late 1-early 2 c. CE

Broken stone stamp, without handle. The right-hand side of the inscribed face is missing, and the upper left corner is chipped. Judging by its proportions, about one third to one half of the stamp is lost. Grooves in the long sides may have held a metal (?) handle. On the underside of the stamp are two lines of letters, deeply but carelessly engraved in mirror script, except for the letter N in l.1.

Meas.: h 3.2, w 3.5 (in the present state), d 2.2–2.3 cm; letters 1.0–1.2 cm.

Findspot: See no. 755.

Pres. loc.: Har Hotzvim, IAA.

[--]PONI

[--]VTO

[(Centuria) - A]poni? | [S]uto(ri)

Century of Aponius (?), (work) of Sutorius (?).

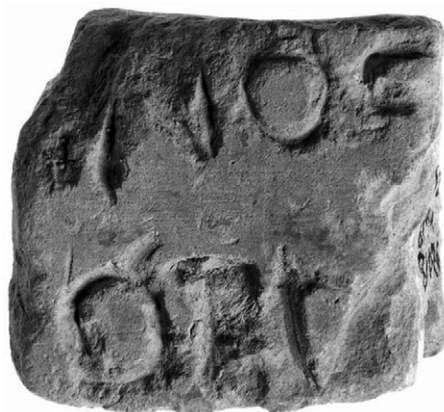


fig. 761.1

Comm.: l.2: the first letter is uncertain; it may be N rather than V. In this case one could restore *[A]nto(ni)*. The restoration of the names is tentative. The break at the beginning of both lines may have contained two letters; therefore, if the nomen in l.1 was Aponius rather than Coponius, Pomponius (too long?) and the like, there may have been also an abbreviated praenomen. If the name of the soldier-baker was *[S]uto(rius)* or *[A]nto(nius)*, it was most likely preceded by an abbreviated praenomen. But also a cognomen like *[T]uto(r)* cannot be excluded.



fig. 761.2

Bibl.: L. Di Segni - S. Weksler-Bdolah, *Atiqot* (in print) (ed. pr.).

Photo: Courtesy of S. Weksler-Bdolah.

LDS

762. Latin letters on a limestone stamp

Fragment of a small limestone plaque, broken on the left-hand side and on top; the letters are written in reverse direction, see fig. 1; for the mirrored view, see fig. 2.

Meas.: h 2.5, w 3 cm.

Findspot: City of David excavations (by Eli Shukrun), in a water tunnel under a Herodian street.

Pres. loc.: IAA.



fig. 762.1

[--]RA

[--]NTO

[--]RA | [--]NTO

Comm.: The letters in l.2 are probably the remains of a Roman cognomen ending with *-ntus*, e.g.: *Adventus*, *Contentus*, *Eventus*, *Inventus*.

Bibl.: Unpublished.

Photo: A. and N. Graicer.



fig. 762.2 (mirrored)

WE

763. Broken stamp

Broken pottery stamp with retrograde (?) inscription within a frame, seemingly Latin. No letters seem to be lost.

Findspot: On the western slope of the southeastern hill (City of David).

Pres. loc.: “Jetzt in der Sammlung des Deutschen Palästina-Vereins zu Leipzig.” (Thomsen).

OCV

ZZA?

App. crit.: First and second letter of l.1 are in ligature: perhaps VDO if the writing is not retrograde.

Ocuzza? Ocussa?

Comm.: The word per se does not make sense, but it is reminiscent of “Aucissa” that appears on Celtic fibulae: see App. 6*. Thomsen dates it to the 2 c.

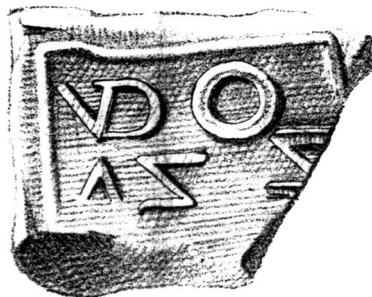


fig. 763

Bibl.: H. Guthe, ZDPV 5, 1882, 353 pl. XI fig. K (ed. pr.). – Thomsen I no. 250.

Photo: H. Guthe, ZDPV 5, 1882 pl. XI fig. K.

LDS

764. Bronze bracelet with magic formula in Greek, late Roman

Bronze bracelet ending in a medallion. On the band is an inscription (a) between a lion running to the left and a snake creeping to the right. The medallion features a rider spearing a fallen enemy. Inscription (b) which runs around the edge is badly preserved. Lunate *sigma* and w-shaped *omega*.

Findspot: Found “near Jerusalem”, according to the American consul in the city, who gave it to Mr. Maxwell Sommerville of Philadelphia.

Pres. loc.: In the Sommerville Collection in Philadelphia (in 1921).

(a) ΕΙΣΘΕΟΣΣΩΣΟΝΦΥΛΑΞΟΝΤΗΝΔΟΥΛΗΝΣΟΥΣΕΥΗΡΙΝΑΝ

(b) Ε[.]ΣΘΕΟ[--]ΚΑΚΑ

(a) Εἷς θεός, σῶσον φύλαξον τὴν δούλην σοῦ Σευηρίναν

(b) Ε[ἷ]ς θεὸς ὁ νικῶν τὰ κακά

(a) *One god, save (and) protect your servant Severina.*

(b) *One god who conquers evil.*

Comm.: Thomsen dated the bracelet to the 3 c. and connected it to gnosticism and the cult of Sarapis. The lion and the snake are a common feature of “gnostic” amulets (see Bonner, *Magical Amulets* 35f., 54ff.), but also appear in syncretistic amulets of the Solomon’s type, featuring a rider (Solomon; later, different Christian “helpers”) spearing a fallen woman or a dragon, symbol of the Evil One. Such amulets were found in 4 c. or early 5 c. tombs at el-Jish (Gush Halav: see N. Makhuly, *QDAP* 8, 1939, 48f., pls. 31-32).

Bibl.: E. Le Blant, *CRAI* 1892, 155f.; id., *RA* 20, 1892, 263 (edd. prr.). – Id., *Mémoires de l’institut national de France* 36, 1898, 84f. no. 220; J. Germer-Durand, *RB* 2, 1893, 214; Thomsen I no. 207; L. Di Segni, *SCI* 13, 1994, 94-115, at 103 no. 26. – Cf. E. Peterson, *Εἰς θεός*, 1926.

LDS

765. Protective bronze amulet, late Roman

Oval bronze amulet with suspension hook. On one side is a rider to the right, spearing a prostrate figure; underneath is a lion walking to the right. Inscription (a) runs along the edge in the upper half of the oval. On the back is a stilt-bird (ibis or ostrich?) flanked by unidentified shapes, surmounted by inscription (b).

Meas.: h 7.1 cm.

Findspot: Bethany.

Pres. loc.: SBF Museum, Jerusalem, inv. no. SBF 02113, coll. B26/Z.

(a) ΕΙΣΘΕΟΣΟΝΙΚΩΝΤΑΚΑΚΑ

(b) ΙΠΠΟΣ
ΜΥΛΟΣ

(a) Εἰς θεός ὁ νικῶν τὰ κακά

(b) Ἴππος | μ<ο>ῦλος

(a) *One is God who conquers evil.*

(b) *Horse mule.*



fig. 765.1

Comm.: The rider (Solomon, St. Sisinnius, later St. George) spearing a prostrate woman or a dragon, is very common on amulets used by Jews, Christians and others; it is often accompanied by the formula "One is god who conquers evil". For a collection of examples from Palestine see L. Di Segni, *SCI* 13, 1994, 94-115. The word "mule" appears on amulets as the beginning of a formula that also mentions εἶβις, ("ibis"), στρουθοκάμηλος ("ostrich"), and an in-

invocation to Apollo: H. Leclercq, *DACL* 1,2, 1907, 1850, 1854; *SEG* 36, 1313, cf. *SEG* 38, 2037. The latter, from the necropolis of Tyre, has on one side the rider spearing a female demon, animals attacking the evil eye, and the inscription "One god who conquers evil", and on the back a stilt-bird attacking a serpent and an inscription beginning with the word "mule". Like other amulets discovered in the same context, (*SEG* 36, 1312-1318), it comes from a "gnostic" background. Likewise the amulet from Bethany does not seem Christian and most likely belongs to a mixed background of the late Roman period. Saller, however, dates it to the Byzantine period. H. Seyrig, *Berytus* 1, 1934, 2, views the bird as an ibis, the enemy of the evil eye according to the Egyptian conception. Ἴππος or ἵππος μουῦλος is a reference to the infernal horse, mentioned in an astrological text, that bears on its back the utterer of the magic: Seyrig 6f. and n. 22; id., *Syria* 26, 1949, 374f.

Bibl.: Bagatti, *Flagellazione* 55f. no. 63a fig. 25 (ed. pr.). – S. Saller, *Excavations at Bethany* (1949-1953), 1957, 368.

Photo: G. Nalbandian; Bagatti, *Flagellazione* 55f. no. 63a fig. 25.



fig. 765.2



fig. 765.3

766. Engraved gem with Greek magic(?) inscription, late Roman (?)

Gem of red jasper with engraving on both sides. On the obverse is a naked man holding a cross (?) with a long staff; on the reverse is a snake, a cross (?) and a monogram of four letters. W-shaped *omega*.

Findspot: Among the surface debris in the excavations in the property of the Augustine Fathers of the Assumption (St. Peter in Gallicantu).

Pres. loc.: Once in the museum of Notre Dame de France.

Obv.: AXΘΙΩΦΙ

Rev.: Monogram of letters ΑΠΒΡ

Comm.: Gnostic gem, dated by Thomsen to the 2 c., but probably not earlier than the 4 c., if the cross-like object is really meant to represent a cross.

Bibl.: J. Germer-Durand, EO 9, 1906, 131 no. 2 (ph.) (ed. pr.). – Thomsen I no. 209.

Photo: J. Germer-Durand, EO 9, 1906, 131 no. 2.



fig. 766

LDS

767. Bezel of wedding (?) ring, 4 c. (?)

Bezel of wedding (?) ring. Ellipsoidal stone (agate?) striated in black and brownish gray.

Findspot: Avi-Yonah, quoting R. Simpson: "The stone was acquired from a Greek priest (since dead) in 1916. On handing over the stone he is alleged to have said it was found in Jerusalem several years previously; but this statement could not be verified."

ΕΥΤΥΧ

ΩΣΑΚΑΚΙ

ΩΝΦΙΛΟΔ

ΟΞΙΑΔΙ



Εὐτυχ|ῶς Ἀκακί|ων Φιλοδ|οξιάδι

Good luck! Acacion to Philodoxias.

fig. 767

Comm.: Dated by Avi-Yonah to the 4 c.

Bibl.: M. Avi-Yonah, QDAP 10, 1944, 161f. no. 2 pl. XXXV,2 (phs.) (ed. pr.). – BE 1946/47, 221,1.

Photo: M. Avi-Yonah, QDAP 10, 1944 pl. XXXV,2.

LDS

768. Greek inscription on a gem, 2 c.

Black jasper intaglio gemstone representing a man driving a quadriga; above is a retrograde inscription, an indication that the gem was used as a seal.

Meas.: h 1.3, w 1.69, th 0.23 cm.

Findspot: Mazar's excavations at the southwestern corner of the Temple enclosure.
Pres. loc.: IAA.

TEΛΕ

Τελέ(μαχος)

Tele(machus).



fig. 768.1

Comm.: Telemachus' journey from Pylos to Sparta and back on a chariot is described in the *Odyssey* (3,368-70, 475-85), but there is no depiction of Telemachus riding a chariot in Graeco-Roman art. The gem was possibly commissioned by a man called Telemachos, who identified himself with Odysseus' son. Tybout (SEG) suggests that the seal belonged to a charioteer named (or nicknamed?) Telemachus.

Bibl.: O. Peleg, PEQ 135, 2003, 56f., 59f., 65f. no. 6 (ed. pr.). – SEG 53, 1857.

Photo: G. Laron, Courtesy of E. Mazar; B. Balogh (dr.).



fig. 768.2

LDS

769. Greek graffito on neck of amphora

Graffito on the rim of the broken neck of an “elegant amphora” (Vincent). Lunate *sigma*.

Findspot: In the excavations in the property of the Augustine Fathers of the Assumption (St. Peter in Gallicantu).

Pres. loc.: Once in the Museum of Notre Dame de France, now lost.

ΒΑΣΣΟΣΣΑΤ[--]

App. crit.: Σατ[ορνίλος] or Σατ[ούριος] Germer-Durand; Βάσσος Σατ(ορνίνος) Vincent.

Βάσσος Σατ[ορνίνου?]

Bassus (son) of Saturninus(?).



fig. 769

Comm.: Vincent interpreted the inscription as a double name in the nominative; but since both Bassus and Saturninus are Roman cognomina, this is not very likely; rather, it may be a name and a patronymic. Dated to the 3 c. by Thomsen. But without autopsy or information about the type of amphora on which it was scratched, it is impossible to suggest a date.

Bibl.: J. Germer-Durand, EO 11, 1908, 78 no. 3 fig. 3 (ph.) (ed. pr.). – L. Vincent, RB 17, 1908, 411; BE 1909, 320; Thomsen I no. 238.

Photo: J. Germer-Durand, EO 11, 1908, 78 no. 3 fig. 3.

LDS

G. Varia

770. Letters on the bottom of a Corinthian capital

Corinthian half-capital.

Meas.: h 75, Ø at the bottom 50 cm; letters 8 cm.

Findspot: Between the Austrian Hospice and the Ecce Homo Arch.

IVIDS

Comm.: The meaning of the letters is unclear.

Bibl.: R. Savignac, RB 16, 1907, 122f. (ed. pr.). – Bieberstein - Bloedhorn 2, 366.

WE

771. Greek inscriptions on theater seats

Two slabs of hard limestone, with a moulded decoration of rectangular frames on the front. In both, a rectangular niche of identical size is cut into the profiled side, showing that apparently the slabs are theater seats crossed by an ascending staircase and the recesses formed steps. On the wide upper surface of the slabs Greek letters are engraved: three on slab (a), two on slab (b). The two slabs were part of a group of eleven similar stones, nine of which had channels cut across them, indicating that, after their original use as theater seats, and before their reuse in the Umayyad building, the slabs had previously been reused in a latrine of the Late Roman or Byzantine period.

Meas.: letters 6.5-8.5 cm.

Findspot: In secondary use in the walls of Umayyad Building IV, located near the southwestern corner of the Temple Mount, west and adjacent to Robinson's Arch.

Pres. loc.: Jerusalem Archaeological Park.

(a) ΔΙΟ

(b) ΔΙ

App. crit.: (b) '14' *ed. pr.*

(a) Διο(νυσίου) (sc. ἀμφοδίου)

(b) Δι(ονυσίου) (sc. ἀμφοδίου)

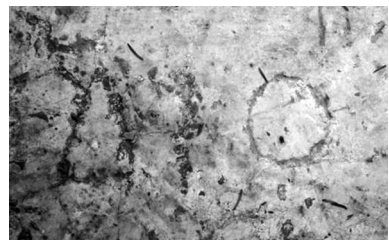


fig. 771.1 (a)

(? Reserved for the quarter) of Dionysius.



fig. 771.2 (a)

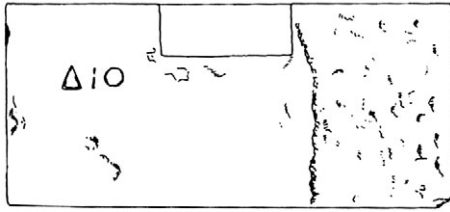


fig. 771.3 (a)

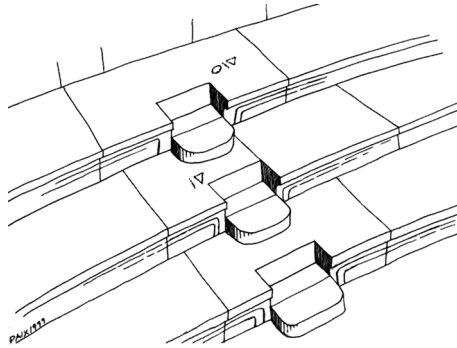


fig. 771.4

Comm.: The interpretation of these slabs as theater seats is not in doubt, but the question is whether they belonged to the theater built by Herod, which is mentioned by Josephus (Ant. 15,267-76), or to the Roman theater built by Hadrian and mentioned in the *Chronicon Paschale* (ed. Dindorf, 474; PG 92,613). Reich and Billig leave the question of chronology open. However, lately both Patrich and Lichtenberger have convincingly shown that Herod's theater was most likely a wooden structure, not a permanent stone building (J. Patrich, *IEJ* 52, 2002, 231-9; A. Lichtenberger in: J. Charlesworth ed., *Jesus and Archaeology*, 2006, 283-99). A 2 c. date and a connection with the foundation of Aelia Capitoliana seem therefore most plausible. Our interpretation of the inscriptions also points to a period when Jerusalem was a pagan city (see below). Reich and Billig interpreted the letters on slab (b) as a number, "14", which would represent the number of the *cuneus* or of the row of seats. They supported this interpretation with the help of two inscribed bone discs marked "14" in Greek and Latin (this vol. no. 1115) found by N. Avigad in one of the mansions of the Herodian Quarter and defined by him as theater tickets. However, these discs have been recognized as game counters and have nothing to do with the theater, see E. Alföldi-Rosenbaum, *Frühmittelalterliche Studien* 5, 1971, 1-9; Lichtenberger 293f. and n. 50. Reich and Billig's interpretation is fraught with difficulties. As already observed by Lichtenberger, finding two "tickets" with the very same number as one of the two preserved on the seats seems an unlikely chance; besides, while ΔΙ can represent a figure, the same cannot be said for ΔΙΟ. Moreover, numbers of the tens series would not usually be written in ascending order. More likely both ΔΙ and ΔΙΟ are abbreviations of the name of the *cuneus*, which would have been reserved for a specific sector of the civic body: the name would have been written in full on the first row of

seats, and repeated in abbreviated form in some of the upper rows. In the theater of Shechem, several of the seats in the first row bear the name of tribes, one of which is Φυλ(ῆς) Διονυσιάδος, “Of the Dionysian tribe” (Y. Magen, *Flavia Neapolis*, 2005, 122). Names of urban tribes called after Olympian deities were also inscribed on the seats of the north theater in Gerasa (F. Zayadine, *Jerash Archaeological Project 1981-1983*, 1986, 211). Dionysos was a popular god in Jerusalem, where his figure and symbols appear on many coins (Y. Meshorer, in: Tsafrir - Safrai, *History*, 187, 195f. nos. 23, 25-29), and it is more than likely that a sector of the city was under his patronage. This, however, could not have been a tribe as in Shechem and Gerasa, for the population of a Roman colony was divided into curiae, not into tribes. But we learn from the *Chronicon Paschale* (ed. Dindorf, 474; PG 92,613) that Hadrian “divided the city into seven ἄμφοδα (vici), and appointed amphodarchs onto each from its own men, and allotted an ἄμφοδον to each amphodarch; and to this day each ἄμφοδον is named after its own amphodarch.” Ἀμφοδον, a term pertaining to a topographical division of the urban space well known in Egypt, is attested in inscriptions in Roman Beth She’an (SEG 8, 43-44; one of the amphoda was named Δήμητρ-, either “Of Demetrius” (an amphodarch?) or “Of Demeter”, one of the main deities of Scythopolis). It is possible therefore that the seats of a particular part of the theater were reserved for the inhabitants of the quarter named after an amphodarch, Dionysios – unless the author of the *Chronicon Paschale* misunderstood his information, and the city quarters (or some of them) were named after deities.

Bibl.: R. Reich - Y. Billig, in: H. Geva ed., *Ancient Jerusalem Revealed*, 2000, 350ff. (ed. pr.). – *Ibid.*, IEJ 50, 2000, 175ff.; SEG 50, 1506. – Cf. A. Lichtenberger, in: J. Charlesworth ed., *Jesus and Archaeology*, 2006, 283ff., esp. 292ff.

Photo: Courtesy of O. Shapir; R. Reich - Y. Billig, IEJ 50, 2000, 175ff. figs. 4 and 6 (ph. and dr.); R. Reich-Y. Billig, IEJ 50, 2000, 175ff. figs. 4 and 6 (ph. and dr.).

LDS

772. Fragment of Greek tetrarchic boundary stone, 297 CE

Fragment of limestone slab, with three lines of script carefully and deeply incised on the smoothed surface. The letters are round. The back is also smooth. On the right side, the slab was hewn in the shape of the arm of a cross, 9 cm long along the upper edge, 8 cm along the lower, and 9 cm high. All the edges were smoothed, except for the right edge of the arm, the lower part of which was left unfinished. The cross-shaped cut, however, appears to be later than the inscription, for it cuts through the third line, leaving the tips of some letters visible.

Meas.: h 10.5, w 17 (max.), d 4-5.5 cm; letters 3 cm.

Findspot: Found in secondary use in the winepress (Room B) of the monastery at ‘Ein el-Jedide, near modern Aminadav, about 8 km southeast of Jerusalem and 3 km southwest of ‘Ein Kerem. For the site, see no. 854.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1933-2693. Autopsy: 5 March 2008.

[--]+[.]PIZON
[--]ΣΤΩΝΕΠ
[--]Υ[--]

App. crit.: [Λίθον διορίζον]τα ἀγρούς
--[--]τῶν ἐπ[--[--]χ[--] Thomsen, SEG.
In l.2, the upper end of a *sigma* is
faintly visible before *tau*. The letter in
l.3 seems to be *upsilon* rather than *chi*.



[Λίθον διορίζον]τα ἀγρούς τῶν
ἐπ[οικίων --]Υ[--]

fig. 772

Stone separating the fields of the villages of ...

Comm.: This appears to be a fragment of a tetrarchic boundary stone, bearing the well-known formula in the shortened form. Oddly enough, the editors of SEG ascribed it to the 5 c., while quoting Thomsen, who had restored the text by comparison with similar boundary stones from the tetrarchic period found in the Damascene (SEG 7, 247-248). So far, this would be the only inscription of this type discovered south of the Upper Galilee and Golan; however, the possibility that it was set up locally must be seriously considered, for unlike its companions from the north, this is not engraved on basalt but on a stone common in, though not exclusively, the Jerusalem area. Its reuse so soon after its original date also reduces the chance of its having been brought from afar. Diocletian's tax reform of 296/7, following which the agricultural lands were surveyed and the boundaries of villages were marked, extended all over the East, and boundary marks – some perhaps in perishable material that did not survive – may well have been erected also in areas where no tetrarchic boundary stones have been discovered so far.

Bibl.: R. Hamilton, QDAP 4, 1935, 111f. pl. LXVIII,15 (ph.) (ed. pr.). – SEG 8, 233. – On the land survey carried out in connection with Diocletian's tax reform of 296/7, cf. F. Millar, *The Roman Near East*, 1993, 193-6, 535-44, with a list of boundary stones, to be updated by DGI nos. 18, 26, 62; AE 1994, 660 (= SEG 43, 1093), 1787-1792; AE 1995, 1576 (= SEG 43, 1066); D. Syon, SCI 22, 2003, 233-9. On the site, see bibl. no. 854.

Photo: IAA.

LDS

The other editors do not accept this interpretation by LDS.

First: while it is indeed a fragment of a boundary inscription, not enough is left of the text to conclude it is tetrarchic.

Second, the fact that it was found in secondary use means one should not speculate about its original location. To declare it a local, tetrarchic boundary stone, unique for this region, is therefore a double speculation.

H. Fragments

773. Greek fragmentary inscription, perhaps part of an honorary monument

Ashlar block with two-line inscription, faintly visible. The surface is worn out. On another block to the left, where according to early editors three letters were visible, the traces of only one letter resembling a *rho* seems identifiable.

Meas.: h ca. 60, w ca. 130 cm; letters 8 cm.

Findspot: In the western part of the so-called Ecce Homo arch, inserted above the niche between the central and the northern arch in the chapel of the Convent of the Sisters of Sion. The stone is in secondary use.

Pres. loc.: See findspot.

[--]Ρ ΚΕΛΛΙΝΟΝ

[--]+ΦΟΙ[--]

App. crit.: CAM | ΘΟΑ *Krafft, Thomsen I*, interpreted by *Krafft* as C(olonia) A(elia) M(agna) | [Καπι]θολ[ινα]; ΘΛΛΕ | Q *Tobler, Dritte Wanderung*; ΑΥΡ[--]ΕΛΛ[.] Ν[--]ΦΟΡ[.]Υ *de Vogüé*, interpreted by *Thomsen II* as Αὐρ(ήλιον) [Μαρκ]ελλ[ῖ]ν[ον] | [--]φορ[ο]ν | [--]; ΑΥΡ[--]ΕΛΛ[.] Ν[--]ΦΟΙ *Warren - Conder*; Μαρκελλῖνον | [--]φορ[ο]ν *Vincent - Abel, de Sion, Bieberstein - Bloedhorn*; [Μα]ρκελλῖνον | [--]ΥΦΟΙ[--] *Blomme, SEG*; *Bingen in SEG* restores [Ρο]ῦφον.

[--Μα]ρκελλῖνον | [--]+ΦΟΙ[--]

... *Marcellinus* ... (was honored?).

Comm.: Only Conder has seen that all the stones of the Ecce Homo Arch with letters were

in secondary use. They have nothing to do with the arch itself. If the reading of *Μαρκελλῖνον* is right, the block once belonged to a bigger monument, where the inscription was written on several blocks. Since the name is in the accusative someone with the Roman cognomen *Marcellinus* was honored. But since all the other parts, such as e.g. the name of the dedicator, are missing, no further conclusion is



fig. 773.1

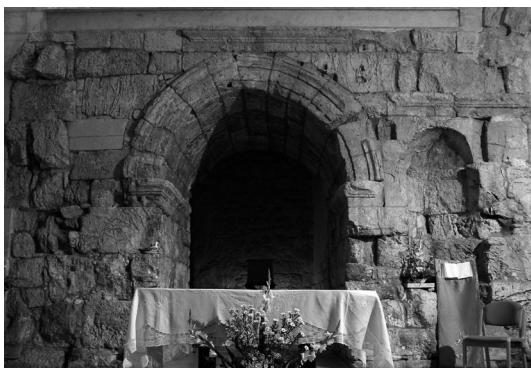


fig. 773.2

possible. According to the letter-form, any time between the first and third century is possible.

Bibl.: Krafft, *Topographie* 229 pl. I,12 (ed. pr.). – Tobler, *Topographie* I 247f.; id., *Dritte Wanderung* 344; de Vogüé, *Temple* 125; Warren - Conder, *SWP Jerusalem* 426 nos. 21-22; Vincent - Abel, *Jérusalem nouvelle* 1-2, 27ff. fig. 8; Thomsen I no. 7; Thomsen II no. 7; M.-A. de

Sion, *La forteresse Antonia à Jérusalem et la question du prétoire*, 1955, 38 pls. 7-8; Y. Blomme, *RB* 86, 1979, 255f.; *SEG* 29, 1611bis; Bieberstein - Bloedhorn 2, 367-70; C. Arnould, *Les arcs romains de Jérusalem*, 1997, 48-51 fig. 3 (dr.). – Cf. H. Geva, *NEAEHL* 2, 1993, 735-49, 758-67.

Photo: A. and N. Graicer; Y. Blomme, *RB* 86, 1979, 255 fig. 4 (dr.).



fig. 773.3

EDD

774. Fragment of marble slab

Fragment of marble slab, broken on all sides. One face bears a moulding, the other one line of script in bold oval letters.

Meas.: h 22.9, w 11.1, d 2.6 cm; letters 7-10 cm.

Findspot: Chance find in Field 7 of Macalister's excavations in the northern part of the City of David.

[--]ΥΦΕΗ[--]

App. crit.: [Τρ]υφέ(ν)η Mouterde; [Τρ]υφέρ<η> Schwabe, both quoted in *SEG*. According to the drawing there seems to be an *eta* after the *epsilon*, not a *nu*.



fig. 774

Comm.: Mouterde and Schwabe suggested this was a fragment of a tombstone with the name Tryphaene or Tryphaere. The editors of the *SEG* preferred not to restore a text, but assigned a date in the 2 c., on unclear grounds. Thomsen accepted the reading Tryphaene and the 2 c. date, although he added a question mark after the definition "Grabstein". In fact, the inscription could belong to the Byzantine as well as to the Roman period, and it is unlikely to be an epitaph, for the letters are much larger than is usual on tombstones (with the exception of tomb doors: cf. no. 980). Instead, the fragment may belong to a monumental inscription, and its moulded back may indicate that it belonged to an architectural structure of some kind.

Bibl.: R. Macalister - J. Duncan, *Excavations on the Hill of Ophel*, 1926, 133 fig. 129 (dr.) (ed. pr.). – *SEG* 8, 207; Thomsen II no. 105B; *CIJ* 2, 1406; Bieberstein - Bloedhorn 3, 30-3; Kloner, *Survey of Jerusalem*, 2001, 134*(e), 173(h) no. 418; see no. 1012.

Photo: R. Macalister - J. Duncan, *Excavations on the Hill of Ophel*, 1926, 133 fig. 129 (dr.).

LDS/EDD

775. Fragment of a Greek inscription

Fragment of a marble tablet, broken on the right side. The back is rough. Some of the letters, e.g. Ζ, Α and Δ in l.3, have a horizontal serif at the top.

Meas.: h 13.5, w 15.5, d 4 cm; letters 4-4.5 cm.

Findspot: Found in the 1950s somewhere outside the western wall of the Old City.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

Autopsy: January 2000; 18 March 2010.

XAT[--]

MION[--]

ZIANΔ+[--]

NOΔITI+[--]

Comm.: The sense of the fragment remains unclear.

Bibl.: Unpublished.

Photo: WE.



fig. 775

WE

776. Painted Greek inscription on building block

A building block bears a painted decoration and, under it, along the lower edge, some painted letters. The letters are square, the *alpha* shows traces of notable serifs. Apparently they belonged to a Greek inscription that spread over a number of adjacent blocks.

Meas.: Surface: h ca. 35, w ca. 40 cm; letters ca. 9 cm.

Findspot: Caldarium of the Roman bathhouse at the foot of the Temple Mount enclosure (Area VII).

Pres. loc.: The block is either lost or the inscription has disappeared and therefore the block can no longer be identified.

[--]ΣQNAQT[--]

Comm.: Or possibly [--]ΣQNAΠQ[--]. Only two photos remain, in black and white, which do not permit identifying the letters with certainty.

Bibl.: Unpublished. – E. Mazar ed., *The Temple Mount Excavations V part 1 ch. 2 fig. 2.120* (forthcoming).

Photo: Courtesy of E. Mazar.



fig. 776

LDS

777. Fragment of a building inscription?

Fragment of inscription engraved on a little stone in secondary use. Lunate *sigma*.

Findspot: "In the wall of a house on the street which leads up from the bazaar to the Austrian Consulate, on a little stone that juts out from the wall" (Clermont-Ganneau). The Austrian Consulate in the 19 c. was located in the Muslim Quarter, not far from Damascus Gate; the precise site is unknown.

Pres. loc.: Not located.

[--]HΣAN[--]

[-- ἐποίησαν [--]

...have made...

Comm.: As Clermont-Ganneau identifies the *sigma* as lunate, the inscription is probably not earlier than the 2 c.

Bibl.: Clermont-Ganneau, ARP I 235 (ed. pr.). – On the location of the Austrian consulate in the Ottoman period, see M. Eliav, The Austrian Consulate in Jerusalem and the Jewish Community, *Cathedra* 18, 1981, 73-110; Y. Ben-Arieh, Jerusalem in the 19th Century I, 1984, 178.

LDS

778. Fragment of a Latin inscription

Fragment of a slab of limestone, broken on three sides. So far as one can tell, the upper margin is preserved. The back is rough.

Meas.: h 28, w 36, d 15 cm; letters 8-9.9 cm.

Findspot: Found in 1947 in the so-called Herod's Tomb, near the King David Hotel.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1947-5469.

[--]+TONI·+ [--]

[--]ANO [--]

[--]ntoni + [--]ano [--]

Comm.: l.1 on the left-hand side, perhaps part of an N; the following letter either I or T; in l.2 on the left-hand side, perhaps part of an A. Since the letters are relatively large, the monument must have been an important one, but the type cannot be determined. In l.1, perhaps the name *[A]ntoni*.

Bibl.: Unpublished.

Photo: IAA.



fig. 778

WE

779. Fragment of a Latin inscription

Limestone fragment, broken on all sides, except for the right-hand side. Under the preserved line there are remains of unidentifiable letters, probably also on the upper edge. Guidelines for writing the text were scratched in. Reading from photograph.

Meas.: h 9, w 8 cm.

Findspot: “Provenant de Colonia, village voisin de Jérusalem” (Clermont-Ganneau, AMSL 9). The former Arab village of Qalunya (Roman Colonia Emmaus) is now known as Moza.

Pres. loc.: Museum of Louvre, Paris, inv. no. AO 1217.

[--]

[--]NIA

[--]

App. crit.: [--]nia[--] *all eds.*

[--[--]nia | [--]

Comm.: Perhaps part of a funerary inscription. [--]nia probably refers to the nomen gentile of a woman (in the nominative), who was responsible for the burial of someone else.



fig. 779

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 168 no. 14 (edd. prr.). – Eph. epigr. 5, 1443; CIL 3, 6644; Dussaud, Louvre 39 no. 23.

Photo: R. Chipault, Courtesy of Museum of Louvre.

WE

780. Fragment of a Latin inscription, 2-3 c. AD(?)

Small slab of white marble, very thin, broken on all sides.

Meas.: w 10 cm (Clermont-Ganneau).

Findspot: Mount of Olives.

[--]NTOSF[--]

Comm.: Clermont-Ganneau thought the final letter could indicate *f(ecit)* or *f(ecerunt)*. But the inscription is so fragmentary, that any attempt at restoration is no more than speculation.

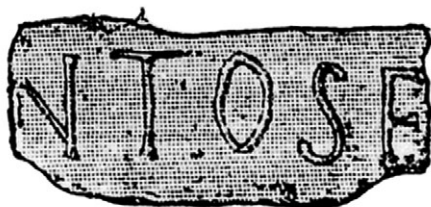


fig. 780

Bibl.: Clermont-Ganneau, ARP I 327 (ed. pr.). – CIL 3, 14155,5; Thomsen I no. 160; Bieberstein - Bloedhorn 3, 359 no. 1.

Photo: Clermont-Ganneau, ARP I, 327 (dr.).

WE

781. Fragments of a Latin inscription, 2-3 c. AD

Two fragments, broken on all sides, not adjoining.

Findspot: “Dans le fouilles de Notre-Dame du Spasme” (Germer-Durand), near the fourth station of the Via Dolorosa.

- (a) [--]S MA[--]
 [--]CLAV[--]
 (b) [--]VS[--]

Comm.: In fragment (a) the S could be the end of a nomen gentile and MA the beginning of a cognomen. *Clau*[--] perhaps the nomen *Clau*[*dias/a*] or the cognomen *Clau*[*dianus/a*]. Part of a funerary text?

Bibl.: J. Germer-Durand, RB 1, 1892, 386 (ed. pr.). – CIL 3, 12081b; Thomsen I no. 91; Bieberstein - Bloedhorn 2, 315f.

WE

782. Fragment of a marble tablet with a Latin text, 2-3 c. AD

Fragment of a plaque of white marble, the original edge is preserved only at the bottom, the preserved rim is ca. 11 cm long and ca. 2 mm wide. The back is polished.

Meas.: h 9.5, w 16, d 2.5 cm; letters l.2: 3.2 cm, probably also in l.1.

Pres. loc.: Storeroom of the Waqf Museum, Jerusalem.

[--]+EGIS IS+[--]
 [--]DOCVIT[--]

App. crit.: l.1 perhaps egistis if TI in ligature
Grüll; ll.1-2 [-- titulum, qui per]legis ist[um,
 -- | --] docuit [--?] *M. Schmidt per litteras*.

[--]egis is [--|--] docuit [--]



... *he (she) has taught* ...

fig. 782

Comm.: The type of text to which the fragment belonged is not clear. *Docuit* is found in several types of inscriptions, especially in epigrams. No more can be said with certainty. M. Schmidt (BBAW Berlin) offers the following example (Inscriptions latines de l'Algérie 2, 4725 = Carmina latina epigraphica 2025) as a possible context and explanation: *[tu qui praeteriens titulum per] | legis istum oro legas to[tu]m ut discas bene vivere semper* (where, *discas* = *docuit* in the present inscription). The dead person addresses the passerby with advice intended to improve the latter's life. As for the formula, see also CIL 8, 19052 = Carmina latina epigraphica 1640: *tu qui praeteri[ens titulum] | perlegis istum*; CIL 8, 24787 = Carmina latina epigraphica 1943: *tu quoque praeteriens tumulum qui perlegis istum*.

Bibl.: Unpublished (all information courtesy of T. Grüll).

Photo: T. Grüll.

WE

783. Fragment of a marble slab with a Latin text, 2-3 c. AD

Fragment of a white marble plaque, broken on all sides. The back is not quite smooth.

Meas.: h 23, w 11.2, d 2.8 cm; letters 4.2 cm.

Pres. loc.: Storeroom of the Waqf Museum, Jerusalem.

[--]+I/F E+ [--]

[--]DE·V[--]

[--]MO[--]



Comm.: The type of monument cannot be determined.

Bibl.: Unpublished (all information courtesy of T. Grüll).

Photo: A. and N. Graicer, courtesy of Kh. Salameh (Waqf Museum).

fig. 783

WE

Late Antiquity, from Constantine to the Arab conquest

A. Imperial constitutions

784. Fragment of a copy of a constitution of Anastasius I, 492 or 507 CE

Limestone block with ochre patina. The text aligned left, leaving a margin of 3-4 cm; as a rule, the beginning of a line coincides with the beginning of a word (l.7 being the exception). The number of letters varies greatly from line to line, with 15 letters in the remains of l.7, but 27 in those of l.8. The letter-forms are simple and uniform: *alpha* with broken cross-bar, lunate *epsilon* and *sigma*, w-shaped *omega*, *omicron* more or less oval. No abbreviations; ligature of *mu* and *eta* in l.8. Comparison with the better preserved copy of the same text (Qasr el-Hallabat, see commentary) leads to the conclusion that, in the Jerusalem copy, the number of letters per line must have amounted to more or less 230, the whole inscription being 8-9 m long. The complete text of this copy would have consisted of at least 75 lines, at a total height of at least 3 m.

Meas.: h 34, w 100 cm; letters ca. 3.5 cm.

Pres. loc.: In secondary use on the southern side of the Church of the Holy Sepulchre, built into the upper part of the wall of the Chapel of Calvary. Copied by Ch. Clermont-Ganneau in 1868 under difficult conditions, and again by J. Germer-Durand without new results. Revised by the present editor on the basis of a series of digital photos taken in 2007 and 2009.



fig. 784

[~ca. 20 letters~]ΕΙ+ΚΙΟΝΤ[.]
 [--]ΗΚΙ[.]ΥΠΙΟΥΤΟΥΔΟΥΚΟΣΚΑΙΤ
 ΚΑΤΑΤΟΥΤΟΝΤΡΟΠΟΝΑΠΟΚΕΡΔΕΝ[.]
 ΤΡΙΒΟΥΝΟΥΣΚΑΙΠΡΕΠΟΙΤΟΥΣΗ
 Κ[.]ΤΟΙΣΙΚΤΟΥΜΕΡΟΥΣΤΟΥ[--]
 ΤΑΥΤΑΣΤΩΔΟΥΚΕΙΕ[--]
 ΜΟΝΤΩΝΔΗΛΗΓΑΤΕΥΟΜ[--]
 ΚΑΙΤΟΥΣΙΠΠΟΥΣΚΑΙΤΑΣ[.]ΑΜΗΛΟΥΣΑ[--]
 ΕΖΗΜΙΩΘΗΣΑΝ[.]ΤΕΠ[.]Ρ[--]

App. crit.: 1.2 δου[κι?]χός Thomsen; 1.3 ἀπὸ κέρδους Clermont-Ganneau; 1.5 τοιεῖα Germer-Durand, τοὺς ἐχ Clermont-Ganneau; 1.6 δουκί...σση Clermont-Ganneau; 1.7 λῖον τῶν δηλῖ Clermont-Ganneau; 1.8 καὶ τὰς .νη Clermont-Ganneau.

[ca. 20 letters]ει+κιοντ[.][--]ηκι[.]υπου τοῦ δουχός καὶ τ[--] κατὰ τοῦτον τὸν τρόπον ἀποκερδέν[εσθαι --] τριβούνους καὶ πρεποσίτους ἢ[τοι --]καὶ τοῖς <έ>κ τοῦ μέρους τοῦ [--] ταύτας τῷ δουκεῖ [-- κατὰ τὸν ἀριθμὸν τῶν δηληγατευσμ[ένων --] καὶ τοὺς ἵππους καὶ τὰς [κ]αμήλους α[--] ἐξημιώθησαν [οὔ]τε π[α]ρ[ᾶ] --]

... (2) of the dux and ... (3) in this manner benefit ... (4) tribuni and praepositi ... (5) and those coming from the share of ... (6) those to the dux ... (7) according to the number of ... that are allocated ... (8) and the horses and camels ... (9) they were not damaged, neither by ...

Comm.: Already in 1899, Ch. Clermont-Ganneau sagaciously wrote: “This inscription must have been a very long one. I fancy that a considerable part has been lost on the right-hand side. The character of the writing shows that it belongs to the Lower Empire, about the fifth or sixth century, and its substance seems to be that of some Imperial ordinance addressed to the dux Palaestinae, of the same character as those edicts of Anastasius, two fragments of which have been found in the Hauran.” This surmise was amply confirmed by later discoveries. Clermont-Ganneau worked with two fragmentary inscriptions, one from Bostra (Waddington no. 1906; re-read and completed by Sartre, IGLS 13,1, 9045f.), the other from Imtan (Waddington no. 2033). At the time they were the sole evidence of a constitution of Anastasius I., the first fragments of a more complete copy of which only came to light a few years later (the one from Qasr el-Hallabat, PAES III A, no. 20, completed by J. Marcillet-Jaubert, ADAJ 26, 1982, 145-8, from there SEG 32, 1554). Two further very fragmentary copies of the same text stem from the province of Arabia, one from Salkhad (R. Dussaud, *Nouvelles archives des missions scientifiques* 1902, 655 no. 35), the other from Umm el-Jimal (Waddington nos. 2059f.). Our complete edition of the Hallabat copy, which takes into account unpublished material left by the late J. Marcillet-Jaubert, is going to be published in the *Corpus des inscriptions de la Jordanie* (in the meantime, see D. Feissel, BSAF 1992, 213-6). With more than 200 nearly complete lines preserved, it is the longest epigraphic text of Late Antiquity, apart from Diocletian’s Edict on Maximum Prices. With its several dozen chapters, this law provides the framework for a reorganisation of the ducal administration and the distribution of the annona militaris in the dioecese Oriens; its date is indicated by the mention of “the present 15th indiction” (SEG 32, 1554 l.47), which in the reign of Anastasius corresponds to 491/492 or 506/507. Comparison of the Jerusalem fragment with the mostly unpublished chapters of the Hallabat inscription (part of which are the fragments 24ff., 42f. and 53ff. published by PAES III A, no. 20) shows a number of successive matching phrases that cannot be incidental. The fragment from Jerusalem is not simply comparable to the constitution of Anastasius: it belongs to a new copy of the same text. While the complete edition of the Hallabat text

still awaits publication, it is sufficient for our purposes to quote two passages (tacitly correcting several mistakes made by the stone cutter) that correspond to ll.3f. and 6f. of the Jerusalem copy. The words that are common to both are set in italics:

ll.3f.: *κατὰ αὐτὸν τὸν τρόπον ἀποκερδένεσθαι τὰ[ς] αὐτῶν παραμυθίας. "Ὡστε τὸν ἐξκουσᾶτον περὶ τὴν στρατείαν κὲ τὸν βαθμὸ[ν] κινδυνεύειν, τὸν ἀπολύσαντα αὐτὸν τὰς ἀννῶνας καὶ τὰ[ς] ἄλλας πα[ρα]μυθίας τὰς ἐκ τοῦ δημοσίου ὀνόματι αὐτοῦ ἀφωρισμένα[ς] ἐκ τῆς προστάξεως καταβάλλων. "Ὡστε τοὺς | τριβούνους κὲ πρεποσίτου[ς] ...*

ll.6f.: *ἐμφανίζεσθαι [τὰς σάκρας ταύτας τ]ῷ δουκί, μηδενὸς παντελῶς ὑπὲρ ταύτης ἢ τοιαύτης αἰτίας ὀφειλομένου μήτε τῇ δουκιῇ τάξει πλῆ[ν] μόνω[ν] κερατίων ταύ]τῃ διδομένων δύο, ἀναφο[ρ]ᾶς δὲ αὐ[τ]οῦ τοῦ δουκ[ὸς] πεμφθείσης τῇ εἰ[ρη]μένῃ στρατηγικῇ ἐξου[σ]ίᾳ. "Ὡστε το[ὺς] ἵππους τοὺς [..... κατὰ] τὸν ἀριθ[μὸν] τῶν δηληγατευομέν[ων] καπίτων ...*

One insignificant deviation disregarded (instead of *κατο αὐτον* = *κατὰ αὐτὸν* at Hallabat, l.3 of the Jerusalem text has *κατὰ τοῦτον*), the exact matches prove that the two inscriptions are copies of the same text. In the Jerusalem copy, the letters in l.3 will have amounted to about 236, of which only 28 are extant, and to 216 in l.6, where 17 remain. On average, the lines of the Jerusalem copy are four times as long as the ones in the Hallabat text (6 lines in the Jerusalem text, the ll.3-8, correspond to 25 at Hallabat). However, this long drawn-out line is unexceptional: at Imtan, too, the lines are four times, at Salkhad even six times as long as at Hallabat.

The hypothesis, a priori conceivable, that our inscription was taken from Transjordan to Jerusalem, is made invalid by the nature of the stones: limestone at Jerusalem, basalt in Arabia. The fragment from Palestine furthermore differs also in that its *alpha* has a broken bar, whereas all other texts have *alphas* "with bulge on the left". As is common knowledge, the constitution of Anastasius was aimed at dioecesis Oriens as a whole, which is stressed by the fact that it contains special arrangements for the limes of Palestine included therein (SEG 32, 1554, l.6: the customs revenue from Klysma is allocated to the dux of Palestine; see also PAES III A no. 20, fragments 15-19: higher fines in Palestine and Provincia Euphratensis than in the other duces' districts). At the present moment, it can be stated that the text was published in at least two dukedoms of the dioecese Oriens: Arabia (with five known copies) and Palestine. The individual provinces, then, probably did not each decide on their own initiative that the text be cut in stone, but, more likely, an order to that extent was given by a superior authority, e.g. the magister militum per Orientem.

With regard to the context, without the Hallabat copy the fragment from Jerusalem would merely provide some disconnected words. But what remains of the Jerusalem text can be used in a reconstruction of a sequence of six chapters in their original order (each one beginning with the conjunction *ὥστε*), which constitute a bit more than ten percent of the complete text of the constitution. In the absence of a full edition of these chapters, at least a summary of their content shall be given: leaves for soldiers, nomination of commanders of units, allocation of horses and dromedaries. Intelligent financial administration and the battle against corruption are the underlying objective observable in these three main topics, as in the statute as a whole:

(1) That the commanders of units do not embezzle the pay of soldiers on leave for themselves; (2) if they do, that the commander and the soldier shall be punished; (3) that the soldier does not have to pay fees to his tribuni and praepositi; (4) that tribuni and praepositi are to present the imperial letter appointing them to their station, not to the magister militum per Orientem, but to their province's dux; that they will not have any expenses to pay to make this presentation; that a report of this procedure is to be made to the magister militum by the dux; (5) that the horses and camels (dromedaries only) are to be dispatched according to the quantity of fodder (capitus) allocated to each soldier; (6) that soldiers with horses and dromedaries are to testify to having received adequate rations, without curtailment or any fees.

Bibl.: J. Germer-Durand, RB 4, 1895, 444; Clermont-Ganneau, ARP I 103-6 (edd. ppr.). - Thomsen I no. 8; D. Feissel, ZPE 173, 2010, 125-9.

Photo: A. and N. Graicer.

DF

785. Fragments of an imperial rescript, between 533 and 565

Three fragments of marble plaque, broken on all sides, recently embedded in walls in the church of the Holy Sepulchre. Fragment (a) bears three lines of script and the remains of a fourth line, of which only the tips of the letters are preserved. Fragment (b) bears five lines of script; the upper half of the first line and the lower half of the fifth line are missing, but the letters can be recognized. Fragment (c) bears three lines and the bottom part of another on top. It was not located and is only known from a photo published by Corbo, but the shape of the letters is identical to those of fragments (a) and (b), and the remains of the letters on top fit the remains of l.4 of fragment (a). Therefore it is almost certain that it belonged to the same inscription. In all three fragments the characters are regularly and beautifully engraved, tall and narrow. Abbreviations are marked with raised letters and a small stigma attached to the diagonal leg of *kappa*; horizontal stroke on nomina sacra. The engraved surface is polished, except for fragment (c), which judging from the photo is very worn and no longer preserves the original polish. Horizontal (partly also vertical) guidelines are visible in all fragments. Oval narrow letters; lunate *sigma* and w-shaped *omega*.

Meas.: (a) h 31.3, w 25 cm; letters l.1: 7 cm, ll.2-3: 5.5-6 cm; (b) h 16, w 28.7 cm; letters 6 cm; (c) unknown.

Findspot: Reused in the Cosmatesque pavement in Apse 16 of the Anastasis, the southern apse of the rotunda.

Pres. loc.: (a) embedded in the wall above a window in the bell tower of the Holy Sepulchre; (b) embedded in the wall in the Chapel of Adam.



fig. 785 (a) right, above; (b) left; (c) right, below

[--]ΧΥΤΟΥΘΥΗΜΩ[.]
 [--]ΟΣΑΛΑΜΑΝΙΚ[--]
 [--]ΟΘΙΚΦ[--]ΑΝΔΑΛΙΚΕΥΣΕ[--]
 [--]ΗΤΗΣΕΝ[--]ΕΙΣΕΒΑΣΤΟΣ[--]
 [--]ΑΓΙΩΤΕΚΛ[--]ΤΕΩΣΣΠΟΥΔΗΗ[--]
 [--]ΩΣΤΗΜΕ[--]ΣΟΡΟΥΣΤΟΥΣΤΑΙΣΛΕΙ[--]
 [--]ΑΝΕΡΩΜ[--]ΩΤΩΜΑΡΤΥΡΙΟΤΕΘΕ[--]

App. crit.: See Di Segni 2011.

[Ἐν ὀνόματι τοῦ δεσπότου ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ τοῦ Θ(εο)ῦ ἡμῶν | αὐτοκράτωρ
 Καῖσαρ Φλ(άουιος) Ἰουστινιαν]ος Ἀλαμανικ(ός) | [Γ]οθικ(ός) Φ[ραγκικ(ός)
 Γερμανικ(ός) Ἀντικ(ός) Οὐ]ανδαλικ(ός) εὖσε[βης | νικ]ητῆς ἐν[δοξος τροπαιοῦχος
 ἀ]εισέβαστος [Αὔγ(ουστος). | Ταῖς] ἀγιοτ(άταις) ἐκλ[ησίαις] τῆς ὁρθοδόξου
 πίσ]τεως σπουδῇ ἢ [κε]χρε]ωστημέ(νῃ) [προσενήνεκται, καὶ τοὺς ἀσυλία]ς ὄρους
 τοὺς ταῖς ΛΕΙ[--]ΑΝΕΡΩΜ[--] τῷ πρ[ώτῳ] μάρτυρι ὃ τε ΘΕ[--]

In the name of our lord Jesus Christ our God, Emperor Caesar Flavius Iustinianus Augustus, Alamanicus, Gothicus, Francicus, Germanicus, Anticus, Vandalicus, Pius, victorious, glorious, winner of trophies, forever Augustus. The due zeal was

displayed towards the most holy churches of the orthodox faith, and the boundaries of asyilia that ... to the (church of) the First Martyr ...

Comm.: Corbo rightly surmised that fragments (a) and (b) belong to one and the same inscription, because of the similarity of the letters. Though fragment (c) could not be autopsied, and we even lack its dimensions, it appears to join fragment (a). The three form part of a Justinianic inscription, most probably a rescript. Fragment (a) has part of ll.1-4, fragment (b) part of ll.3-7, fragment (c) part of ll.4-7. The first four lines contain the formal opening formula, with the invocation to Christ and the triumphal titulature of the emperor, which he acquired in 533 and which was used in official documents, including edicts on stone. The opening invocation to Christ also came into official use at the same time (D. Feissel, BCH 116, 1992, 393f.). The full set of eight triumphal epithets appears in CIG 8636 from Trebizond (the only case in which the official titulature appears not in an edict on stone but in a building inscription: see Feissel, *ibid.* 383-92 for a full treatment of this inscription, now lost) and in a half Greek, half Latin inscription from Miletus (M. Amelotti, in: *id.* - L. Migliardi Zingale, *Le costituzioni giustinianee nelle epigrafi*, 1985, 101-4 no. 3, 139 no. 20), while in IK Ephesos 1353 two epithets, Francicus and Anticus, are omitted. The surviving letters in our fragments enable us to restore the approximate length of the lines and to surmise that, in addition to the four triumphal epithets partly preserved, two more were included in l.3. In former editions it was suggested that the fragments belonged to an edict of theological content, such as the one Justinian addressed to all the churches on March 15, 533, laying down the orthodox creed against the heresies of Nestorius and Eutyches (see L. Perrone, *La Chiesa di Palestina e le controversie cristologiche*, 1980, 189f. The full text of this edict is preserved in the Justinian Code, CJ I,1,6, and in *Chronicon Paschale*, ed. Dindorf 630-3). The new reading proposed here, on the other hand, suggests that the edict dealt with asyilia rights granted to a church (probably one dedicated to the Protomartyr, St. Stephen; if so, it was in all likelihood the Eudocian church and monastery north of the northern gate of the city, today's Damascus Gate). More precisely, since asyilia was considered a prerogative of all churches, the inscription would represent an imperial decision, in answer to a request of the church representatives, establishing the boundaries of its asyilia, which may have included the monastery and other buildings attached to the church. If so, the inscription was probably displayed in St. Stephen itself, and the fragments made their way to the Holy Sepulchre – perhaps in the Crusader period – as valuable marble for secondary use. Some of the words restored in ll.5-7 echo formulas in other imperial grants of asyilia. The asyilia grant of the church of St. Zechariah at el-Bassa (Bezeta: SEG 8, 18) opens with the words Ταῖς προσκυνηταῖς [ἀγιοτάτ(αις)] ἐκκλησίαις ἢ κ[εχρ]εωστημένη τιμῇ προσεσένηκεται; the above-mentioned inscription from Ephesus (IK Ephesos 1353) begins [Πάσαις ταῖς ἐκκλη]σίαις τῆς ὀρθοδόξου πίστεως τὴν [δέουσιν] πρ[ο]σέκει τιμὴν προσάγεσθαι, καὶ κατὰ τοῦ [το καὶ

τῷ σ]εβασμῷ οἴκῳ τοῦ ἀποστόλου [Ἰωάννου] etc. It is more difficult to restore the end of l.6 and the whole of l.7. The last preserved letter of l.6 may be a *gamma* or a *iota*: if the former, λεγ[ομ(έναις)] (abbreviated like the participle in l.6) comes to mind; if the latter, we might think of the adverb λίαν (spelled λείαν). Other words concerning the sacred, like λειτουργία, λείψανον, seem hardly worth considering in this context. The group of letters preserved at the beginning of l.7 strongly suggests a form (participle perfect?) of the verb φανερόω; but none of the possible combinations results in a coherent reconstruction of the missing text. At the end of l.7, ὃ τε θε- can lend itself to a number of possible restorations: θε[ῖος ἡμῶν τύπος], θε[οφιλέστατος ἐπίσκοπος?]. For the mention of the local bishop as responsible for the protection of the asyilia right granted by the emperor, see for instance SEG 8, 18; D. Dain - G. Rouillard, *Byzantion* 5, 1929, 318.

Bibl.: V. Corbo, *Il Santo Sepolcro di Gerusalemme*, 1981, I 147; III ph. 155-7 (no reading); Bieberstein - Bloedhorn 2, 210f. nos. 1-2 (no reading); L. Di Segni, in: A. Faust - E. Baruch - eds., *New Studies on Jerusalem* 12, 2006, 157-61 (Hebr.), 20* (E.S.) (ed. pr.). – SEG 56, 1896; L. Di Segni, in: K. Galor – G. Avni eds., *Unearthing Jerusalem. 150 Years of Archaeological Research in the Holy City*, 2011, 351-60 at 352-7, 359. – Cf. M. Amelotti, in: Id. - L. Migliardi Zingale, *Le costituzioni giustinianee nei papiri e nelle epigrafi*, 1985, 87-142; J. Hallebeek, in E. Coppens ed., *Secundum Ius*, 2005, 163-82.

Photo: A. and N. Graicer (a+b); V. Corbo, *Il Santo Sepolcro di Gerusalemme*, 1981, III ph. 157 (c).

LDS/DF

B. Inscriptions of ecclesiastical and religious character

Inscriptions found in situ

786.-789. Holy Sepulchre

786. Re-used capitals with monograms, 586-602

Two capitals of veined white marble were reused as coussinets (stones placed upon the impost of a pier for receiving the first stone of an arch). These were placed above the capitals of two heart-shaped columns that supported the arch leading from the rotunda into the *Catholikon* (see Corbo 1981, II pls. 4 and 20, nos. 68 and 69). Each face of the two capitals bore a Greek monogram within a round medallion. The monograms were apparently the same on all two capitals, but they were mostly defaced by fire. Monograms (a), (b), (d) were copied by Corbo from the cushion of the northernmost column (northern column of group 68; Corbo, 1981, II pl. 21, dr.), (c) and (d) where photographed from the two southern columns (group 69; Corbo 1981, III pls. 42-43). At the time of Corbo's excavations, in the 1960s, the two capitals were removed and copies were set up in their places. Meas.: h 65 cm; Ø medallion 27.5 (outside), 23 cm (inside).

Findspot: Church of the Holy Sepulchre: On top of two heart-shaped columns on the east side of the rotunda.

Pres. loc.: Two capitals are in the courtyard of the SBF Museum, two in the courtyard of the Armenian Museum, Jerusalem.

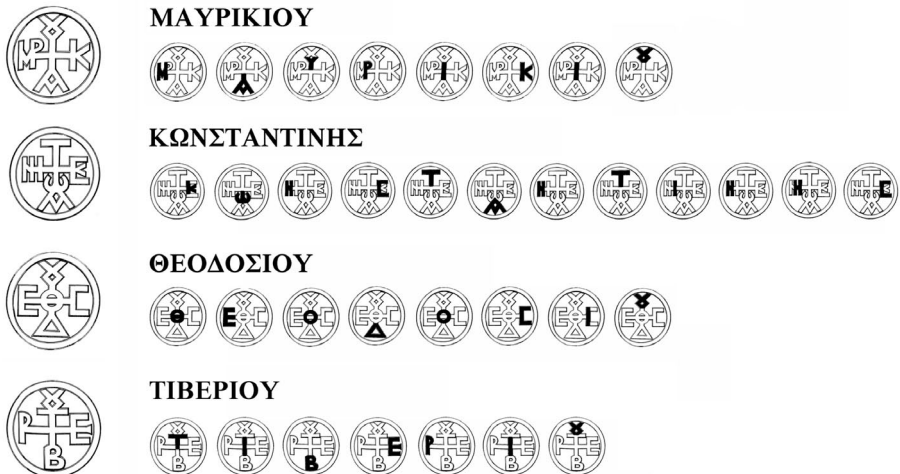


fig. 786.1

App. crit.: (a) *Μαχαρίου Bieberstein - Bloedhorn.*

(a) *Μαυρικίου*

(b) *Κωνσταντίνης*

(c) *Θεοδοσίου*

(d) *Τιβεριού*

Of Mauricius, Constantina, Theodosius, Tiberius. Or Of Mauricius Tiberius, Constantina, Theodosius.



fig. 786.2 (a)



fig. 786.3 (b)



fig. 786.4 (c)



fig. 786.5 (d)

Comm.: The columns were part of the restoration carried out by Constantinus Monomachus in the 11 c. The four capitals/cushions were dated by Corbo to the 6 c. in general, by Coüasnon to the Justinian period. However, they can be dated exactly through the monograms. Mauricius married Constantina, Tiberius' daughter, on his accession to the throne in 582 (see PLRE IIIA 855ff.: Flavius Mauricius Tiberius 4; 337ff.: Constantina). Their first son, Theodosius, was born in 585 (PLRE IIIB 1293f.: Theodosius 13). Therefore, their second son, Tiberius, cannot have been born before 586 (PLRE IIIB, 1326: Tiberius 3). Constantina bore Mauricius nine children (six sons, Theodosius, Tiberius, Petrus, Paulus, Iustinus, Iustinianus, and three daughters, Anastasia, Theoctiste and Cleopatra). Mauricius and his sons were killed by order of the usurper Phocas in November 602; Constantina and her daughters some three years later. Therefore the monogrammed capitals – probably adorning columns donated by the emperor and his family – cannot be earlier than 586 or later than 602. D. Feissel suggested, by letter, that Tiberius in monogram (d) might refer to Mauricius himself: in this case, the addition of Theodosius' name to those of the imperial couple may date the capitals between 590, when Theodosius became co-emperor, and 602.

Bibl.: L. Di Segni, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem* 12, 2006, 161ff. (Hebr.), 20* (E.S.) (ed. pr.). – V. Corbo, *SBF* 19, 1969, 81 fig. 11 (Monogram a); Ch. Coüasnon, *The Church of the Holy Sepulchre in Jerusalem*, 1974, 55f. pl. 24b (Monogram a); V. Corbo, *Il Santo Sepolcro di Gerusalemme*, 1981, I 151, II pl. 21 (Monograms a, b, d), III phs. 41-43 (Monograms d and c); Bieberstein - Bloedhorn 2, 210; *SEG* 56, 1897; L. Di Segni, in: K. Galor - G. Avni eds., *Unearthing Jerusalem. 150 Years of Archaeological Research in the Holy City*, 2011, 351-60 at 357ff.

Photo: R. Bonfil (dr.); G. Nalbandian; A. and N. Graicer.

LDS

787. Latin graffito/dipinto of a pilgrim, time of Constantine (?)

Smooth stone block in the eastern end of the south wall of the Chapel of St. Vartan. On the plaster there is a drawing of a ship “with the bow to the left, its stern to the right and its mast unstepped and lying on its side”; two rudders are also depicted (Broshi 1993, 122). The inscription is written below the ship. For the type of ship, cf. L. Casson, *Ships and Seamanship in the Ancient World*, 1994, 101ff. Ship and inscription were incised in the stone and then cross-dyed in black, hence rightly designated a graffito/dipinto.

Meas.: h 43, w 86 cm; letters ca. 4 cm.

Findspot: Church of the Holy Sepulchre, the eastern end of the southwall of the Chapel of St. Vartan and the Armenian Martyrs in the crypt of St. Helena.

Pres. loc.: See findspot. Autopsy: 10 June 2006.

DOMINE IVIMVS

App. crit.: Isis Myrionymos *Bennett - Humphreys*; this reading was done before the cleaning; *Helms* supported their interpretation, and without reason accused *Testa* of having changed the written part during the cleaning process (see Broshi - Barkay 127f.). D(ono) d(edit) M. Nomimus *Wilkinson*; however, for this interpretation essential parts of the reading would have to be changed.



fig. 787

Domine ivimus

Lord, we have come.

Comm.: The interpretation of the phrase depends entirely on the character of the findspot: a cave under the chapel of St. Helena. The Christian context is not in

doubt, although pagan gods, too, were often addressed as “domine”. The text recalls Psalm 121,1: “In domum Domini ibimus” = “Let us go to the house of the Lord”. There could also be an allusion to Jn 6,68: “Domine ad quem ibimus?” = “Lord, to whom shall we go (turn)?” It expresses the relief felt by Christian pilgrims arriving in the Holy Land and being close to Christ’s burial place. The precise date cannot be determined. The cave was probably closed when the chapel of St. Helena was finished, and the graffito/dipinto, could have been written at any time before or during the construction of the Constantinian basilica of the Holy Sepulchre, but the time of Constantine, after the decision to build the church had been taken, is more likely. The Latin language, combined with the picture of the ship, shows that, in all probability, the pilgrims hailed from “the West”.

Bibl.: C. Bennett - S. Humphreys, *IJNA* 3, 1974, 307ff. (ed. pr.). – E. Testa, in: *Studia Hierosolymitana in onore di P. Bellarmino Bagatti* I, 1976, 219ff.; M. Broshi, *BAR* 3, 1977, 42ff.; id., *IJNA* 6, 1977, 349ff.; id., *Qadmoniot* 10, 1977, 30ff. (Hebr.); S. Helms, *IJNA* 9, 1980, 105ff.; F. Manns, *Augustinianum* 20, 1980, 233ff.; M. Broshi - G. Barkay, *IEJ* 35, 1985, 119ff.; M. Broshi, in: *Ancient Churches Revealed* 118ff.; Bieberstein - Bloedhorn 2, 209; J. Wilkinson, *PEQ* 127, 1995, 159f.; *AE* 1995, 1584.

Photo: B. Zissu.

WE

788. Fragment of chancel screen with remains of inscription

Fragment of right upper corner of a chancel screen. White marble, engraved double frame. On the upper border above the frame, three Greek letters, followed by a cross. The first is an *iota* according to Corbo, but might also be the remnant of an upright letter. Round *omicron* and *sigma*.

Meas.: h 28, w 35, d 6 cm.

Findspot: Found in the excavation under the chapel of the Discovery of the Cross (Corbo, 1981 pls. 3, 4, 6, chapel 30).

[--]ΙΟΣ (cross)



fig. 788

Bibl.: V. Corbo, *SBF* 15, 1964/65, 346f. (ed. pr.). – Id., *Il Santo Sepolcro di Gerusalemme*, 1981, I 174, III ph. 115,5; Bieberstein - Bloedhorn 2, 211 no. 4.

Photo: V. Corbo, *SBF* 15, 1964/65, 346 fig. 20,5.

LDS

789. Inscription in plaster, on the wall of a cistern, 6-7 c.

A round medallion with a double frame decorated with ivy leaves encloses a large cross with a two-line Greek inscription in relief across the arms; the medallion is made of plaster on the plastered surface of the wall, just under the vault. Ornate oval letters, w-shaped *omega*. Nomen sacrum abbreviated with horizontal line.

Findspot: In the northwestern corner of a cistern (St. Helena's cistern of the Latins) located northwest of the rotunda of the Anastasis, in the Franciscan convent of the Holy Sepulchre. The cistern is not accessible.

Pres. loc.: See findspot.

ΦΩΝΗ ΚΥΕΠΙ
ΤΩΝΥ ΔΑΤΩΝ

App. crit.: *Ky(ρ)ou Tinelli; K(υρ)ου all other eds.*

Φωνή Κυ(ρ)ου ἐπὶ τῶν ὑδάτων

The voice of the Lord (is) upon the waters.



fig. 789

Comm.: Quotation from Ps 29 (28),3.

The cistern (29 m long, 19 m wide and 8 m high) is roughly rectangular, with

steps descending down to its bottom. These, and also the quotation, which is part of the baptismal and Epiphany liturgies, led some scholars to assume that it was used for baptism or provided water for a baptistry. A Byzantine font was found nearby: see Tinelli 95-103. They associated it with the "balneum ... ubi infantes lavantur", seen in 333 by the Pilgrim of Bordeaux, behind the Anastasis Church (It. Burd. 594,4, ed. Geyer - Cuntz 17). This identification is rejected by other scholars and, in any case, the inscription is probably to be dated to a much later period, although it belongs to the first stage of the church. The cistern itself may well be dated in the Constantinian period and the inscription may have been added later, when it was re-plastered. The palaeography points to a date in the late 6 c. or in the 7 c.; thus, the work may have been done during Modestus' restoration after the Persian conquest. The list of dead buried by Thomas the Deacon, included in the *Expugnatio Hierosolymae*, reports thousands of bodies drawn from cisterns of the Holy City (J.T. Milik, *MUSJ* 37, 1960/61, 133 nos. 3, 17, 32). Cleaning and replastering would have been a necessary job not only from the point of view of hygiene, but also from that of purity, after a cistern in a church had been defiled by bloody and decomposing bodies. If so, this inscription could be dated ca. 616-626.

Bibl.: J. Germer-Durand, *RB* 1, 1892, 586 no. 51 (ed. pr.). – G. Dalman, *PJb* 3, 1907, 36f.; Thomsen I no. 12; Abel, *DACL* 2357; H. Leclercq, *DACL* 13,1, 1937, 840; B. Bagatti, *SBF* 3, 1952/53, 119

no. 13; C. Tinelli, SBF 23, 1973, 95-104 at 98f., fig. 3 (mistaken scale); Bieberstein - Bloedhorn 2, 209f.; Felle, Biblia Epigraphica 126f. no. 205. – Cf. Vincent - Abel, Jérusalem nouvelle 1-2, 139; Ch. Coüasnon, The Church of the Holy Sepulchre in Jerusalem, 1974, 48ff.; V. Corbo, SBF 29, 1979, 290f.; id., Il Santo Sepolcro di Gerusalemme, 1981, I 131-4, II pls. 3, 59f.; A. Wharton, DOP 46, 1992, 313-25; G. Avni - J. Seligman, in: G. Bottini - L. Di Segni - L. Chrupcala eds., One Land - Many Cultures, 2003, 157.

Photo: C. Tinelli, SBF 23, 1973, 99 fig. 3.

LDS

790.-795. Temple Mount

790. Hebrew graffito quoting Isaiah 66,14, 4 c. CE (?)

Two uneven lines of formal Jewish script incised in an embossed stone in the western supporting wall of the Temple Mount.

Meas.: h 128, w 103 cm; letters 8 cm (average).

Findspot: The 14th row of the southwestern wall of the Temple Mount, beneath Robinson's Arch.

Pres. loc.: See findspot. Autopsy: 1978.

וראיתם וּשְׁלִבְכֶם
ועצמותם כדשא



fig. 790.1

וראיתם וּשְׁלִבְכֶם | ועצמותם כדשא

Translit.: wr'ytm wśś lbkm | w'šmwtm kdš'

You shall see and your heart shall rejoice and their bones like grass (shall flourish).

Comm.: This inscription is a partial quotation of Isaiah 66,14, with the next word in the verse needed to complete the sense, and with one crucial change:

וראיתם וּשְׁלִבְכֶם ועצמותיכם כדשא

תפרחנה "You shall see and your heart shall rejoice and *your* bones like grass *shall flourish...*". This verse, together with the preceding verse ("you shall be comforted

וראיתם וּשְׁלִבְכֶם
ועצמותם כדשא

fig. 790.2

in Jerusalem”), expresses hope for the restoration of Jerusalem and rebuilding of the Temple. Accordingly, since the inscription is written slightly above the Byzantine street level, it has been widely interpreted as a joyful reaction to the religious autonomy granted by Julian the Apostate (361-3 CE) to the Jews, including permis-



fig. 790.3

sion to rebuild the Temple; a fourth-century date also fits palaeographically. Yet the inscription may also be a reaction to the permission given by Eudocia, the estranged wife of Theodosius II (408-450 CE), to the Jews to visit Jerusalem or even settle there. Other possibilities include dating the inscription to the early 7 c., after the Sassanid conquest, or even to the Omayyid dynasty, when 70 families from Tiberias were brought to Jerusalem to live in an area south of the Temple Mount (see Ben-Dov 1986). Alternatively, the inscription does not have to be tied to a specific event, but could be an expression of hope in desperate times, and thus could have been incised any time between the 4 and 11 c.

The change in wording of the biblical text – “their bones” instead of “your bones” – can be explained as a memory slip or lack of knowledge by the inscriber; if intentional, the possible explanations are many but the meaning still obscure (see Koenen and Reich - Billig for suggestions, including a possible *tav-kafligature*).

Bibl.: Mazar, Excavations (Report) 23 pl. XXXII (ed. pr.). – PEQ 102, 1970, 79; B. Mazar, Qadmoniot 5, 1972, 85 (Hebr.); IMC 100 no. 171; Syria/BES 1972 no. 99; J. Blok-v. d. Boogert, Phoenix 20, 1974, 344f.; Y. Tsafrir, Jerusalem, in: Reallexikon zur Byzantinischen Kunst 3, 1978, 541f.; B. Mazar, Der Berg des Herrn, 1979, 88; F. Blanchetière, JJS 31, 1980, 69; M. Ben-Dov, In the Shadow of the Temple, 1985, 219, 222f.; H. Shanks, BAR 12, 1986, 20-39; M. Ben-Dov, Ariel 46, 1986, 10 (Hebr.); id., Cathedra 40, 1986, 16-9 (Hebr.); G. Stemberger, Juden und Christen im Heiligen Land, 1987, 169; K. Koenen, ZDPV 106, 1990/91, 180ff.; M. Avi-Yonah, NEAEHL 2, 1993, 773f.; Bieberstein - Bloedhorn 3, 43f.; Y. Tsafrir, in: E. Dassmann - J. Engemann eds., Akten des zwölften internationalen Kongresses für christliche Archäologie, 1995, 1, 375; H. Blok - M. Steiner, Jerusalem. Ausgrabungen in der Heiligen Stadt, 1996, 119f.; Y. Billig - R. Reich, in: A. Faust - E. Baruch eds., New Studies on Jerusalem 3, 1997, 18-24 (Hebr.); L. Di Segni - Y. Tsafrir, in: Tsafrir - Safrai, History 261-80, 323f. (Hebr.); R. Reich - G. Avni - T. Winter, The Jerusalem Archaeological Park, 1999, 22; Y. Englund, Cathedra 98, 2000, 46 (Hebr.); Jaroš, Inschriften 409 no. 268; Küchler, Jerusalem 145f., 296, 561; R. Reich - Y. Billig, NEAEHL 5, 2008, 1811.

Photo: A. and N. Graicer; M. Ben-Dov, Cathedra 40, 1986, 17 no. 11 (dr.).

791. Temple prayer in Hebrew, 6 c. CE or later

An inscription of seven lines in formal Jewish script engraved on a stone in secondary use.

Meas.: h (max.) 180, w (max.) 334 cm (Mayer, 1930, 223).

Findspot: In the southern wall of the mausoleum of el-As'ardiya, the northern part of the Temple Mount.

Pres. loc.: See findspot.

יְיָ אֱלֹהֵי צְבָאוֹת
תְּבַנֶּה בֵּיתְךָ הַזֶּה
בְּחַיַּת יַעֲקֹב בֶּן
יוֹסֵף וְתִיפּוֹלֶקְטוֹס
וּסִיסִינְיָה וְאַנְסֵטָסִיָּה
אָמֵן וְאָמֵן
סֵלָה

יְיָ אֱלֹהֵי צְבָאוֹת | תְּבַנֶּה הַבֵּית הַזֶּה | בְּחַיָּה
יַעֲקֹב בֶּן | יוֹסֵף וְתִיפּוֹלֶקְטוֹס | וּסִיסִינְיָה
וְאַנְסֵטָסִיָּה | אָמֵן וְאָמֵן | סֵלָה

Translit.: yy 'lhy šb'wt | tbnv hbyt
hzh | bhyh y'qb bn | ywsp
wtypwlqtws | wsysnyh
wnstsyh | 'mn w'mn | slh

*God the Lord of Hosts, may you
build this house in the lifetime of
Ya'akov son of Yosef, and (in the
lifetime) of Theophylactus and
Sisiniya and Anastasia. Amen and
Amen, Selah.*

Comm.: This stone, built into the southern wall of the mausoleum of el-As'ardiya on the Temple Mount, was seen and recorded by Mayer 80 years ago when access was briefly afforded during repairs on the adjacent school. Mayer recorded other Hebrew inscriptions there, but of a later date, outside the pa-

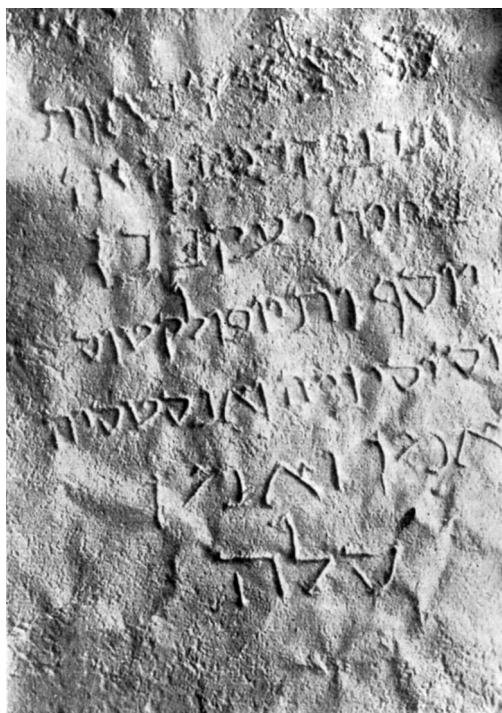


fig. 791.1

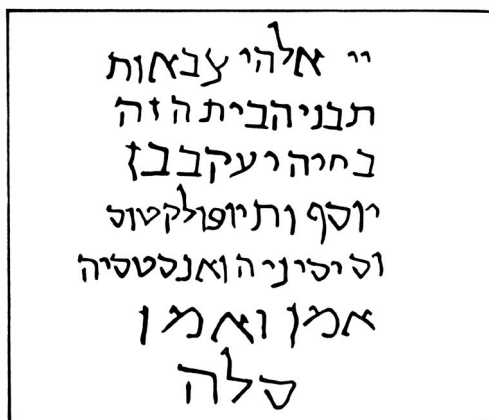


fig. 791.2

rameters of this corpus (e.g., a Hebrew inscription naming Mussi Suleiman). The present inscription seems to have been carefully incised by a professional hand. In the absence of original archaeological context, the letter-forms are the basis for dating this stone to the 6 c. CE or later. Certain characteristics of the script also resemble synagogue inscriptions, such as that from Ḥammad Gader (Naveh, *Stone and Mosaic* no. 32); note esp. the open *samekh* and the cross at the top of *zayin*. Sukenik also thought that the mix of Hebrew and Greek names, similar to Late Roman synagogue inscriptions, pointed to a pre-Islamic date, but that is uncertain.

The “house” in l.2 is of course the Temple. The inscription was most likely inscribed (or commissioned) by a Jewish pilgrim visiting the site of the destroyed Temple. Safrai notes the custom of pilgrims to walk the circuit of the Temple Mount, and imagines that this stone was erected in a place of regular prayer during these pilgrimages.

Ben-Dov proposed a tripartite interpretation – opening, body of text, closing – in which the three units are to be read discretely instead of continuously, and the initial *bet* in l.3 is to be emended to a *he*, rendering the main purpose of the inscription as a wish or fulfillment of a vow. This is highly unlikely, from the point of view of both syntax and context, and the text makes perfect sense without emendation: a messianic wish for the Temple to be rebuilt in the lives of the individuals mentioned in the inscription, a component of traditional Jewish prayer to this day. Compare the similar messianic wish embodied in the verses of Isaiah inscribed on a stone in the southern wall of the Temple Mount, no. 790.

The *he* instead of the *yod* at the end of the word, as well as the final *yod* instead of *he* in *tbny*, l.2, are examples of the interchange of final *yod* and *he* in roots ending with these semi-vowels.

The inscription contains one Hebrew name plus patronym and three single Greek names. Θεοφύλακτος is attested in the Greek world (LGPN I-IIIa, s.v.; Pape, WGE 496; Hagedorn, Wörterlisten 53), but it may in this instance reflect the Hebrew name Shamariyahu. Sisiniya is probably a Semitic rendition of the Greek male name Σισίνης, Σισίν(ν)ιος, Σισίνις, Σισίννῃς, Σισινιανός, etc. (LGPN I, IIIa, IV, V, s.v.; Pape, WGE, 1400; Hagedorn, Wörterlisten, 116). Nothing can be known about the origin or native tongue of these four (probably related) individuals.

Bibl.: L. Mayer, *Zion* 3, 1929, 22-5 (Hebr.); id., ZDPV 53, 1930, 224 no. 2 pl. 12A (edd. prr.). – E. Sukenik, JJPES, 1929/30, 139f. (ph.) (Hebr.); id., *Zion* 4, 1930, 136-41 (Hebr.); F.-M. Abel, RB 40, 1931, 159; CIJ 2, 1398; B. Lifshitz, in: ANRW II 8, 1977, 458; M. Ben-Dov, *Cathedra* 40, 1986, 25f. (ph.) (Hebr.); S. Safrai, in: Tsafirir - Safrai, *History*, 239-59 at 258f. (Hebr.).

Photo: L. Mayer, ZDPV 53, 1930 pl. 12 A; M. Ben-Dov, *Cathedra* 40, 1986, 25 (dr.).

792. Welcome inscription on mosaic, mid-5 c.

An inscription of three lines in black tesserae within two concentric rectangular frames. The letters belong to the square alphabet; lunate *sigma* and w-shaped *omega*. White background decorated with red and black florets and sprigs. The inscription faces south, although the entrance to the room is from the west (Mazar 2003, 236, plan III,7 and 239f.).

Meas.: Outer frame: h 115, w 110 cm; inner frame: h 95, w 85 cm; letters 7 cm.

Findspot: During the excavations south of the Temple Mount by B. Mazar the mosaic pavement was found in a small anteroom (Room 12010 in Area XII) in a Byzantine house south of the flight of steps leading up to the western opening of the Hulda Gate.

Pres. loc.: See findspot.

ΕΥΤΥΧΩΣ
ΤΟΙΣΩΔΕ
[-]ΧΟΥΣΙΝ

App. crit.: l.3 [ῥ]χουσιν Applebaum
- Isaac - Landau, SEG; [ζ]οῦσιν
Ovadiah.

Εὐτυχῶς | τοῖς ὧδε | [οἰ]χοῦσιν

Good luck to those who live here.

Comm.: In the caption of the photos published by Mazar and Ben-Dov without transcription, the text is translated “those who inhabit/live here”, suggesting the reading [οἰ]χοῦσιν in l.3, while Applebaum - Isaac - Landau amended [ῥ]χουσιν. But as ῥχειν is usually constructed with prepositions or adverbs indicating motion, we prefer [οἰ]χοῦσιν, perhaps written phonetically, with *upsilon* or *eta*, both known spellings.

In this area Mazar excavated buildings of the Late Roman and the Byzantine periods. The former appear to have been built in the 4 c. and destroyed towards the end of Julian’s reign; the latter were dated by the excavator to the mid-5 c. or later; they were in use at least until the 7 c. The mosaic pavement with the inscription belongs to the latter group. The letter forms seem consistent with a date in the mid-5 c.



fig. 792

Bibl.: S. Applebaum - B. Isaac - Y. Landau, SCI 4, 1978, 144 no. 22 (ed. pr.). – B. Mazar, Qadmoniot 5, 1972, 85 (ph.); J. Blok - V.D. Boogert, Phoenix 20, 1974, 343f. fig. 99; B. Mazar, in: Jerusalem Revealed 38 (ph.); SEG 28, 1436; M. Ben-Dov, The Dig at the Temple Mount, 1982, 251 (ph.); id., In the Shadow of the Temple, 1985, 251 (ph.); B. Mazar, Excavations and Discoveries, 1986, 36 (ph.);

Ovadia, MPI no. 125 pl. 96 (ph.); Bieberstein - Bloedhorn 2, 388, 394; L. Di Segni, in: Temple Mount Excavations II 246f. ph. III.53; SEG 53, 1866; Küchler, Jerusalem 300f., fig. 140 (plan).

Photo: Courtesy of E. Mazar.

LDS

793. Inscription on fragment of marble chancel screen

Fragment of a marble chancel screen with a Greek inscription of one line engraved on the moulded upper border.

Meas.: h 21.5, w 14 cm; letters 2.4-3.2 cm.

Findspot: Temple Mount Excavations, Area XV, Locus 15000, on the site of a building identified by E. Mazar as a monastery. Cf. no. 794.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]THPIA[--]

[Ἵπὲρ σω]τηρία[ς --]

For the salvation ...

Bibl.: L. Di Segni, in: Temple Mount Excavations II 121f. no. 2 pl. I 19,2 (dr.), 21,2 (ph.) (ed. pr.). – O. Peleg, *ibid.* 135–52; SEG 53, 1859.

Photo: Archive of B. Mazar, courtesy of E. Mazar.



fig. 793

LDS

794. Inscription on marble chancel screen, mid- or second half of 6 c. (?)

One-line Greek inscription engraved with a fine instrument on the upper border of a marble chancel screen broken into several pieces. The letters belong to the oval alphabet; *omicron* and *theta* are slightly pointed on top. The text ends with a cross and a palm leaf. The center of the panel was decorated with a laurel wreath: for a description, see Peleg 135–8.

Meas.: h 59, w 92.5, d 3.6 cm; h of upper border with inscription 5.5 cm; letters 1.5–2.3 cm.

Findspot: Temple Mount Excavations, Area XV, Locus 15000; on the site of a building identified by E. Mazar as a monastery, situated at the foot of the eastern section

of the southern wall of the Temple Mount compound (see Temple Mount Excavations II 4f., plan I.1 and ph. I.1).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΚΑΡΠΟΦΩΡΙΑΣΚΑΙΣΩΤΗΡΙΑΣΤΙΜΟΘΕΟΥΠΡΕΣΒΥΤΕΡΟΥ (cross)

[Ὑπὲρ] καρποφωρίας
καὶ σωτηρίας Τιμοθέου
πρεσβυτέρου

*For the offering and
salvation of Timotheus the
priest.*

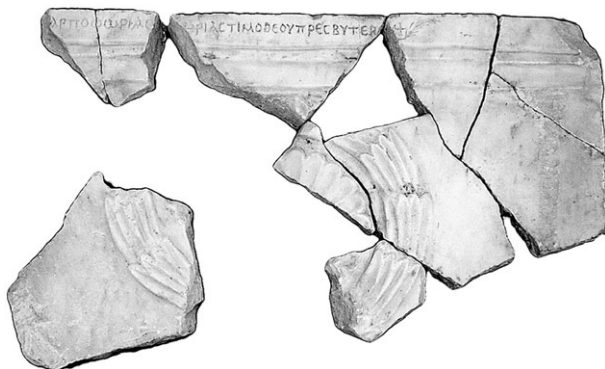


fig. 794.1

ΚΑΡΠΟΦΩΡΙΑΣΚΑΙΣΩΤΗΡΙΑΣΤΙΜΟΘΕΟΥΠΡΕΣΒΥΤΕΡΟΥ

fig. 794.2

Bibl.: L. Di Segni, in: Temple Mount Excavations II 120f. no. 1 pl. I 19,1 (dr.), 21,1 (ph.) (ed. pr.).
– O. Peleg, *ibid.* 135–52; SEG 53, 1858.

Photo: L. Di Segni, in: The Temple Mount Excavations II 122, 136 pls. I 19,1; 21,1 (ph. and dr.).

LDS

795. Inscription painted on lintel

Two-line Greek inscription painted in red on a lintel. Today no traces of the paint remain, but a reading was obtained from three color slides taken at the time of the excavation. No measurements could be taken.

Findspot: Temple Mount Excavations, Area XV; lintel of the entrance to room 15028 (see Temple Mount Excavations II 4, 12 pls. I,1 and 2), in the basement of the building identified by E. Mazar as a monastery.

Pres. loc.: See findspot.

(cross) ΚΕΒΟΗΘΙ
ΑΝΤΟΝΙΟΥ (cross)



fig. 795

Κ(ύρι)ε βοήθι | Ἀντονίου

Lord, help Antonius.

Comm.: The reading is tentative.

Bibl.: L. Di Segni, in: *Temple Mount Excavations II* 121f. no. 3 pl. I 19,3 (ph.) (ed. pr.). – SEG 53, 1862.

Photo: L. Di Segni, in: *The Temple Mount Excavations II*, pl. I 19,3.

LDS

796. City of David – Building inscription in a mosaic pavement, late 6-early 7 c.

The southeastern hill of Jerusalem (City of David), the valley west of the hill (Tyropoeon) and the slopes between the hill and the Temple Mount (Ophel) were included within the walled city of Jerusalem in the Byzantine period, as they had been in the Second Temple period. In the Byzantine period the area was occupied by a residential quarter of well-built, mosaic-paved private houses that continued to be used into the Early Islamic period (cf. J. Magness, *BASOR* 287, 1992, 67-74; ead., *Jerusalem Ceramic Chronology*, 1993, 51-71; G. Avni, *BASOR* 357, 2010, 40f.). Several private houses of the Byzantine period were excavated by Macalister and Duncan in the northern and central part of the hill, and by Crowfoot and Fitzgerald in the northwestern part. Later Crowfoot excavated more to the south, uncovering additional houses, in one of which was the dedicatory inscription of a bath, no. 796. More Byzantine remains were uncovered at the south end of the City of David in Y. Shiloh's excavations. Two fragmentary inscriptions on marble were found by the Macalister - Duncan expedition (nos. 774, 1012). In addition, many inscribed objects were found, on the surface and in excavations, both of the Byzantine period and of earlier periods. One is represented by an inscribed bowl and lid (no. 1059), another by a bronze artefact (no. 1087). (LDS)

White mosaic pavement, 8.5×3.5 m, with geometrical decoration in black and red. It consists of a round medallion: two rows of white tesserae flanked by rows of black. Situated in the centre of the room it encloses an inscription of seven lines in black tesserae, separated by rows of black tesserae. The letters belong to the oval Byzantine alphabet. The *omicron* is slightly pointed. Lunate *sigma* and w-shaped *omega*. Abbreviation marks in l.6 after KTI and KYP(?), as well as in l.7 after ME. Meas.: Ø 137 cm.

Findspot: On the east side of a Byzantine street running in a southeasterly direction in the southern part of the City of David.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. H-174 (lost).

ΣΥΜΕ
ΑΝΑΝΕΩΣΑΣ
ΨΗΦΙΔΙΚΟΣΜΗΣΑΣ
ΕΝΥΓΙΑΛΟΥΣΑΜΕΝΟΣ
ΑΠΟΛΑΥΣΙΑΣΤΟΝΣΟΝ
ΚΤΙΚΥΡΚΟΜΕΥΓΕΝΙΕ
ΜΕΤΟΝΣΕ[--]

App. crit.: 1.5: ΑΟΑΥΣΙΑΣ
Crowfoot.

Σύ με | ἀνανεώσας, |
ψηφίδι κοσμήσας, |
ἐν ὑγίᾳ λουσάμενος |
ἀπολαύσ<ε>ίας τῶν σὸν |
κτι(σμάτων) κύρ(ιε)
κόμ(ης) Εὐγένιε | με(τὰ)
τῶν σε[αυτοῦ]



fig. 796

You who have restored me and decorated (me) with mosaics, Lord Comes Eugenius, after having washed (here) in good health, may you enjoy your foundations with your household.

Comm.: When the mosaic was lifted, a few coins were discovered underneath. The latest is a coin of Justinian, minted in Alexandria, which, according to Crowfoot, cannot be earlier than 558. This dates the mosaic to the second half of the 6 c., and possibly even to the beginning of the 7 c. The text indicates that the room was part of a bathhouse. The expression “in good health” appears in a bathhouse at Gadara (S. Mittmann, ZDPV 82, 1966, 71ff.), in a lavatory in Sepphoris (SEG 37, 1475), as well as on buckets for bathing (SEG 39, 1089, 1760-1762.; 44, 1338).

Bibl.: F.-M. Abel apud A. Barrois, RB 38, 1929, 316f. (ed. pr.). – J. Crowfoot, PEQ 61, 1929, 15f. pl. 4 (ph.); M. Avi-Yonah, QDAP 2, 1932, 175 no.146; SEG 8, 172; Thomsen II no. 24A; J. Crowfoot, PEQ 77, 1945, 66-104 at 93ff. no. 18 pl. 16; B. Isaac, in: Tsafirir - Safrai, History 385 (Hebr.); Bieberstein - Bloedhorn 3, 28-44 at 29f. – Cf. R. Macalister - J. Duncan, Excavations on the Hill of Ophel, Jerusalem, 1923-1925, 1926; Crowfoot 1929, 9-16, 75ff., 150-66 (plan); id. - G. Fitzgerald, Excavations in the Tyropoeon Valley, Jerusalem, 1927, 1929, 59-102; Y. Shiloh, Excavations at the City of David I, 1984; H. Geva, NEAEHL 2, 1993, 772f.; Kloner, Survey of Jerusalem, 2001, 133*f.(e), 172f.(h) no. 416.

Photo: J. Crowfoot, PEQ 61, 1929, pl. 4.

LDS

798.-799. The “Pit of Jeremiah”

A large cavern lies under the street leading from the Dung Gate to the SW hill, ca. 50 m southwest of the gate, directly west of the descent to the Pool of Siloam. Its ground plan is oval (length ca. 32.5 m, width ca. 19 m) with the entrance in the northeast; the ceiling is supported by five massive rock-hewn pillars. The cavern was initially used as a cistern, with its mouth in the ceiling to the right of the entrance. In Late Antiquity the cavern became important for Christians as the following inscriptions clearly show: no. 798 above the entrance that was built at that time, and the graffito no. 799 in the cave accompanied by the monogram of Christ. B. Pixner probably correctly identified this cavern with the “Pit of Jeremiah” mentioned in late antique pilgrims’ accounts and medieval sources as the place where the prophet Jeremiah was thrown into a cistern according to Jer 38,6ff. (for the late antique and medieval sources see Kückler, Jerusalem 667).

798. Invocation above the entrance to the cavern

According to Pixner, the inscription, of which only the beginning is preserved, is on the keystone of the entrance arch underneath a partially obliterated cross. KE at the beginning with an overbar as abbreviation marker; lunate *sigma*.

Pres. loc.: In situ.

(cross) $\overline{\text{KE}}$ BOHΘΙΣ ΤΟΥΣ [--]

App. crit.: (cross) $\overline{\text{KE}}$ BOHΘΗΣ ΤΟΙΣ Pixner, *ed. pr.*
From there Bieberstein - Bloedhorn: (cross) Κ(ύρι)ε
βοήθης τοῖς [--]. It seems that Pixner in *ed. pr.*, giving
only a diplomatic transcription, implicitly corrected
iotacism and accusative into dative. The drawings in
his later publications show BOHTΙΣ and ΤΟΥΣ.



fig. 798

Κ(ύρι)ε βοήθισ(ον) τοῦς [δούλους? --]

Lord, help the servants(?) ...

Comm.: Κύριε βοήθησον is a common formula in late antique Christian invocations. A parallel for the version with a iotacised form of βοήθew followed by accusative plural can be found in a mosaic inscription from a church in Kh. el-Beiyûdât, 12 km north of Jericho: Κύ(ριε) βοήθισον τοὺς δούλου(ς) ... (SEG 40, 1475).

Bibl.: B. Pixner, ZDPV 95, 1979, 63ff. (*ed. pr.*). – Id., CNI 27, 1979/82, 118-21, 148 (notes) at 119f. (plan, dr.); id., Wege des Messias und Stätten der Urkirche, 2nd ed. 1994, 268ff. figs. 63 (plan), 64 (dr.); Bieberstein - Bloedhorn 2, 381f.; Kückler, Jerusalem 666-9 figs. 373 (plan), 374 (dr.).

Photo: B. Pixner, Wege des Messias 270 fig. 64 (dr.).

DK/WE

799. Graffito on the northern wall of the cavern

Graffito in large letters on the northern wall of the corridor-like descent of the cavern. *Alpha* at the end is considerably smaller than the preceding letters and raised. The letters are followed closely by a *chi-rho* monogram. Underneath, and to the right of this, is what seems to be another *alpha*. Further downward and to the left of this are remains of a second *chi-rho* monogram. LDS suggests that the third *alpha* “belongs with the christogram and is part of an alpha-omega”.

Pres. loc.: In situ.

AKPAA

Comm.: There is no obvious meaning behind the letters. Pixner, ignoring the second *alpha* at the end and thus reading AKPA, proposed the hypothesis (ed. pr. 148 n. 6): “Who incised this graffito on the cistern wall? Could it have been a fifth-century Byzantine guide who wanted to indicate the direction of the *Akra* (Praetorium) with its prison of Christ, of which Jeremiah’s dungeon was a *typos*?”.



fig. 799

Bibl.: B. Pixner, CNI 27, 1979/82, 118-21 and 148 (notes) at 119f. with plan and dr. (ed. pr.). – Id., Wege des Messias und Stätten der Urkirche, 2nd ed. 1994, 268ff. figs. 63 (plan), 64 (dr.); Bieberstein - Bloedhorn 2, 381f.; Küchler, Jerusalem 666-9 figs. 373 (plan), 374 (dr.).

Photo: B. Pixner, Wege des Messias 270 fig. 64 (dr.).

DK/WE

800. Nea Church – Greek building inscription moulded in plaster on the wall of a cistern, 549/50 or 564/65 CE

The inscription is set in a tabula ansata. Underneath is a cross 66 cm high. Script and cross are moulded in high relief in the hard hydraulic plaster that lines the cistern wall. The characters are applied on the plaster and painted red; a few are damaged or have slipped off the surface, leaving traces on the plaster, but the preservation of the text is quite good. The letters belong to the square alphabet. A number of abbreviations are used, namely, two types of small stigmas (shoulder-high and below the line) and superscript letters (l.5). The diphthong OY is in ligature in ll.3 and 5. The numerals are marked with a horizontal stroke. A ligature in l.1 joins two letters belonging to different words. Square *sigma* and square w-shaped *omega*. The text ends with a small cross. The right margin of the register is uneven.

Meas.: h 68, w 122 cm (158 cm, including the handles); letters 8-10 cm.

Findspot: Substructure of the Nea Church. The cistern in which the inscription was found within occupies a structure 33 m long, 9.5-17 m wide and about 11 m high, consisting of six vaulted units supported by massive piers. The inscription is high up in the southern wall, ca. 8 m above floor level, exactly in front of the opening of a stepped gallery that entered the vaults from the north.

Pres. loc.: Israel Museum, Jerusalem, inv. no. 1977-250.



fig. 800

ΚΤΟΥΤΟΤΟΕΡΓΟΝΕΦΙΛΟΤΙΜΗ
ΣΑΤΟΟΕΥΣΕΒΗΜΩΝΒΑΣΙ
ΛΕΥΣΦΛΙΟΥΣΤΙΝΙΑΝΟΣΠΡΟΝΟΙ
ΑΚΣΠΟΥΔΙΚΩΝΣΤΑΝΤΙΝΟΥ
ΟΣΙΩΤΑΠΡΕΣΒΚΗΓΟΥΜΕΙΝΔΙΪ (cross)

Κ(αί) τοῦτο τὸ ἔργον ἐφιλοτιμή|σατο ὁ εὐσεβ(έστατος) ἡμῶν βασι|λεὺς Φλ(άουιος)
Ἰουστινιανός, προνοί|α καί) σπουδῇ Κωνσταντίνου | ὀσιωτά(του) πρεσβ(υτέρου) καί)
ἡγουμέ(νου), ἰνδ(ικτιῶνος) ιγ'

This work too was donated by our most pious Emperor Flavius Justinianus through the provision and care of Constantinus, most saintly priest and abbot, in the 13th indiction.

Comm.: The position of the inscription indicates that it was meant to remain visible when the space was filled with water; in other words, it commemorates not the building of the vaults, but rather the creation of the cistern. In his description of the building of the Nea, Procopius of Caesarea (Aed. 5, 6) states that the architects built a substructure in order to enlarge the available space for the foundations of the church. This can be identified with the vaults occupied by the cistern. Obviously, the cistern (τὸ ἔργον) was inaugurated as a separate structure; the addition of καί) strengthens this assumption. Did the inauguration of

the cistern precede or follow that of the church? The 13th indiction fell thrice in Justinian's reign: in 534/5, 549/50 and 564/5. Avigad considered only the first and second dates as possible: the first would imply that the vaults were inaugurated before the completion of the church; the second, that the substructure was built after the erection of the main building, perhaps to support the annex that housed the monastery attached to the church. Avigad ruled out the third date, since the vaults are mentioned by Procopius and were therefore in existence before 560, the latest possible date of *De Aedificiis*. However, the vaults may well have been fitted as a cistern years after their construction. Constantine was probably not the first abbot of the monastery of the Nea, but was the successor of John the Eunuch, an Origenist who was appointed ca. 544 and either died, or was removed, when the anti-Origenist party prevailed. The final defeat of the Origenists occurred in 554, but Origenist leaders were being expelled from various monasteries as early as 539 (see discussion in DGI 618ff.; Di Segni). Therefore, it is more appropriate to date the inscription to 549/50 or 564/5.

Bibl.: N. Avigad, IEJ 27, 1977, 145-51 pl. 19 (phs.) (ed. pr.). – AE 1977, 830; SEG 27, 1015; Bieberstein - Bloedhorn 2, 292-7 at 293; N. Avigad, in: Y. Tsafir ed., *Ancient Churches Revealed*, 1993, 128-35 (ph.); DGI 614-20 no. 210; B. Isaac, in: Tsafir - Safrai, *History* 384f. (ph.) (Hebr.); L. Di Segni, in: *Jewish Quarter Excavations V*, ch. 5, 259-67 (forthcoming). – Cf. Ovadia, *Corpus Suppl.* 1, 221f. no. 24; Kloner, *Survey of Jerusalem*, 2001, 133*f.(e), 172f.(h) no. 417.

Photo: IAA, Israel Museum.

LDS

801.-807. Mount Zion

The remains of a Byzantine monastery and church were discovered in 1889 by the Assumptionist Fathers in their property, on the southeastern slope of Mount Zion, where the modern church of St. Peter in Gallicantu now stands. The Byzantine buildings were erected on ruins of a mansion of the Second Temple period, which Christian tradition identified with the palace of the Great Priest Caiaphas, where Jesus was imprisoned on the eve of the crucifixion, and the apostle Peter denied knowing him, "before the cock crows", as Jesus had prophesied (Mt 26,57-75; cf. 26,34; Mk 14,53-72; Lk 22, 54-71; Jn 18,12-27). The Byzantine basilica of St. Peter's Repentance was built in the mid-5 c. For the tradition and the history of the church, sources: Baldi, *Enchiridion* 561-74; S. Verhelst, *Proche-Orient Chrétien* 54, 2004, 264f. no. 17. Of the three Byzantine inscriptions on mosaic in the grounds of the modern church, two belong to the ancient basilica (nos. 801, 803), while the third (no. 802) probably belongs to a private house. Another mosaic with inscription (no. 731), dated to the Late Roman period, was uncovered some 120 m southwest of the modern church. Several inscribed objects of the Roman and Byzantine periods were also discovered on surface, in the grounds of the church (nos. 766, 769, 1072, 1076, 1078, 1082; App. 33*-34* , 44*-46*). (LDS)

801. St. Peter in Gallicantu – Quotation from the Psalms in ecclesiastical building

Three-line mosaic inscription within a tabula ansata set in a rough white mosaic pavement, 8x10 m. The letters, black on a white background, are roughly traced, with some cursive forms. Red and black sprigs in the tabula handles. Lunate *sigma*. Meas.: h 26, w 93 cm with handles, 65 without; letters 5-6 cm.

Findspot: In the centre of a room on the north side of the ancient basilica, near its northeastern corner, in the grounds of St. Peter in Gallicantu.

Pres. loc.: See findspot. Autopsy: 18 September 2008.

(cross) ΚΣΦΥΛΛΑΞΗΤΝ[..
ΣΟΔΟΝΣΟΥΚ
ΤΗΝΕΞΟΔΟΝΣΟΥ



fig. 801.1

App. crit.: l.1 τ[ὴν εἰ] Germer-Durand, Thomsen, SEG, Bieberstein - Bloedhorn; "A la fin de la l.1, il est tout à fait

impossible de se rendre compte sur place de ce que le mosaïste a prétendu écrire pour τὴν: il y a nettement deux T et le débris saisissable à la suite produirait plutôt l'impression d'une lettre ronde: C ou E; on peut conjecturer quelque méchante ligature compliquant l'itacisme TN = τίν." Vincent; TH[-] Abel; l. 2: κ[αὶ] Thomsen, Bieberstein - Bloedhorn.

Κ(ύριο)ς φυλάξῃ τ(ὴ)ν [εἶ]σοδόν σου καὶ τὴν ἔξοδόν σου

May the Lord protect your coming in and your going out.

Comm.: The inscription is located in the centre of the room and oriented to the west, towards a flight of steps leading into another room at a higher level, probably a passageway into the adjoining church. A stepped



fig. 801.2

street passed a few meters north, and the room seemingly served as a vestibule leading into the church. Vincent, followed by Thomsen, dated this inscription to the 8-9 c. because of the rough form of the letters, but this is no certain indication. However, since the basilica was in use for many centuries, is it quite possible that the mosaic floor in the vestibule was renovated, and the inscription may well be much later than the foundation of the church.

Ps 120 (121),8 is among the most often quoted in churches, always near the entrance. For examples, see Felle, *Biblia epigraphica*, nos. 80, 96, 99-100, 108-109, 112-115 (from provincia Arabia); 166, 176, 180, 194, 202-204, 206, 210-211 (Palaestina), and many others from other regions.

Bibl.: L. Vincent, RB 17, 1908, 409f. pl. I,2 (ph.); J. Germer-Durand, EO 11, 1908, 77f. no. 2 fig. 2 (ph.) (edd. prr.). – R. Horning, ZDPV 32, 1909, 124 no. 9; BE 1909, 320; Thomsen I no. 22; Vincent - Abel, Jérusalem nouvelle 3, 497-515, at 506f. pl. LIII,10; Abel, DACL, 2359f.; M. Avi-Yonah, QDAP 2, 1932, 170 no. 125,4; H. Leclercq, DACL 13,1, 1937, 838 fig. 9468 (dr.); SEG 8, 194a; Thomsen II no. 22; S. Franken, Das Heilige Land 95, 1963, 34, 39 fig. 5; Bieberstein - Bloedhorn 2, 287f. – Cf. C. Schick, PEQ 26, 1894, 15-9; J. Germer-Durand, RB 23, 1914, 222-46; Ovadiah, Corpus Suppl. 1, 225f. no. 28; H. Geva, NEAEHL 2, 1993, 778; Kloner, Survey of Jerusalem, 2001, 150*f.(e), 196f.(h) no. 478.

Photo: A. and N. Graicer; H. Leclercq, DACL 13,1, 838 fig. 9468 (dr.).

LDS

802. Inscription in mosaic floor, 6 c.(?)

A mosaic floor, 3x4 m, decorated with a vine trellis coming out of an amphora and forming medallions inhabited by animals. The panel is surrounded by a geometric border. Outside the border is an inscription of two lines flanked by a pair of red sandals. The letters are traced in dark gray tesserae. Lunate *sigma*.

Meas.: l.1: w 53 cm, letters 5.5-11 cm; l.2: w 11 cm, letters 5.5-6 cm.

Findspot: In a concrete hut north of the modern church of St. Peter in Gallicantu.

Pres. loc.: See findspot. Autopsy: 18 September 2008.

ΕΥΤΥΧΙΣΤΕΦ
ΑΝΕ

Εὐτύχ<ε>ι Στέφ|ανε

Good luck, Stephanus.

Comm.: Germer-Durand (1908) dated the mosaic to the 4-5 c., while Thomsen suggested the 6 c.



fig. 802

Germer-Durand believed the room to be a tomb and the inscription to be funerary. The inscription would then mark the entrance to the tomb. Εὐτύχει means in fact “Good luck”, but it sometimes appears also on tombstones in Syria and Egypt in which case it means “Farewell”. However, it is not clear whether this room should be regarded as a tomb. Εὐτύχει in a funeral context is as yet unknown in Palestine – although it is well known in buildings (e.g. Alt, GIPT, 13f. no. 6, from Beersheba; Dунанд, Hauran, nos. 31, 195, from the Hauran; SEG 8, 101, from Sebaste; SEG 40, 1465, from the Golan Heights; CIIP II 1343, from Caesarea), as well as on rings and other artifacts. Germer-Durand interpreted the sandals as a symbol of the departure from this world, as they appear on tombstones in Egypt. However, in Palestine sandals are represented at the entrance of public or private halls having a non-religious function. The very example offered by Germer-Durand (1908), at the third station of the Via Dolorosa, in the so-called “Church of the Spasm”, is now believed to be a civic build-

ing rather than a church. For this church and the sandals, see Vincent - Abel, *Jérusalem nouvelle* 3, 599-604 figs. 24-247. The same is true of the sandals represented on mosaics at Madaba, in the Hippolytus Hall, Burnt Palace, Hall of the Aqsar family, Hall of the Salayta (M. Piccirillo, *The Mosaics of Jordan*, 1993, 66, 77ff. figs. 24, 46, 51). It seems more likely, therefore, to regard this mosaic as the pavement of a private hall rather than of a tomb, strengthened by the apotropaic symbol of the sandals. For this interpretation, see also: K. Dunbabin, *JRA* 3, 1990, 104. Augural inscriptions addressed to the master of the house are not uncommon: see for instance nos. 792, 796.

Bibl.: J. Germer-Durand, *EO* 11, 1908, 77 no. 1 fig. 1 (dr.) (ed. pr.). – L. Vincent, *RB* 17, 1908, 406f. pl. I (ph.); R. Horning, *ZDPV* 32, 1909, 123f. no. 7; J. Germer-Durand, *RB* 23, 1914, 231; Thomsen I no. 105; Vincent - Abel, *Jérusalem nouvelle* 3, 511f. pl. LIII, 13, 573 fig. 233; Abel, *DACL* 2362; M. Avi-Yonah, *QDAP* 2, 1932, 170 no. 125, 7; H. Leclercq, *DACL* 13, 1, 1937, 835-8 figs. 9466-7 (drs.); *SEG* 8, 194c; Thomsen II no. 105; Bieberstein - Bloedhorn 2, 289f. (9). – Cf. O. Masson, *ZPE* 119, 1997, 59f.; Kloner, *Survey of Jerusalem*, 2001, 129*(e), 169(h) no. 405; see no. 801.

Photo: A. and N. Graicer, H. Heile.

LDS

803. Medallion with inscription in floor mosaic, 5 c.(?)

A round medallion with inscription running around the border. The letters are traced in black on a white background. *Epsilon* and *sigma* are square, while *omega* belongs to the round alphabet. It was destroyed while being removed for restoration.

Findspot: Near the southeastern corner of the Byzantine church complex on the grounds of St. Peter in Gallicantu.

ΥΠΕΡΩΤΕ[--]ΡΙΑΣ

Ὑπὲρ σωτ<η>[ρίας Μα]ρίας

For the salvation of Maria.

Comm.: Thomsen, Vincent and Abel dated this inscription to the 5 c. It would belong to the earliest phase of construction of the church, although the connection of this mosaic floor with those of the church is not clear.

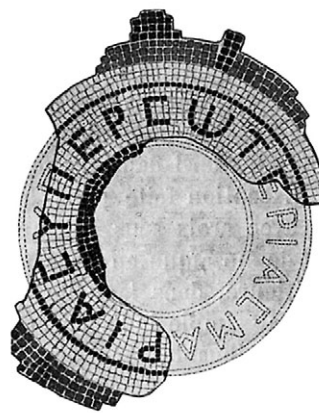


fig. 803

Bibl.: J. Germer-Durand, *EO* 15, 1912, 38f. (ed. pr.). – Id., *RB* 23, 1914, 227f. fig. 6; Thomsen I no. 21; Vincent - Abel, *Jérusalem nouvelle* 3, 511f. fig. 196; M. Avi-Yonah, *QDAP* 2, 1932, 170 no. 125, 6; Abel, *DACL* 2360; *SEG* 8, 194b; Thomsen II no. 21; Bieberstein - Bloedhorn 2, 286, 288; see bibl. no. 801.

Photo: Vincent - Abel, *Jérusalem nouvelle* 3, 512 fig. 196 (dr.).

LDS

804. Late Roman (?) graffiti from “David’s Tomb” on Mount Zion

The medieval building on Mount Zion known as “David’s Tomb” contains a cenotaph identified by a late tradition as the tomb of King David, and an upper room identified by tradition with the “large upper room” (ἀνάγαιον μέγα, Coenaculum) of the Last Supper (Mk 14,14-16; Lk 22,8-13). The walls of the lower room incorporate sections of ancient masonry. The northern, eastern and southern walls, the latter with a niche oriented towards the Temple Mount, belong to a building of the late antique period, perhaps a synagogue. According to some scholars, this would have been the synagogue of the Judaeo-Christians mentioned by the Bordeaux Pilgrim in 333 (It. Burd. 592). Later “David’s Tomb” and the “Upper Room” were incorporated in the complex of the church of Holy Zion, built by Bishop Maximus in 340 or possibly later, by Bishop John II (386-417). Part of the basilica plan of the church, north of David’s Tomb, was revealed during the construction of Dormition Abbey. Some graffiti discovered in David’s Tomb were supposedly inscribed by Jewish Christians. Tradition located in the “Upper Room” the episode of the incredulity of the apostle Thomas (Jn 20,24-29); therefore ampullae representing this scene are likely to be connected with the Coenaculum or with the Holy Zion church itself.

Three groups of graffiti were copied by Pinkerfeld on the plastered walls of “David’s Tomb”. In group (a) four letters can be read in the drawing; in group (b) no letter is recognizable; in group (c) some characters can be made out, arranged in three(?) lines, and a fourth line, in smaller cursive script, could be read in its entirety. No longer legible. Lunate *sigma*.

- (a) ΝΣΒΙ
(b) ++++
(c) I[-]
HOY+[-]
[-]+ZKIS[-]
ΑΥΤΟΚΡΑΤΟΡΟΣ

App. crit.: (c) l. 3: small *eta* above *zeta*.

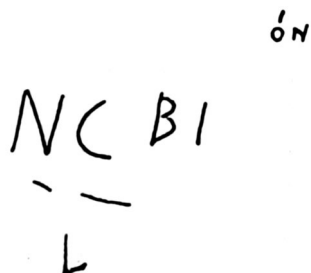


fig. 804.1 (a)

- (a) Ν(ίκα) Σ(ωτήρ), β(οήθ)ι
(c) Ἰη(σοῦς) | ζή(σω). Κ'ύ(ρι)ε | αὐτοκράτορος

- (a) Conquer, o Saviour! Help!
(c) O Jesus, that I may live, Lord of the sovereign.

Comm.: No proper transcription was given by Testa or by Bagatti, but only a translation of the supposed meaning of two of the graffiti: The texts

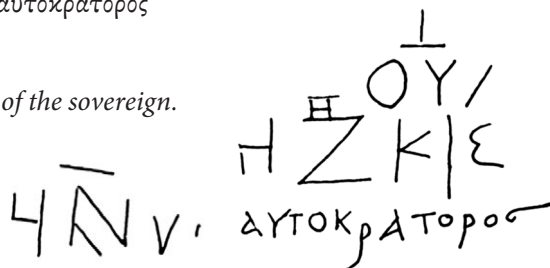


fig. 804.2 (b)

fig. 804.3 (c)

above follow KÜchler, whose transcription is guided by Testa's translation. While (a) may perhaps be submitted as a viable hypothesis, the interpretation of text (c) seems extremely unlikely; indeed text (c) does not seem to be supported by the drawing, except for the word in the l.4. According to Testa and Bagatti the "sovereign" would be King David, commemorated because he was buried here; but all the sources that mention David's tomb, from the Pilgrim of Bordeaux and Jerome in the 4 c. to Arculf in the 7 c., locate it in Bethlehem (It. Burd. 598; Jerome, Ep. 46; AP 29; Arculfus, LS IV, 4, CCSL 175, 144, 207 and cf. J. Wilkinson, *Egeria's Travels*, 1981, 162 n. 3).

Bibl.: E. Testa, *Il simbolismo dei Giudeo-Cristiani*, 1962, 492; B. Bagatti, *L'église de la circoncision*, 1965, 101f. fig. 19 (edd. prr.). – Id., *The Church from the Circumcision*, 1971, 116-22 fig. 25; id., *Alle origini della Chiesa*, 1981, 124-9, 264; KÜchler, *Jerusalem* 614f. fig. 339. – Cf. J. Pinkerfeld - M. Avi-Yonah, *Bulletin of the Rabinovitz Fund* 3, 1960, 41ff.; H. Geva, *NEAEHL* 2, 1993, 778; Bieberstein - Bloedhorn 2, 118-27; Y. Tsafrir, in: Tsafrir - Safrai, *History* 313-6 (Hebr.).

Photo: B. Bagatti, *The Church from the Circumcision*, 1971, 120 fig. 25 (dr.).

LDS

805.-806. canceled

807. Horned cross in relief on wall of cistern

Horned cross moulded in relief on the eastern wall of an oval cistern, 3.2 m long, with two recesses on the northern and western side. Lunate *sigma* and w-shaped *omega*.

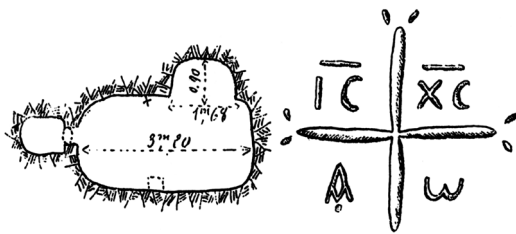
Findspot: Mount Zion; on the eastern wall of a cistern east of the Gobat School, south of the Greek cemetery (marked E in map, RB 20, 1911, 120). The cistern is not accessible.

Pres. loc.: In situ?

ΙΣ ΧΣ

A Ω

Ἰ(ησοῦ)ς Χ(ριστός) | ἄλφα
ὠμέγα



Jesus Christ, beginning and end.

fig. 807

Comm.: Cf. Apoc 1,8; 21,6; 22,13. Abel refers to similar crosses in cisterns in St. Stephen's Church and in the monastery of the Dames de Sion. Thomsen dates it to the 5 c. which, however, should be dated to the 7-8 c. The area is strewn with cisterns, some made into hermitages (cf. Abel 123f. and this vol. no. 1020) in the vicinity the Holy Zion (today the site of Dormition Abbey) and of St. Peter in Gallicantu.

Bibl.: F.-M. Abel, RB 20, 1911, 124 fig. 6 (plan, dr.) (ed. pr.). – F. Bleckmann, ZDPV 36, 1913, 240; Thomsen I no. 20; Bieberstein - Bloedhorn 2, 118.

Photo: F.-M. Abel, RB 20, 1911, 124 fig. 6.

LDS

Southwestern quarter of the Old City - Armenian Quarter

The southwestern quarter of the Old City within the Turkish wall, nowadays occupied by the Armenian Quarter, was a favorite location for monks' cells, monasteries and monastic hostels in the Byzantine period. The area took its name from the Tower of David, which stood at its northwestern corner. It was the remnant of the Phasael tower and stood in the area once occupied by Herod's palace (the Citadel) and by the camp of the Tenth Legion after 70. Here C. Johns uncovered remains of a water conduit, tiles and pipes with stamps of the Tenth Legion, as well as Byzantine remains, among others a lintel with a Greek inscription flanking a cross (no. 862), embedded in one of the walls in the Citadel. It attests the presence of a religious building in the vicinity, probably one of the monasteries "at David's Tower" mentioned by the sources. South of the Citadel, in the Armenian Garden, K. Kenyon and A. Tushingham excavated a church, of which only foundations, one apse and a mosaic floor with a Greek inscription (no. 808), were unearthed. The excavators dated it to the second half of the 6 c., based on the pottery (though the analysis was based on very few shards, and it is hardly credible that the area remained empty of buildings until such a late date: Y. Tsafir, in: Tsafir - Safrai, History 304f. [Hebr.]). The complex had two more stages – the last dated to the first half of the 7 c. – with a large courtyard surrounded by rooms, which indicates the existence of a monastery beside the church. (LDS)

808. Dedication in mosaic floor of nave of church, second half of 5 c. (?)

Two-line Greek inscription, black on white background, oriented to the east, set at the eastern end of a panel with a pattern of overlapping scales in blue and red; to the east, a panel with a paradise scene of grazing animals (only a hare is preserved intact). To the southeast, an apse was excavated, possibly the end of the southern aisle of a church. The inscription would thus occupy the eastern margin of the mosaic pavement of the nave. The characters are of the round alphabet; lunate *sigma* and w-shaped *omega*.

Meas.: h (both lines) 14, w 143 cm; letters 5.5-6.5 cm.

Findspot: In the Garden of the Armenian Patriarchate, in the southwest corner of the Old City.

Pres. loc.: Armenian Museum, Jerusalem.



fig. 808.1

[--]ΕΡΜΝΗΜΗΣΚΑΙΚΑΡΠΟΦΟΡΙΑΣΤ[--]
 [--]ΧΡΙΣΤΩΝΒΑΣΙΛΟΥ[--]ΚΑΙΒΑ[--]

App. crit.: τ[ῶν | φιλο]χρίστων Θεσιλοῦ [υἱ]οῦ καὶ Βα[--]
 or τ[οῦ | φιλο]χρίστου Θεσιλοῦ [τ]οῦ καὶ Βα[--] *Tsafrir*;
 after ΒΑΣΙΛΟΥ gap of four letters: the first Ε, Θ, Ο or
 Σ (lunate *sigma*), the second lost, the third Θ or Ο, the
 forth Υ or Χ *Jones*; confirmed by autopsy, *LDS*.

[Υπ]έρ μνήμης καὶ καρποφορίας τ[ῶν | φιλ]
 οχρίστων Βασίλου ἐ[π(άρχ)]ου καὶ Βα[--] or
 Βασιλοῦ[ς --] καὶ Βα[--]



fig. 808.2

*For the remembrance and offering of the
 Christ-loving Basilos praetorian prefect(?) and Ba... or Basilô (female name)
 and Ba...*

Comm.: The mosaic fragment belongs to the earliest Byzantine stratum, which was dated by the excavators to the last part of Justinian's rule, or the third quarter of the 6 c. (Tushingham 77f., 97f.). S. Campbell (*ibid.* 87f.) dated the mosaic to the second or third quarter of the 6 c. on stylistic grounds. Ovadia, on the other hand, dated the mosaic to the 5 c., following Kenyon's suggestion that the inscription named Bassa, a member of the aristocracy and a friend of the Augusta Eudocia, who founded a monastery in Jerusalem of which she was the abbess at the time of Theodosius' usurpation of Juvenal's see (451-453 CE). The church to which this mosaic belonged would have been that of Bassa's foundation, according to this theory. The location of this monastery has been much discussed and it is not impossible that the present inscription is somehow connected with it, although this certainly cannot be proved. See: Vincent - Abel, *Jérusalem nouvelle* 3, 518f., 544-7; J. Milik, *RB* 67, 1960, 362, 366 n. 1. If the inscription really refers to Bassa and her husband, it cannot be dated earlier than the 470, since it was set up after their



fig. 808.3

death. The name Basilos appears in a church at Beth Yerah, dated to 528 AD (SEG 37, 1474). It is possible that I.2 originally contained Βασίλου ΕΠΙΟΥ = ἐπ(άρχ)ου, or even ΕΠΙAPX, if Π and A were ligatured or somewhat reduced in size. As Bassa was a member of the aristocracy, her husband may well have been a praetorian prefect. He may perhaps be identical with Flavius Caecina Decius Basilius (PLRE II, 216f., Basilius 11), who was PPO Italiae in 458 and again in 463-465. He belonged to a senatorial family in Rome, possibly the place of origin of Bassa herself.

Bibl.: Y. Tsafrir, *Zion – The South-Western Hill of Jerusalem and Its Place in the Urban Development of the City in the Byzantine Period*, PhD Diss. Hebrew University Jerusalem, 1975, 81f. (Hebr., unpublished) (ed. pr.). – K. Kenyon, PEQ 96, 1964, 17 pl. 9B (first mention of the inscription and ph.); C. Johns, in: A. Tushingham ed., *Excavations in Jerusalem 1961-1967 I*, 1985, 88ff. at 77f. pl. 72 (ph.); SEG 35, 1547; Ovadiah, MPI no. 122 pl. 44 (ph.); BE 1989, 998; Bieberstein - Bloedhorn 2, 84-95; Küchler, *Jerusalem 517*. – On the site, cf. C. Johns, QDAP 14, 1950, 121-74; H. Geva, NEAEHL 2, 1993, 777; Y. Tsafrir, in: id. – Safrai, *History* 303-6 (Hebr.).

Photo: A. and N. Graicer; Küchler, *Jerusalem 517* fig. 283 (J. Kügerl, dr.).

LDS

809. Inscription in mosaic floor of the chapel of the monastic compound in Musrara

Three-line Greek inscription within a tabula ansata, whose left end is lost with ca. 5 letters at the beginning of each line. The frame and the letters are traced in black on a white background; the only surviving handle has a geometrical decoration in orange-red. The characters are tall and narrow, elegantly traced in chiaroscuro, of various heights. Several abbreviation marks are used: diagonal stroke, small stigma, superscript and overhanging letters. The nomen sacrum is marked with a horizontal stroke. *Lunate sigma*.

Meas.: h 68, outer frame 53, inner frame 45, script 40 cm; w 210 cm (max.); upper l. 161 cm; letters 11-13, some smaller, 5-6 cm; superscript letters 3-4 cm.

Findspot: Church of the Armenian monastery in Musrara, at the eastern end of the nave, next to the chancel.

Pres. loc.: Knesset Archaeological Garden, IAA inv. no. 1994-1418/1.

[--]ΔΟΥΑΝΟΥΘΕΟΦΙΛ[ΔΙΑΚΟΚΗΓΟΥΜΕΝΠΑΡΟΥΣΑ
[--]ΙΣΕΓΕΝΕΤΟΚΗΚΟΓΧΗΚΗΠΡΟΣΘΗΚΗΤΟΥΝΑΟΥΜΙΚΟΥΣ
[--]ΥΨΟΥΣΠΙΧΣΜΝΗΣΘΗΤ[--]ΚΕΕΝΤ[--]ΑΞΙΛΙΑΣΟΥ

App. crit.: I.2 [ἐτ]ους χςς AE 1993, I.3 μνήσθ[ῃ τι μου] *all eds.*

[Ἐπὶ Σι]λουανοῦ θεοφιλ(εστᾶτου) διακό(νου) κ(αὶ) ἡγουμέ(νου) ἡ παροῦσα |
[?ψήφωσ]ις ἐγένετο κ(αὶ) ἡ κόγχη κ(αὶ) ἡ προσθήκη τοῦ ναοῦ μίκους | [π(ῃ)χ(εις) --]
ὑψους π(ῃ)χ(εις) Γ. Μνήσθητ[ι αὐτοῦ] Κ(ύρι)ε ἐν τ[ῇ β]ασιλείᾳ σοῦ



fig. 809

In the days of Silvanus, the most God-loving deacon and abbot, the present mosaic(?) was made, and the apse and the annex of the church, for a length of ... cubits and a height of 6 cubits. Remember him, o Lord, in Thy kingdom.

Comm.: See introduction to no. 817. The chapel, 5.65×18.50 m, consisted of a long, narrow hall, 13 m long, flanked by a narrow corridor that functioned as narthex. It was erected over burial chambers and tombs of the 5-6 c., some of which were sealed by the church floor, others were left open in underground crypts. The nave and the narthex were paved with mosaics (almost completely destroyed), while the chancel and the apse were paved in colored stone tiles. The restoration ψήφωσις is not certain: since the inscription refers to the building of the apse and a προσθήκη (annex, probably in this case referring to the narthex), it cannot be excluded that the lost term was πλάκωσις, with reference to the stone pavement of the apse. Προσθήκη as an architectural term referring to an element of the church building seems to be specifically Palestinian, and its meaning is not always clear. For a discussion, see Di Segni. The floor blocking tombs indicates that the chapel was erected in a later stage of the monastery's existence, and the apse and narthex were a still later addition, possibly of the Early Arab period, if they were contemporary with the Armenian inscription (no. 817). The palaeography of the Greek inscription points to a date in the 7 c.

Bibl.: AE 1993, 1629 (ed. pr.). – D. Amit - S. Wolff, Qadmoniot 26, 1993, 54, 56; D. Amit - S. Wolff - A. Gorzalezany, ESI 13, 1995, 81 fig. 83 (= HA 100, 1993, 68-71 fig. 83 [Hebr.]); SEG 43, 1063; BE 1994, 652; D. Amit - S. Wolff, in: H. Geva ed., *Ancient Jerusalem Revealed*, 1994, 294f.; R. Milman Baron, SCI 13, 1994, 146 no. 8; AE 1995, 1585; M. Stone - D. Amit, *Cathedra* 83, 1997, 27-44, at 35 (colour ph.) (Hebr.); SEG 50, 1505; L. Di Segni, in: G. Bottini - L. Di Segni - L. Chrupcala eds., *One Land - Many Cultures*, 2003, 273ff. – Cf. Kloner, *Survey of Jerusalem*, 2001, 106*(e), 135(h) no. 330,5; M. Stone in: Stone - Ervine - Stone, *The Armenians* 203-19.

Photo: IAA, courtesy of D. Amit.

810.-811. Northwestern corner of the Old City and Mamilla neighborhood

The Mamilla neighborhood is located in front of the northwestern corner of the Old City, from Jaffa Gate to the northwestern corner of the Turkish wall. A Roman aqueduct – a section of the high-level aqueduct that brought water to the Upper City (A. Mazar, in: D. Amit - Y. Patrich - Y. Hirschfeld eds., *The Aqueducts of Israel*, 2002, 227-30) – crossed this area, entering the city near Jaffa Gate. Along the Turkish wall, on the slope, traces of the ancient city wall were discovered. Inscription no. 811 was engraved on the rock of the scarp, near the northwestern corner of the Turkish wall. A vast cemetery extended in the northern part of the Mamilla neighborhood, with tombs from the Iron Age down to the Ottoman period (the latter in Independence Park). Two rock terraces were exposed during building operations between Mamilla Street and Ha-'Emeq Street. A number of rock-hewn tombs of the First and Second Temple period were discovered on the lower terrace, and a burial cave with a small chapel in front of it was uncovered in the upper terrace, near the remains of other rock-hewn tombs of the Byzantine period. Inscription no. 869 adorned the mosaic floor of the chapel. Further to the west, a tombstone (no. 993) was found at the beginning of the last century, during excavations for the foundations of the house of the American vice-consul Clark. Recent excavations near Clark's house (of which only a preliminary report has been published by E. Assaf and Y. Billig) yielded a Byzantine brick and a stone mould for eulogiae (no. 1080). Excavations carried out by R. Reich and E. Shukrun in 1990-1995, on behalf of the IAA, just off the Jaffa Gate, uncovered a Byzantine street paved with crushed limestone, which started about 20 m south of the Ottoman Jaffa Gate, thus indicating the location of the western gate of the city in the Byzantine period. The street leads from the gate to the southwest, in the direction of Bethlehem and Hebron, and is flanked by buildings on both sides, many of them shops. One elongated building on the northern side of the street was divided into rooms that seem to have been used as living quarters. The excavators suggested that it was a hostel. The mosaic floor of one of the largest rooms of the building included three Greek inscriptions (no. 810). (LDS)

810. Mosaic floor with quotations from a chapel(?) in front of Jaffa Gate

Mosaic floor decorated with a simple floral motif. On the margins of the floor were three Greek inscriptions, whose religious contents may point to the room having functioned as a chapel for the guests of the hostel. The pavement and the inscriptions were oriented to the southeast. Three rectangular panels are aligned along the eastern edge of the pavement, two of which – the one near the left corner and one in the middle – contain inscriptions (a) and (b). The pavement is broken on the right side, as is indicated by a third inscription set in a tabula ansata along the broken right edge, of which only the left handle and the beginning of the lines are preserved (c).

(a) Four-line inscription within a tabula ansata at the upper left corner of a mosaic pavement of white tesserae. The frame is traced in black tesserae mixed with gray ones, the letters in gray tesserae. Rows of red tesserae separate the lines of script, and a red and black geometrical motif adorns the handles. Oval characters, with drop-shaped *omicron*; stigma used as abbreviation mark; horizontal stroke on nomen sacrum. The letters in the right half of the panel are crowded; BAΣ at the end of l.3 are ligated.

(b) Five-line inscription within a tabula ansata set directly to the right of the tabula ansata containing inscription (a). The lines are separated by rows of red tesserae; the letters and the frame have the same colours and decoration as in (a). Crowded oval characters, with drop-shaped *omicron* and *theta*; stigma is used as abbreviation mark, as well as a horizontal stroke on nomina sacra and on the abbreviation in l.3. *Omicron* and *upsilon* in ligature in l.5.

(c) Six-line inscription within a tabula ansata, of which only the left part is preserved, along the broken right edge of the mosaic pavement. The frame is traced in black tesserae, the lines are separated by rows of red tesserae, and the oval letters are a mixture of blue and gray tesserae. A blue and red motif adorns the surviving handle. Horizontal stroke on nomina sacra.

Meas.: (a) h 45, w 103 cm with handles, 68 cm without; letters 6-7.5 cm; (b) h 45, w 113 cm with handles, 75 cm without; letters 6-7 cm; (c) h 56, w 56 cm (max.); letters 6-7.5 cm.

Findspot: Largest room (Room 812) of an elongated building – interpreted by the excavators as hostel – on the northern side of the Byzantine street excavated in front of Jaffa Gate (see introduction).

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1995-2495.

- (a) ΔΕΥΤΕΠΡΟΣΚΥΝΙ
ΣΟΜΕΝΚ|ΠΡΟΣΠΕΣΟ
ΜΕΝΑΥΤΟΧΩΤΟΒΑΣ
ΙΛΙΜΟΝΔΕΥΤΕΠΡ|
(b) ΚΣΕΜΟΙΒΟΙΘΟΣΟΥΦΟ
ΒΙΘΙΣΟΜΕΤΙΠΥΕΙΣΙ
ΜΥΑΝΟΣΚΣΕΜΟΙΒΟ
ΙΘΟΣΚΑΙΕΓΟΕΠΟ
ΨΟΜΕΤΟΥΣΕΧΘΡΟΥΣΜ|
(c) ΚΣΦ[--]
ΗΣΟΔ[--]
ΤΙΝΕ[--]
ΑΠΟΤ[--]
ΕΟΣΤΟ[--]
ΚΣΤΟΝΔΥΝ[--]



fig. 810.1 (a)

- (a) Δεῦτε προσκυνί|σομεν καὶ| προσπέσο|μεν αὐτῷ Χ(ριστ)ῷ τῷ βασι|λὶ ἰμῶν· δεῦτε
πρ(ο)σκυνίσομεν)

- (b) Κ(ύριο)ς ἐμοὶ βοιθός, οὐ φοβιθίσομε, τί πνεῖσι | μυ ἄν(θρωπ)ος. Κ(ύριο)ς ἐμοὶ
βοιθός καὶ ἐγὼ ἐπόψομε τ(οὺ)ς ἐχθρ(οῦ)ς μ(ου)
(c) Κ(ύριο)ς φ[υλά]ξει τήν | ἥσοδ[όν σου καὶ] | τὴν ἔ[ξοδόν σου] | ἀπὸ τ[οῦ νῦν καὶ] |
ἔος τοῦ αἰῶνος]. | Κ(ύριο)ς τῶν δυν[άμεων (μεθ' ἡμῶν)?]

- (a) *Come, let us worship and prostrate ourselves before him, Christ our king; come, let us worship.*
(b) *The Lord is my helper, I shall not fear: what can man do to me? The Lord is my helper and I shall look down upon my enemies.*
(c) *The Lord will guard your coming in and your going out from this time forth and for evermore. The Lord of the hosts is with us (?).*

Comm.: (a) Iotacism: *προ-συνήσομεν*; (b) numerous instances of iotacism and phonetic spelling; *omicron* for *omega* in l.4. Compare Ps 117 (118), 6-7; (c) iotacism in ll.2-3; *omicron* for *omega* in ll.5-6.

Text (a) is a combination of Ps 94 (95), 6 and Odae 14, 6, 10. No quotation of Ps 94 (95) was known until now; as to the Odes – a Christian addition to the Jewish text of the Septuagint – they are rarely cited, and the only quotation of Od. 14 is found in an inscription painted on a pillar in the monastery of Abba Shenute in Thebaid (Egypt) (Felle, *Biblia Epigraphica* 60f. no. 36). A date in the late 6 or early 7 c. seems reasonable.

Text (b): Though well known in documents and in literary manuscripts, the abbreviation in l.3 is uncommon in inscriptions of the 6-7 c. Avi-Yonah (*Abbreviations* 48f.) registers several examples in which ἄνθρωπος, variously declined, is abbreviated as AN + the proper ending, all surmounted by a horizontal stroke. Most of the examples, however, date from the 10-12 c., and only one is from the reign of Tiberius

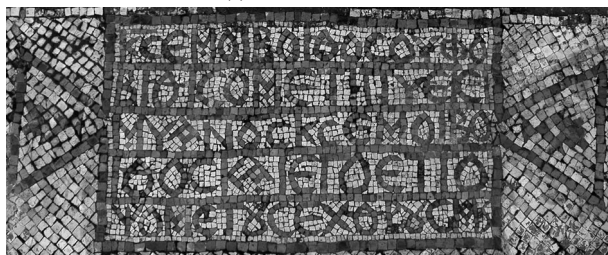


fig. 810.2 (b)

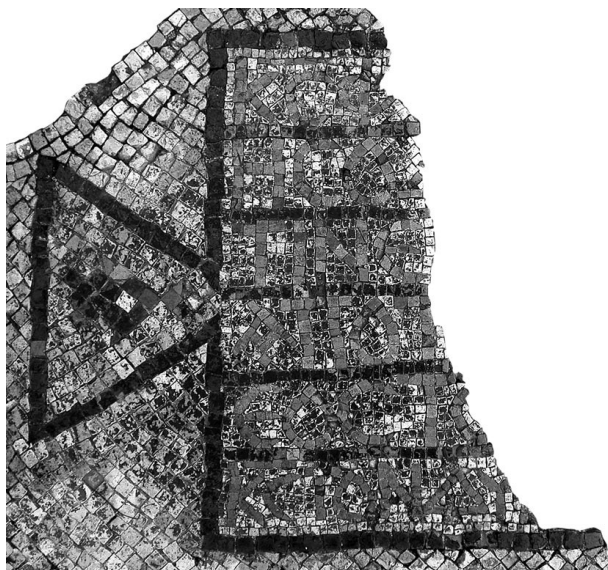


fig. 810.3 (c)

(578-582): not unexpectedly, it is a copy on stone of an imperial decree, probably coming from the northern Golan, and exceptionally rich in abbreviations that seem to derive from bureaucratic notary practice (D. Dain - G. Rouillard, *Byzantion* 5, 1929, 317ff. = SEG 7, 327, and cf. M. Hartal, *Land of the Ituraeans*, 2005, 362). Ps 117 (118) is much quoted, but not these particular verses. The only quotation of verse 6 is on a stele seen by Waddington (no. 728 = CIG 8909) in a church in Phrygia. No quotation of verse 7 is reported by Felle (*Biblia Epigraphica* 231 no. 496).

Text (c): l.1-5 are a quotation from Ps 120 (121),8, one of the most commonly cited in sacred buildings. The last line contains a quotation from Ps 45,8, 12 (MT. 46,7, 11): the verse is not complete, for there is no space for the last two words unless *δυναμέων* (*μεθ' ἡμῶν*) was abbreviated, or the last two words were inscribed outside the frame, a solution found elsewhere (cf. S. Batz, *IMSA* 1, 2002, 41, fig. 3). The full quotation appears in churches in Syria (Felle, *Biblia epigraphica* nos. 336, 338, 360, 380, 384); in one case (*ibid.* no. 365, also from Syria), the appellation “Lord of the host” is joined to the quote from Ps 120,8, and possibly this is also the case here.

Bibl.: Unpublished. – Cf. R. Reich - E. Shukrun, in: *Stone - Ervine - Stone, The Armenians* 193ff.

Photo: B. Arubas.

LDS

810A. Graffito of the pilgrim Tiratur

Fragmentary slab of white marble with a dark vein in it. The stone is broken at both ends; a four-line inscription is scratched into the stone.

Meas.: h 5.7, w 12.5 cm.

Findspot: Outside the Jaffa gate, where the road leading to Bethlehem begins, in a building, which appears to have been a pilgrim hostel.

Pres. loc.: IAA.

ՏՐ ՈՂՈՐՄԵԱ
ՏՐՏՐՈՅ ԵՒ ՍՈՒՐԲ
ՅԱՐՈՒԹԻՒՆ
ՅԻՇԵԱ[--]

S(ե)ր ողորմեա |
S(ի)ր(ա)տրոյ եւ
Սուրբ | Յարութիւն |
(յ)իշեա[--]



fig. 810A

Translit.: T(ē)r oľormea | T(i)r(a)troy ew Sowrb | Yarowt'iwñ | (y)išea...

Lord have mercy upon Tiratur and Holy Resurrection(?) remember...

Comm.: This graffito dates prior to the middle of the 7 c. and is, therefore, the oldest Armenian graffito from Jerusalem known to date. It seems that the inscription represents the manuscript rather than the lapidary writing tradition. It is in fact an example of informal uncial (erkat'agir) writing. The phrase ՍՈՒՐԲ ՅԱՐՈՒԼԹԻՒՆ “holy resurrection” was translated word for word. Observe that neither word is abbreviated. That is, “holy resurrection” is called upon to remember someone (most probably Tiratur, the author of the inscription) to God or Christ. Thus, the Lord is called upon to have mercy on Tiratur and սուրբ յարուլթիւն is invoked to remember NN. But what could this second invocation mean? Two interpretations were proposed. R. Ervine considers that սուրբ յարուլթիւն designates Christ's resurrection. L. Di Segni proposed that Սուրբ Յարուլթիւն is the name of a saint, like Greek inscriptions which contain an invocation of God's name followed by an invocation of a saint. Both interpretations present difficulties. For the moment, we tentatively prefer the interpretation “Holy Resurrection”.

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 (ed. pr.). – Clermont-Ganneau, ARP I 329-34; J. Strzygowski, ZPDV 24, 1901, 165-71; R. Horning, ZDPV 32, 1909, 113-50 at 125; Vincent – Abel, Jerusalem nouvelle 2, 391; M. Alawnuni, Ancient Armenian Monasteries and Churches in the Holy Land: Studies, 1931, 161 (Arm.); M. Avi-Yonah, QDAP 2, 1932, 168; Bieberstein – Bloedhorn 3, 330f.; T. Greenwood, DOP 58, 2004, 90; E. Loukianoff, 'O EΛAIQN, 1939, 5ff.; Küchler, Jerusalem 902ff.

Photo: Stone - Ervine - Stone, The Armenians 195 fig.4.

MS

811. Graffito on rock surface

Greek inscription roughly incised with a pointed instrument on the edge of a scarp of natural rock steeply dropping towards the south. The inscription is oriented to the southwest. It opens with a horned cross. The letters have notable serifs that meet the main strokes at a right angle; *theta* is pointed, *lunate sigma*.

Meas.: w 60, with cross 72 cm; letters 10-12 cm.

Findspot: Near the northwestern corner of the Turkish wall, ca. 150 m northwest of the Jaffa Gate.

Pres. loc.: IAA.

(cross) ΘΩΜΑΣ

Θωμάς

Thomas.



fig. 811.1

Comm.: The inscription seems to represent the signature of a pilgrim. The shape of the letters points to a date in the early Islamic period rather than in the Byzantine period. On the site, the bottom layer on the bedrock was terra rossa soil containing potsherds of the Late Byzantine and Umayyad periods (6-8 c.).



fig. 811.2

Bibl.: Unpublished. – Cf. Kloner, *Survey of Jerusalem*, 2001, 122-8*(e), 157-66(h) nos. 383ff., 389ff., 395ff., 401; Kloner - Zissu, *Necropolis* 360; R. Reich - E. Shukrun, in: *Stone - Ervine - Stone, The Armenians* 193-201.

Photo: IAA (Tania Kornfeld, dr.).

LDS

812.-813. North of the Damascus Gate

812. Armenian dedicatory inscription in the mosaic floor of a chapel, 6-7 c.

Mosaic surrounded by a border with geometric design, depicts various birds and vases in vine medallions. Beyond the eastern border of the mosaic, in front of the apse, two lines of an Armenian inscription are set in a tabula ansata.

Meas.: h 6.3, w 3.9 m; tabula: l.1: h 8-8.5, w 198 cm; l.2: h 6.5-7, w 197 cm.

Findspot: 350 m north of the Damascus Gate, on Ha-Nevi'im Street in a funerary chapel with an apse at the east end.

Pres. loc.: See findspot.



fig. 812.1

ՎԱՍՆ ՅԻՇԱՏԱԿԻ ԵՒ ՓՐԿՈՒԹԵԱՆ
ԱՄԵՆԱՅՆ ՀԱՅՈՑ ՋՈՐՈՑ ԶԱՆՈՒԱՆՍ Տ(Է)Ր ԳԻՏԷ

Վասն յիշատակի եւ փրկութեան | ամենայն Հայոց զորոց
զանուանս Տ(Է)ր գիտէ

Translit.: Vasn yiṣataki ew
p'rkowt'ean | amenayn
hayoc' zoroč' zanowans
T(ē)r giṭē

*For the memorial and salvation
of all Armenians whose names
the Lord knows.*

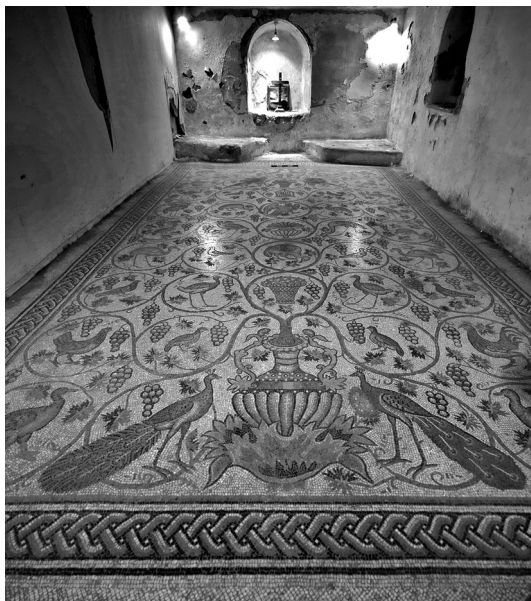


fig. 812.2

Comm.: Late Byzantine/Early Islamic period. The formula “whose names the Lord knows” is very common also in Greek dedicatory inscriptions, see e.g. nos. 854, 869, 1084.

Bibl.: F. Bliss - C. Schick, PEQ 26, 1894, 257-61 (ed. pr.). – G. Owsēp'ian, ZDPV 18, 1895, 89f.; H. Guthe, ZDPV MN 1, 1895, 53; A. Murray, PEQ 17, 1895, 126; F. Bliss – A. Dickie, Excavations at Jerusalem 1894-1897, 1898, 253-9; Clermont-Ganneau, ARP I 334; J. Strzygowski, ZDPV 24, 1901, 165-71; Vincent - Abel, Jérusalem nouvelle 1-2, 391; M. Avi-Yonah, QDAP 2, 1932, 169; Bieberstein - Bloedhorn 3, 327f.; M. Stone - D. Amit, Cathedra 83, 1997, 27-44 (Hebr.); M. Stone, Sion 71, 1997, 344f.; id., in: id. - N. Stone - R. Ervine eds., Armenians in Jerusalem and the Holy Land, 2002, 208, 210; T. Greenwood, DOP 58, 2004, 90f; Kuchler, Jerusalem 964f.

Photo: A. and N. Graicer.

MS

813. Armenian inscription of Petrus and Yohan

The marble stone slab is broken into seven pieces. The cross was carved on it and below two lines of an Armenian inscription.

Meas.: w 30 cm.

Findspot: 350 m north of the Damascus Gate, on Ha-Nevi'im Street, 25 feet distant from the mosaic pavement no. 812. See below, introduction to no. 875.

Յիշեալ Պետրոս որ արար եւ Յոհան որ ետ առնել զխաչս զայս:

Translit.: Yiṣeal Petros or arar ew Yohan or et aṛnel zxač's zays:

Having remembered Petrus who made and Yohan who commissioned this cross.

Comm.: Perhaps the first word, an aorist participle, should be emended to յիշեալ an imperative 2 sg. The form Yohan is already known in the 5 c., and this was the name of one of the students of St. Mesrob, while a 4 c. Catholicos of the Aṭuank' (i.e., the "Caucasian Albanians") was called *Yovhan*. Tempting as it might be, we should not identify the Petros of this inscription with the Petros of Sotk' (no. 873) whose sixth-century tomb lay across the road in the Armeno-Greek monastic complex. Among other reasons, the name is too common. No trace of this inscription is known to survive today, and therefore no paleographic dating criteria are available.

Bibl.: F. Bliss - C. Schick, PEQ 26, 1894, 258 (ed. pr.). – G. Owsēp'ian, ZDPV 18, 1895, 89; M. Stone, in: Stone - Ervine - Stone, *The Armenians* 209f.

MS

814.-816. Church and monastery of St. Stephen

The modern church and convent of St. Étienne was built by the Dominicans on the ruins of a complex excavated by them in 1891-1894 and commonly identified with the Eudocian church and monastery of St. Stephen. The church of St. Stephen was dedicated by the bishop of Jerusalem in Eudocia's presence on June 15, 460 (Cyr. Scyth., *Vita Euthymii* 35, ed. Schwartz 54). Cyril relates that the building was still unfinished at the time, but the empress had it consecrated notwithstanding, as the saintly monk Euthymius had prophesied that she would die before the coming winter. On June 15 the Georgian Calender of the Church of Jerusalem commemorates both the discovery of the body of the Protomartyr (415 CE) and the deposition of St. Stephen's relics in the foundation of the Empress Eudocia Augusta "in Metopa pago": this does not mean "in the village of Metopa", south of Jerusalem (TIR 184f.), but is a misunderstanding of the Greek μέτωπον, "a suburb in front", sc., of the city wall (Garitte, *Calendrier* 252; J. Milik, RB 67, 1960, 566f.). A monument containing the relics was venerated in a crypt under the church in the second half of the 5 c. (*Vita Petri Iberi* 134, ed. Raabe 94, transl. Horn - Phenix 197). Besides the mosaic inscription and the inscribed liturgical furniture of the church (nos. 814-816, 1024), many funerary inscriptions were discovered, both in situ within the boundaries of the church and in the cemetery beside it (nos. 883-891, 893, 982, 1003, 1007), as well as some fragments of uncertain function (nos. 1038, 1043). Fragments of a Justinianic edict found in the Holy Sepulchre (no. 785) may have

originated in St. Stephen's. In the excavations of the site, a Roman bread stamp was also discovered (no. 759). (LDS)

814. Building inscription

Mosaic pavement with a simple geometric pattern. The mosaic is 6 m wide. Along the western edge, within the border, was an unframed inscription consisting of one line, of which only the last six letters are preserved. The letters were traced in black tesserae. Lunate *sigma*.

Findspot: In an annex at the northwestern end of the Eudocian basilica of St. Stephen, on the western edge of the mosaic pavement. (See plans: Lagrange, Saint Étienne 131; Vincent - Abel, Jérusalem nouvelle 2 pl. 76). The mosaic is still extant but the inscription has disappeared.

[--]ΟΣΣΟΥ

App. crit.: [--] θεοῦ [--] Merrill, Thomsen, Bieberstein - Bloedhorn; [--]ος σου Avi-Yonah.

[Εἰρήνη ἢ εἰσόδός σου καὶ ἡ ἔξοδος σου (?)

May you come and go in peace (?).

Comm.: Given the location of the inscription and its probable length (the whole width of the carpet), the restoration suggested above seems likely. For this formula, usually at the entrance of a sacred building, see SEG 37, 1499 (Kh. es-Samra near the Sea of Galilee), 1515 ('Evron in Western Galilee); Ovadiah, MPI no. 28 (Tel Basul near Beth She'an; CIIP II 1338, 1344f). According to Vincent the mosaics of the church are all of the same time and style, thus dating the inscription to ca. 460.

Bibl.: S. Merrill, PEQ 15, 1883, 239 (ed. pr.). – Thomsen I no. 16; Vincent-Abel, Jérusalem nouvelle 4, 743-804 at 776 pl. 77; M. Avi-Yonah, QDAP 2, 1932, 176f. no. 157B. – Cf. Lagrange, Saint Étienne; Ovadiah, Corpus 77f. no. 66; Y. Tsafir, Reallexikon zur byzantinischen Kunst III, 1978, 611ff.; K. Holum, Theodosian Empresses, 1982, 186, 219; J. Purvis, Jerusalem. The Holy City, 1988, 365ff.; H. Geva, NEAEHL 2, 1993, 782; Bieberstein - Bloedhorn 2, 237; A. Kloner, Survey of Jerusalem, 2001, 103*f.(e), 132f.(h) nos. 323-5; Küchler, Jerusalem 968-78 figs. 553-63.

LDS

815. Dedicatory inscription on altar table

Three adjoining fragments of a marble table with a raised edge. The inscription is engraved on the vertical side of the table. The fragments were discovered together

with an altar base and broken colonnettes and were undoubtedly part of a *mensa*. W-shaped *omega*.

Meas.: h (total) 6.8 (inscribed surface) 4, w 30 cm.

Findspot: In the debris of the apse of the Eudocian basilica of St. Stephen.

Pres. loc.: Reported to be at École biblique, inv. no. SE 3 (Bieberstein - Bloedhorn). Not located.



fig. 815.1

[--]ΤΩΝΕ[.]ΛΩΝΦΥΛΑΞΑ[--]

App. crit.: Τῶν ξύλων φύλαξ Germer-Durand, *all edd.*; [τῶν τιμ]ίων ξύλων Flusin.

[--τῶν πανσέπ?]των ξ[ύ]λων φύλαξ Α[--]

... guardian of the venerable (?) wood (i.e., of the Cross) ...

Comm.: Germer-Durand read τῶν ξύλων φύλαξ, translated as "guardian of the tables", an allusion to the function of the pro-

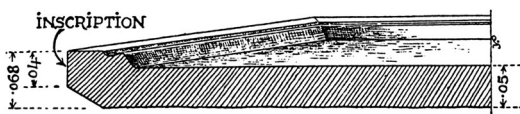


fig. 815.2

tomartyr Stephen who, as deacon, was in charge of the agape tables (Acts 6,2). Vincent and Abel interpreted the phrase as an allusion to the role of the cherubs, keepers of the gates of Paradise and of the tree of life. Flusin corrected the reading and assumed a connection with a staurophylax, observing that Gabriel, first hegumen of St. Stephen, was brother of Cosmas, the Keeper of the Cross. His suggestion carries conviction, despite the fact that his reading is not supported by the drawing. Possibly a different attribute, ending in -τος, was applied to the wood, e.g. πάνσεπτος, an epithet sometimes attached to the Cross (e.g. Cyr. Scyth., Vita Euthymii 48, ed. Schwartz 69). Thomsen dated the inscription to the 5 c. but the form of the letters is rather consistent with a date in the late 5 c. or 6 c.

Bibl.: J. Germer-Durand, *Le Cosmos* 12.11.1887 (non vidi) (ed. pr.). – R. de Vaux, *RA* 12, 1888, 49; J. Germer-Durand, *RB* 1, 1892, 586f. no. 52; Lagrange, *Saint Étienne* 136ff. (dr.); Thomsen I no. 17; Vincent - Abel, *Jérusalem nouvelle* 4, 798 pl. 79,7; Abel, *DACL* 2358; Thomsen II no. 17; B. Flusin, *AEHE* 101, 1992/93, 300; *SEG* 43, 1061; *BE* 1994, 648; Bieberstein - Bloedhorn 2, 232, 235; Feissel, *Chroniques* 232 no. 741; see bibl. no. 814.

Photo: Vincent - Abel, pl. LXXIX-7 and 798 fig. 342 (ph. and dr.).

816. List of relics deposited by Eudocia Augusta, 460 CE

A fragment of a plaque of white marble, of which only the left-hand part survives; the upper left corner is missing and about half of the text. The letters belong to the round alphabet. There are no abbreviations. Two dots are used as a word-divider. Meas.: h 27, w 24.5 (max.), d 2.5 cm; letters 2-3 cm.

Findspot: Discovered in the vicinity of the Eudocian church of St. Stephen (on the site of the modern Dominican Convent of St. Étienne). The precise findspot of the slab is unknown.

Pres. loc.: Museum École Biblique, Jerusalem, inv. no. 2497/42-43.

[...]ΔΟΣΤ[--]
[..]ΕΝΤΟ[--]
[.]ΥΔΟΚΙΑΣ[--]
ΤΩΝΕΝΔΟ[--]
ΜΑΡΤΥΡΩΝ[--]
ΚΑΛΛΙΝΙΚΟΥ[--]
ΔΟΜΝΙΝΟΥ·Τ[--]
ΘΕΚΛΗΣ·Κ[--]
(cross) ΑΥΤΟΙΣΑΓΙ[--]



fig. 816.1

App. crit.: Edited text according to *Lagrange*; l.1 [--]δοστ[--] *Thomsen*; ll.2-3 [--]έντο[λῆς? τῆς? --] | *E*ύδοκίας *Thomsen*; l.7 perhaps *T*[ιμοθέου]; ll.8-9 *Θεκλῆς κ(αί)* [τῶν σὺν] | *αὐτοῖς ἀγί[ων]* *Flusin*.

[Τά]δ' ὅστ[ᾱ τὰ τίμια] | [ᾧ ᾗ]γεν τό[δε ἡ σεμνή] | [*E*]ύδοκία Σ[εβαστή] | τῶν
ένδο[ξοτάτων] | μαρτύρων [--] | Καλλινίκου [--] | Δομνίνου *T*[--] | Θέκλης *κ(αί)* [--] |
Αὐτοῖς ἀγί[οις δόξα]

These precious bones which the venerable Eudocia Augusta brought here (are those) of the most glorious martyrs... Callinicus, ..., Domninus, ..., Thecla and ... Glory be to these saints.

Comm.: Since the deposition of relics under the altar was part of the ceremony of the consecration of a church, and St. Stephen's relics were located in a separate place, it was necessary to depose other relics under the altar, and it is highly probable that this plaque was engraved



fig. 816.2

shortly before 15 June 460. The martyrs whose relics were deposited cannot be identified with certainty, but most likely included Palestinian martyrs. All the names mentioned in the inscription appear in the Georgian calendar of the Jerusalem Church at the dates of their respective commemorations: Callinicus, an unknown martyr from Gabala, together with a companion Meletius, on 19 December (Garitte, *Calendrier* 413; perhaps the name Μελετίου may have occupied the gap in l.5 or 6); Domninus on 5 November (ibid. 317: surely he is the Domninus martyred in Caesarea on November 5, 308: Eus., *Mart. Pal.* 7, 3f.); Thecla, possibly the Gazan martyr of the same persecution, on 19 and 21 June (Garitte, *Calendrier* 255, 256f.). The precise date of her martyrdom is not given by Eusebius, but she is mentioned with two fellow-martyrs of Gaza, Agapius and Timotheus (*Mart. Pal.* 3, 3f.; ed. Cureton 10). Thecla and Timotheus are commemorated together in Byzantine synaxaries: possibly the name Τ[ιμοθέου] may be restored in l.7. According to Eusebius, Timotheus was burned in Gaza on an unspecified day; on the same day, Agapius and Thecla were condemned. They were to be thrown to the wild beasts in the theater of Caesarea. Agapius was in fact executed on 20 November 306, while the date and mode of Thecla's execution are not related. See J. Patrich, *SBF* 52, 2002, 340-6. A Timotheus martyr is commemorated in the Georgian calendar on 14 March (Garitte, *Calendrier* 177) and may well be the Gazan martyr. The memory of an Agapius, called a saint, not a martyr, was celebrated on 5 February (ibid. 152): apparently he had nothing to do with the Gazan martyr and the latter was not commemorated in the calendar of the Church of Jerusalem – a hint that the relics deposited by Eudocia did not include those of Thecla's companion.

Bibl.: H. Hänsler, *HL* 52, 1908, 200f. (ed. pr.). – Thomsen I no. 18; M.-J. Lagrange apud Vincent - Abel, *Jérusalem nouvelle* 4, 743-804 at 799ff. fig. 343 (dr.); Abel, *DACL* 2358f.; *SEG* 8, 192; Thomsen II no. 18; F. Halkin, *Analecta Bollandiana* 69, 1951, 69f.; *BE* 1952, 173; Y. Meimaris, *Theologia* 54, 1983, 395f., 398 (ph.); B. Flusin, *AEHE* 101, 1992/93, 300; *SEG* 43, 1061; *BE* 1994, 648; Bieberstein - Bloedhorn 2, 146f.; *DGI* 613f. no. 209; B. Isaac, in: *Tsafir* - *Safrai*, *History* 385 (Hebr.). – Cf. Lagrange, *Saint Étienne*; Ovadiah, *Corpus* 77f. no. 66; J. Purvis, *Jerusalem. The Holy City*, 1988, 365ff.; Kloner, *Survey of Jerusalem* 2001, 104*(e), 133(h) no. 325.

Photo: A. and N. Graicer; Vincent - Abel, *Jérusalem nouvelle* 4, 800 fig. 343 (dr.).

LDS

Armenian monastery north of Damascus Gate

A monastic compound was uncovered in the Musrara quarter, at the corner of Rehov Ha-Nevi'im and Route 1, during salvage excavations in connection with the construction of Route 1. The monastery compound includes residential units, a courtyard, a water supply system, crypts and tombs, and a chapel at the northern end, with a Greek building inscription (no. 809). An Armenian inscription found

in one of the rooms (no. 817) indicates that the site — located not far from the Armenian chapel with the “Mosaic of the Birds”, nos. 812-813) — belonged to an Armenian community.

817. Armenian dedicatory inscription of the priest Eustathius

The inscription was found in the middle of a mosaic floor of the reception room, in the living quarters of a monastic complex. It is set in a medallion and forms an integral part of the floor of the room. A frame surrounds the seven-line inscription. Meas.: Ø 1.19 m.

Findspot: In the monastic compound at the corner of Rehov Ha-Nevi'im and Route 1.

Pres. loc.: IAA inv. no. 1994-1418.

ԵՍ
ԵԻՍՏԱԹ ԵՐԷՏ Ա
ՐԿԻ ԶՅԱԽՇԱՊԱԿՍ
ՈՐ ՄՏԱՆԷՔ Ի ՏՈՒՆՍ ՉԻՍ
ԵԻ ԶԵՂԲԱՅՐ ԻՄ ԶՂՈՒ
ԿԱՍ ՅԻՇԵՇԷ[Կ] Ի
ԿՐ

Ես | Եւստաթ Երէց ա|րկի
զյախճապակս, | որ
մտանէք ի տունս զիս |
եւ զեղբայր իմ զՂովկաս
յիշեցէ[ք] ի | Կ(րիստո)ս:



fig. 817

Translit.: Es | Ewstat' erēc' a|rki zyaxčapaks, | or mtanēk' i towns zis | ew zelbayr
im zŁow|kas yišec'ē[k'] i | K'(risto)s

I, Ewstat' the priest, laid this mosaic. (You) who enter this building, remember me and my brother Lucas to Christ.

Comm.: The inscription is written in impeccable Classical Armenian. It is the dedication of the building in which it occurs, but the word տուն “building” designating the building does not necessarily bear the meaning “church” or “cha-

pel,” although it sometimes does. The two names mentioned are of Greek origin. ԵՍՏԱԾԻ is clearly an Armenian form of the Greek name *Εὐστάθιος* although it is not attested elsewhere. Indeed, even the full form “Eustathios” is very rare in Armenian usage. For “mosaic” the inscription uses a rather rare word, յախճապակ, which does not occur on any of the other Jerusalem mosaics. The request which follows the dedicatory formula is of a type commonly found on such votive inscriptions. It preserves the name of Ewstat’s brother, ՂՈԼԿԱՍ, i.e., Luke. From the fact that both names are Greek and Christian, it is perhaps possible to infer that both brothers were clerics. The present mosaic was uncovered in a carefully executed excavation and can be dated, on archeological grounds, to the second half of the seventh century, which is extremely important for the dating of other mosaics with Armenian inscriptions uncovered in the Holy Land.

Bibl.: M. Stone, *Patmanasirakan Hantes* 137/38, 1993, 15-26, (Arm.) (ed. pr.). – D. Amit - S. Wolff, in: H. Geva ed., *Ancient Jerusalem Revealed*, 1994, 296; G. Avni, *BAR* 22,3 1996, 36-45; Bieberstein - Bloedhorn 2, 104; R. Milman Baron, *SCI* 13, 1994, 146 no. 8; M. Stone, in: N. Awde ed., *Armenian Perspectives*, 1997, 263-6; id. - D. Amit, *Cathedra* 83, 1997, 37-41 (Hebr.); Kloner, *Survey of Jerusalem* 2001, 106*(e), 135(h) no. 330,5; M. Stone, in: Stone - Ervine - Stone, *The Armenians*, 203-19; T. Greenwood, *DOP* 58, 2004, 91.

Photo: D. Mevorah - Y. Israeli, *The Cradle of Christianity*, 2000, 196.

MS

817A.-817B. Monastery of Theodorus and Cyriacus on Mount Scopus

In 1999-2000, during the paving of the new Jerusalem-Dead Sea road, a large monastic complex (50×90 m) was excavated on the eastern slope of Mount Scopus, below the German Protestant Institute. The new road follows the course of the Roman-Byzantine Jerusalem-Jericho road, a favorite route for Christian pilgrims visiting the holy places. The compound is set on the side of the Roman road, 1.6 Roman miles from the northern gate of Jerusalem. It included a church, a central courtyard, water collecting installations, stables, storage and agricultural installations, a reception area, and a bathhouse in the southern wing. The latter was a later addition to the complex, as was the western section of the reception area; both were, apparently, for the use of pilgrims who received hospitality in the monastery. The finds in the monastery and hostel date from two periods, Byzantine (5-6 c.) and early Islamic (7-8 c.). The main building seems to have been erected in the 6 c., while the bathhouse and the western section of the reception area were apparently added at some time in the late 7 c. The complex was destroyed and abandoned in the Abbasid period (late 8-early 9 c.). Two mosaic inscriptions, one Armenian (no. 817B), one Greek (App. 10*), were discovered in the monastery, as well as several fragments of marble with remains of Greek letters (no. 817A). (LDS)

817A. Five fragments of marble with remains of inscriptions

Five fragments of marble panels. Remains of two lines in (a), which apparently preserves the left-hand edge of a panel. Remains of three lines in (b) and (c); based on the size of the letters and the width of the blank strip between the lines, they may belong to the same inscription. Remains of two lines in (d), with a wide blank strip in between. In (e) remains of one line, the first preserved letter is a *nu* with knotted middle bar.

Meas.: (a) h 16.5, w 14.5 cm; letters 5.5 cm, distance between lines 3-3.5 cm; (b) h 15.5, w 12.5 cm; letters 5-5.5 cm, distance between lines 1.3-2 cm; (c) h 15.8, w 9.6 cm; letters 5-5.5 cm, distance between lines 1.2-2 cm; (d) h 11, w 7 cm; letters ca. 5.5 cm, distance between lines 4.5 cm; (e) h 8, w 10.5 cm.

Findspot: Scattered among the remains of the Monastery of Theodorus and Cyriacus.
Pres. loc.: IAA.

- (a) +[--]
MO[--]
BA[--]
- (b) [--]QII[--]
[--]ΣΦΥ[--]
[--]ΩN[--]
- (c) [--]+++[--]
[--]ΥΛΛ[--]
[--]ΑΣ[--]
- (d) [--]O[--]
[--]ΚΚΛ[--]
- (e) [--]ΝΤΙΑ[--]



fig. 817A.1 (a)



fig. 817A.2 (b)



fig. 817A.3 (c)

- (c) [--]O[--] ? Ἀγαπᾷ Κύριος τὰς πύλας |
 Σιών ὑπὲρ πάντα τὰ σκηνώματα Ἰακώβ?
 (d) [--]O[--] -- ἐκκλησία--
 (e) [Υπὲρ ἀντιλήμψεως - -]

- (c) ... *The Lord loves the gates of Sion more than all
 the dwellings of Iacob (?)*
 (d) ... *church* ...
 (e) *For the succor of* ...



fig. 817A.4 (d)

Comm.: Given the size of the letters on the one hand, and the difference in the space between the lines on the other, the fragments seem to have belonged to rather large inscriptions, perhaps a facing of marble panels on the walls of the church or of one of the public rooms of the monastery. It is impossible to guess at the contents, not knowing the width of each panel and consequently the length of the lines of each text; but ll.2-3 of fragment (c) may contain a quotation from Ps 86 (87).2. This verse appears in churches at Ma'in and Madaba in Jordan, and at H. Hesheq in Galilee (Felle, *Biblia epigraphica* 75, 79, 134, nos. 74, 83, 231). The formula "For the succor" or "For the preservation and succor", usually referring to benefactors, is common in dedicatory inscriptions: see for instance nos. 848, 854, 856, 869. The knotted *nu* in Fragment (e) points to a date not earlier than the later part of the 6 c.



fig. 817A.5 (e)

Bibl.: Unpublished. – On the site, see Kloner, *Survey of Jerusalem*, 2001, 117* (e), 149f. (h) no. 363; D. Amit - J. Seligman - I. Zilberbod, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem*, 2000, 166-74; iid., in: G. Bottini - L. Di Segni - L. Chrupcala eds., *One Land – Many Cultures*, 2003, 139-48.

Photo: IAA.

LDS

817B. Armenian inscription of Grigor in a mosaic on Mt. Scopus

The inscription is composed of two elements, one in red tesserae and the other in black. The background is white and undecorated. The cross at the beginning and what appears to be a nomen sacrum at the end are in red, while the text in between is black. The tesserae resemble those of the white mosaic floor in which the inscription is set. The inscription is damaged, and, following Grigor = Gregory, there were

at least two further letters of which the bottoms survive. The nomen sacrum is well preserved.

Meas.: w of mosaic fragment 86 cm; letters 10.5 cm.

Findspot: In the church of the Monastery of Theodorus and Cyriacus, near the mouth of Cistern II, in the atrium of the church (see D. Amit - J. Seligman - I. Zilberbod, in: G. Bottini - L. Di Segni - L. Chrupcala eds., *One Land – Many Cultures*, 2003, 140 fig. 1).

Pres. loc.: See findspot.

(cross) ԳՐԻԳՈՐ Ե – Ն(?) ԲՍ

Գրիգոր Ե – Ն(?) Բս:

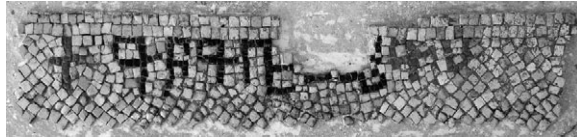


fig. 817B

Translit.: Grigor E - N(?) K's

Grigor E – N(?) Christ.

Comm.: Late 5 c. or early 6 c. CE on archaeological grounds. The writing is in round Armenian uncial script (erkat'agir). It is characterized by ligatured letters, showing the antiquity of this phenomenon. It was previously observed in the inscription "Abel" on a sarcophagus or tomb cover from the site of the Eustathius mosaic (no. 817). This puts the date of the use of ligatures some decades earlier than previously known.

Bibl.: M. Stone et al., *IEJ* (forthcoming).

Photo: IAA, courtesy of D. Amit.

MS

818.-823. The Cave of Gethsemane

From the courtyard in front of the Tomb of the Virgin, a narrow passage and a flight of steps lead down to the Cave of Gethsemane. The ancient entrance from the north was blocked in the Middle Ages, and the modern entrance is now from the northwest. The cave was formerly an oil press, with a cistern and rock-hewn channels for collecting rainwater. In the 4-5 c. the cistern was transformed into a burial crypt by opening two entrances in the northern side. Among the finds in the cave are a mosaic pavement (no. 902), graffiti (nos. 903, 904), fragments of marble, some probably from liturgical furnishing (nos. 818-823), some probably funerary inscriptions (nos. 905, 906) and several early Arabic inscriptions in Kufic characters (Corbo, *Ricerche* 4, 7 fig. 3; 46-9 figs. 40-43; 52f. figs. 46-47). (LDS)

818. Two monograms incised on a fragment of a chancel screen

Two Greek monograms incised on a fragment of chancel screen adorned with a panel in relief representing a cross within a wreath and crowned with a vine trel-lis. One monogram is incised on the upper blank border of the screen, above the sculptured panel; the other is smaller and occupies the lower fascia of the panel frame. Both are identical monograms of the simplest type, cruciform, with four letters at the ends of the four arms of the cross. *Omicron-upsilon* in ligature, w-shaped *omega*.

Meas.: h 39, w 28, d 5.6 cm.

OY
A (cross) N
Ω

App. crit.: ΑΡΩΝ, Ἀρῶν Corbo, Bieberstein - Bloedhorn.

Ἰωάννου

Of Ioannes.



fig. 818.1 (above)



fig. 818.2 (below)



fig. 818.3

Comm.: Corbo reads the character on top as *rho* and resolves the monogram into Ἀρῶν, but the *rho* would be retrograde and, in the upper monogram, the letter can be easily recognized as a ligature of *omicron-upsilon*. This reflects the commonest type of monogram, which contains a personal name in the genitive, with the OY in ligature and on top of the cross.

Bibl.: Corbo, Ricerche 44f., fig. 38 (ed. pr.). – Bieberstein - Bloedhorn 3, 249.

Photo: Corbo, Ricerche 44 fig. 38.

819. Inscription on fragments of chancel screen

Two adjoining fragments of white veined marble from the upper edge of a slab, bearing remains of three lines of Greek script. Tall narrow letters are carefully engraved. K(αί) abbreviated with an angular mark hanging from the *kappa*. Lunate *sigma* and w-shaped *omega*. The upper edge of the slab is broken but preserves the remains of a moulded cornice, indicating that it was part of a marble screen.

Meas.: Left-hand fragment: h 12, w 11, d 4 cm; letters 3-5 cm. Right-hand fragment: h 18, w 19, d 5 cm; letters 4 cm.

Pres. loc.: SBF Museum, Jerusalem.

[--]ΗΜΙΣΚΑΝ[--]
 [--]ΣΕΩΣΑΜ[--]
 [--]++[--]

[Υπὲρ μν]ήμης κ(αί)
 ἀν[απαύσεως --] καὶ
 ἀφέ[σεως ἀμ[αρτιῶν --]]
 ++[--]

*For the memory and repose
 ... and remission of sins ...*



fig. 819

Comm.: The invocation “for the remission of sins” is used for both the living (e.g. SEG 40, 1521 from Deir Adas in Jordan; Dunand, Hauran, nos. 245, 338; and cf. this vol. no. 903) and the dead: see J. Germer-Durand, RB 2, 1893, 203-15, at 211 from Bethlehem (ὕπὲρ μνήμης καὶ ἀναπαύσεως καὶ ἀφεώσεως ἀμαρτιῶν). It is impossible to determine whether the formula was continuous, and thus referred to the remission of sins of a person or persons whose memory was commemorated, or the first line contained the name or names of the deceased and the second line prayed for the remission of sins of a living dedicator. Corbo referred to these fragments as “funerary inscriptions”, but the material (white marble) and the moulding show that the slab was not a tombstone, but probably was part of a chancel screen (less likely, an offering table).

Bibl.: Corbo, Ricerche 45f. no. 1 fig. 39,1 (ed. pr.).

Photo: A. and N. Graicer.

820. Two fragments of white marble with remains of inscriptions

Two irregular fragments of white marble. They may have been part of the same slab. Remains of letters, round *omicron*, deeply engraved. Lunate *sigma*.

Meas.: (a): h 7.5, w 7.5, d 3 cm; letters 3 cm; (b): h 11, w 7, d 3 cm; letters 3 cm.

- (a) [--]
 [--]Ο[--]
 [--]Ω[--]
 (b) [--]+Ο[--]
 [--]Σ+[--]



fig. 820.1 (a)



fig. 820.2 (b)

LDS

Bibl.: Corbo, Ricerche 45f. nos. 2 and 4 (ed. pr.).

Photo: Corbo, Ricerche 45 figs. 39,2 and 4.

821. Fragment of white marble with remains of inscription

Remains of three lines of Greek script carefully engraved on a fragment of white marble slab. Tall oval letters, curling w-shaped *omega*.

Meas.: h 15, w 11, d 4-4.5 cm; letters 5 cm.

Pres. loc.: SBF Museum, Jerusalem.

- [--]ΟΔ[--]
 [--]ΩΡΟ[--]
 [--]ΚΗ[--]

App. crit.: l.1 ΟΔ Corbo, perhaps ΩΔ;
 l.2 [-- ? Θεοδ]ώρο[ς --] or [-- ? Θεοδ]ώρο[υ --].

[--]ΟΔ[--] ? Θεοδ]ώρο[ς --] ΚΗ[--]

... Theodorus(?) ...

Bibl.: Corbo, Ricerche 45f. no. 5 fig. 39,5 (ed. pr.).

Photo: G. Nalbandian.



fig. 821

LDS

822. Fragment of white marble with remains of inscription

Remains of two lines of script and traces of a third, engraved on a fragment of white marble slab. Lunate *sigma*.

Meas.: h 11, w 7, d 2.5 cm; letters 2.5-3 cm.

[--]ΙΙΟΝ+[--]

[--]ΣΔΙ[--]

[--]+[--]



Bibl.: Corbo, Ricerche 45f. no. 6 fig. 39,6 (ed. pr.).

Photo: Corbo, Ricerche 45 fig. 39,6.

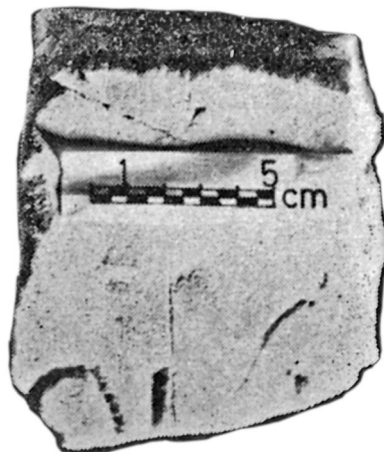
fig. 822

LDS

823. Fragment of gray marble with remains of inscription

Remains of Greek letters on a fragment of gray marble slab.

Meas.: h 11, w 10, d 3 cm.



Comm.: Illegible. Corbo: "Si vede qualcosa di tre lettere."

Bibl.: Corbo, Ricerche 45f. no. 7 fig. 39,7 (ed. pr.).

Photo: Corbo, Ricerche, 45 fig. 39,7.

fig. 823

LDS

824.-827. Dominus Flevit

The compound of Dominus Flevit owes its name to a tradition, not earlier than the Crusader period, that in this place Jesus, riding in triumph from Bethphage to Jerusalem, wept over the fate of the Holy City (Lk 19,28-44). If the Crusaders built a church there, it soon fell into ruins. In 1518 a mosque called el-Mansuriyeh (the Triumphant) existed on the site, but was in ruins in the 19 c. Unable to obtain the ruin, the Franciscans bought a small property on the south side of the path and built a small church there in 1891. Later they were able to acquire a larger plot from the Benedictine Sisters, and in building a new enclosure they discovered the first tombs. Excavations conducted by B. Bagatti in 1953-1956 uncovered an extensive cemetery of the Second Temple, Roman and Byzantine periods (though some tombs belong to the Middle and Late Bronze Age). Inscribed ossuaries discovered in the tombs (see vol. I 164-206), a fragmentary epitaph and an inscribed lid of sarcophagus (nos. 737, 915) represent the epigraphic yield of the earlier periods. A small single-apse church (7×14 m) was also discovered, as well as cisterns, installations, and remains of a monastery attached to the church; this complex was dated to the early Arab period. A modern chapel was erected on the spot, which incorporates the remains of the Byzantine building. The nave is paved with a colourful mosaic decorated with geometric elements, florets and leaves. An inscription is set at the foot of the bema (no. 824). A chapel, also paved with mosaics, is attached to the northern side of the church. The main carpet has a geometrical decoration enclosing medallions with fruits, flowers and fish; to the east, in front of a small apse, is a panel of geometrical design, and between the two is a rectangular panel framing an inscription (no. 825). Near the remains of the monastery wall, an earlier mosaic pavement was discovered, whose inscription (no. 826) indicates that here was the entrance of a sacred building that had existed on the site prior to the erection of the monastery and church in the Early Arab period. A tombstone was also discovered in secondary use in the courtyard of the monastery (no. 916). 32 m north of the monastery, an inscription was moulded on the west wall of a rock-hewn cistern in line with the western wall of the monastery (no. 827), and another adorned a small mosaic-paved pool north of the ruins of el-Mansuriyeh, presenting the initials of Christ with *alpha* and *omega* (App. 8*). Several inscribed objects were also found in the compound: a wooden bread stamp in the church (no. 1077), jars stamped in Greek in the monastery and with them also a jar with a Kufic stamp (G. Lombardi, SBF 7, 1956/57, 165-90). (LDS)

824. Building inscription on mosaic floor

The inscription was framed in a rectangular panel of which only the right half is preserved. At the right end 3 to 6 letters are missing. The letters are traced in black tesserae on a white background. They are elegantly drawn with chiaroscuro and

decorative serifs, like those in the funerary chapel of Anatolia of Arabissos (no. 875), which was tentatively dated 614 or 629 on historical grounds. Notable are also the drop-shaped *omicron* and *theta* with a flattened base, collared *upsilon*, and *eta* with a high horizontal bar. Lunate *sigma* and w-shaped *omega*.

Meas.: h 34, w 165 cm (max.); letters 8.5-10 cm.

Pres. loc.: In situ.



fig. 824

[~ca. 25-30 letters-]ΥΑΓΟΥΣΜΟΝΑΣΤΗΡΙΟΥΑΝΗΓΕΙΡΕΝΕΚΘΕΜΕΛ[~ca. 3 letters-]

[~ca. 25-30 letters-]ΗΣΑΓΙΑΣΑΝ[~ca. 5 letters-]ΚΑΙΠΡΟΣΗΝΕΓΚΕΝΤ[~ca. 5 letters-]

[~ca. 21-25 letters-]ΩΝΑΥΤΟ[~ca. 17 letters-]ΕΡΟΝΤ[~ca. 6 letters-]

App. crit.: l.1 *all edd.* leave the gap blank, but in his translation *Milik* suggests “[Cette sainte église-ci de ce] saint monastère”; ll.1-2 *Bagatti, SEG* leave the gap, followed by τῆς ἁγίας Ἀν[νας]; *Milik* restores [καὶ] | [-- Γεώργιος ὁ πρεσβύτερος τ]ῆς ἁγίας Ἀν[αστ(άσεως)], “(l’)a érigée des fondations et l’a embellie George, prêtre de la Saint-Anastasis”, based on the content of the inscription in the adjoining chapel (no. 825). ll.2-3 τ[δ --] | [-- ἀδελφ]ῶν *Bagatti, SEG*; *Milik* restored the lines without any abbreviation, but some seem necessary, given the length of the gap. l.3 [διαφ]ερόντων in fine *Robert (BE)*. Adding Ἀμήν is tentative, although a decorative element may have been used to fill the gap at the end of the line.

[Ὁ δεῖνα ἡγούμενος τοῦτου τοῦ] εὐαγοῦς μοναστηρίου ἀνήγειρεν ἐκ θεμελ[ίων ταύτην τὴν ἐκκλησίαν] τῆς ἁγίας Ἀν[νας] καὶ προσήνεγκεν τ[ὸ πᾶν] | χτίσμα ὑπὲρ σωτηρίας ἀδελφ[ῶν] αὐτοῦ καὶ πάντων τῶν προσφ[ερόντων] *Saller*, quoted by *Milik*.

[Τὴν ἁγίαν ταύτην ἐκκλησίαν τοῦ εὐαγοῦς μοναστηρίου ἀνήγειρεν ἐκ θεμελ[ίων] | Γεώργιος ἡγούμενος καὶ πρεσβύτερος τ]ῆς ἁγίας Ἀν[αστ(άσεως)] καὶ προσήνεγκεν τ[ὸ K(υρί)ω ἡμ(ῶν)] | Ἰ(ησοῦ) X(ριστ)ῷ ὑπὲρ σωτηρ(ίας) αὐτοῦ καὶ τῶν ἀδελφ[ῶν] αὐτοῦ καὶ πάντων τῶν προσφ[ερόντων]. Ἀμήν?]

This holy church of the pious monastery Georgius, hegumen (of the monastery) and priest of the Holy Anastasis erected from the foundations, and he offered (it) to our Lord Christ for the salvation of himself and of his brothers, and of all the benefactors. Amen.(?)

Comm.: The church was dated after 614 by *Bagatti* 268ff, because it was erected on an earlier ecclesiastical building which, in his opinion, might have been de-

stroyed by the Persians during the conquest of Jerusalem. The coins found in the excavation are from the Umayyad period (7 coins from between 684 and 705) and of the Abbasid period (3 coins from between 745-776, 2 from between 775-785). He identified the patron of the church as Ste. Anne, but there is no church dedicated to her in Jerusalem attested before the Crusader period. Milik suggested a different reading, which eliminated the mention of Ste. Anne, and identified the church with the one erected on the place where Jesus had prayed at Gethsemane (Mt 26,36-46; Mk 14,32-42; Lk 22,39-46). This identification would allow a more precise date for its foundation; no church is mentioned by the pilgrim Arculfus (who visited Jerusalem in 670 according to Baldi, ca. 683/4 or earlier according to L. Bieler [Arculfus, *De locis sanctis*, ed. Bieler, CCSL 175, 1965, 175-209]) at the place where Christ had prayed, while ca. 725 Willibald visited a recently built church at this spot. According to the *Commemoratorium de casis Dei* composed in 808, there were three monks there, while the monk Bernard, in 870, was shown the place of the prayer, seemingly no longer occupied by a church (Baldi, *Enchiridion* 536-538 nos. 795-798). Milik therefore dated the church to the last quarter of the 7 c. If Milik's identification is right a somewhat later date is also possible.

Bibl.: B. Bagatti, SBF 6, 1955/56, 240-70 at 243f., fig. 3 (ed. pr.). – SEG 17, 786a; BE 1960, 416; J. Milik, RB 67, 1960, 550-91 at 554; S. Saller apud Milik, *ibid.* n. 1; J. Milik, MUSJ 37, 1960/61; BE 1961, 814; Ovadiah, MPI no. 120 (1); Bieberstein - Bloedhorn 3, 268-72. – On the site, cf. Meis-termann, Guida 309; Baldi, *Enchiridion* 437-41 nos. 668,1; 670,1; 671,1; 672,1; 673,1; J. Milik, RB 67, 1960, 550-5 no. 22; Bagatti - Milik, *Dominus Flevit I*; Ovadiah, *Corpus* 83f. no. 72; Y. Tsafir, *Reallexikon zur byzantinischen Kunst III* 1978, 607-10 fig. 34 (plan); A. Storme, *Le Mont des Oliviers*, 1984, 127-48; N. Avigad, NEAEHL 2, 1993, 753; M. Avi-Yonah, *ibid.* 783; Kloner, *Survey of Jerusalem*, 2001, 136*(e), 175(h) no. 424; Kloner - Zissu, *Necropolis* 197-205 nos. 3 [1-19].

Photo: A. and N. Graicer.

LDS

825. Inscription in a mosaic floor

The rectangular panel with the inscription has a simple black frame and letters traced in black tesserae. The characters are very decorative, with chiaroscuro, notable serifs and curls. *Upsilon* and *rho* are collared, *nu* has a knotted middle bar; the horizontal bar of *eta* is high and knotted; *omega* is formed of two separate curls with a decorative dot in the middle. Decorative dots are also found in the *upsilon* and in the ligature of *omicron-epsilon*. Stigmas as abbreviation marks in ll.1, 2, 4 and 5.

Meas.: h 61, w 219 cm; letters 9.5-10 cm.

Pres. loc.: In situ.



fig. 825.1

(sprig) ΤΟΥΤΟΝΤΟΝΕΥΚΤΗΡΙΟΝΑΓΙΟΝΟΙΚΕΚΟΣΜΗΣΙ
 ΣΥΜΕΩΝΟΦΙΛΟΧΡΙΣΤΟΣΤΩΔΕΣΠΟΤΗΗΜΩΣ
 ΧΡΙΣΤΩΠΡΟΣΑΓΑΓΩΝΥΠΕΡΛΥΤΡΟΥΤΩΝ
 ΑΥΤΟΥΑΜΑΡΤΙΩΝΚΑΝΑΠΑΥΣΕΩΣΤΩΝ
 ΑΥΤΟΥΑΔΕΛΦΩΝΓΕΩΡΓΙΟΥΗΓΟΥΜΕΤΙΟΥΦΙΛΟΧΡ

App. crit.: l.1 οίκ(οδόμησεν) (καὶ) ἐκόσμησ(εν) Bagatti, SEG, Milik; οἶκ(ον) ἐκόσμησ(εν) Tod, SEG.

Τοῦτον τὸν εὐκτήριον ἅγιον οἶκ(ον) ἐκόσμησ(εν) | Συμεὼν ὁ φιλόχριστος τῷ δεσπότη
 ἡμῶν | Χριστῷ προσαγαγὼν ὑπὲρ λύτρου τῶν | αὐτοῦ ἁμαρτιῶν καὶ ἀναπαύσεως
 τῶν | αὐτοῦ ἀδελφῶν Γεωργίου ἡγουμ(ένου) καὶ Δομετίου φιλοχρ(ίστου).

Symeon the lover of Christ adorned this holy oratory, offering (it) to our Lord Christ, for the cleansing of his sins and for the rest of his brothers, Georgius the hegumen and Dometius lover of Christ.

Comm.: Milik surmised that the deceased hegumen, Georgius, was the founder of the monastery and church, and that the oratory was erected by his surviving brother after his death. This hypothesis is strengthened by the corrected reading of l.1: the inscription refers not to the building of the oratory, but to its *κόσμησις*, a term which may refer simply to the embellishment of the room with a mosaic pavement, but is often



fig. 825.2

used to indicate the furnishing of a sacred building, i.e., the decoration necessary to transform the interior into a liturgical space. Clearly, the hall itself was built together with the church and the monastery, but its transformation into a chapel was carried out by Symeon, probably a wealthy layman and a patron of his

brother's monastery. The date of the inscription is therefore later than the date of the dedicatory inscription in the church, dated by the excavators in the Early Islamic Period.

Bibl.: B. Bagatti, SBF 6, 1955/56, 240-70 at 246ff. fig. 4 (ed. pr.). – BE 1960, 416; SEG 17, 786b; J. Milik, RB 67, 1960, 550-91 at 554 n.3; Ovadia, MPI no. 120(2); Bieberstein - Bloedhorn 3, 270ff.; see bibl. no. 824.

Photo: A. and N. Graicer.

LDS

826. Mosaic inscription for ecclesiastical building

A fragment of mosaic pavement made of large white tesserae, with red and black florets, preserves the left-hand part of a *tabula ansata*, traced in red tesserae, enclosing a 4-line inscription in black tesserae. The letters are round. The text opens with a sprig and is oriented to the west. Lunate *sigma*.

Meas.: w 34 cm (max., *tabula ansata*); letters 6-8 cm.

Pres. loc.: SBF Museum, Jerusalem, inv. no. 00319.

(sprig) ΚΣΦΥ[--]

ΗΝΕΙΣ[--]

ΣΟΥΚΑ[--]

ΑΙΞΟΔ[--]

Κ(ύριος) Φυ[λάξει τ]ὴν εἴσ[οδόν] σου
κα[ὶ τὴν] <εῖ>ξοδ[όν σου]

*The Lord will guard your coming in and
your going out.*

Comm.: The pavement belongs to a stage preceding that of the monastery and church that were excavated on the site and are dated about 675 (see nos.

824, 825). The form of the letters may suit a date in the 5 c. or early 6 c., at the latest. The contents of the inscription indicate that it was located at the entrance of a sacred building. Adjoining this pavement are arcosolium tombs, apparently part of the necropolis of Dominus Flevit, which is located south of the church. This type of tomb is usually dated to the 3-4 c., but it remained in use throughout the Byzantine period. It is possible that a funerary chapel was built near the cemetery, to which the mosaic belonged.



fig. 826.1 (photo: Jan. 2010)

Bibl.: B. Bagatti, SBF 6, 1955/56, 240-70 at 262f. fig. 12 (ed. pr.). – BE 1960, 416; SEG 17, 786 (apparatus); Ovadiah, MPI no. 120 (3); Bieberstein – Bloedhorn 3, 268-72; Felle, Biblia Epigraphica 126 no. 204; see bibl. no. 824.

Photo: G. Nalbandian; B. Bagatti, SBF 6, 1955/56, 262 fig. 12.



fig. 826.2 (photo: 1955)

LDS

827. Cross in relief on wall of cistern

Cross roughly moulded in relief on the plastered wall of the cistern adjoining the monastery (see introduction), with Greek letters between the arms. Lunate *sigma* and w-shaped *omega*.

Meas.: (cross) h 67 cm, w 45 cm; letters 14 cm.

Pres. loc.: In situ.

ΙΣ ΧΣ

Α Ω

Ἰ(ησοῦ)ς Χ(ριστός) | ἄλφα ὦμέγα

Jesus Christ, beginning and end.

Comm.: Apoc. 1,8; 21,6; 22,13.

Bibl.: E. Testa, Il simbolismo dei giudeo-cristiani, 1962, 251 pl. 24,3 (ed. pr.). – B. Bagatti, SBF 19, 1969, 194-236 at 204. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 124*(e), 159(h) no. 424.

Photo: E. Testa pl. 24,3.



fig. 827

LDS

828.-830. Viri Galilaei, Mount of Olives

The hilltop known as Karm es-Saiyad (traditional Viri Galilaei, cf. Acts 1,10-11), between Mount Scopus and the village of Et-Tur, was purchased by the Greek Orthodox bishop in 1881. The area was enclosed with a wall, and a church dedicated to Jesus' apparition to the twelve apostles (known as Church of the Twelve or Little Galilee) was erected there. The Greek Orthodox bishop of Jericho fixed his residence in the attached convent. During the construction work, many Jewish and Christian tombs were discovered, as well as masonry in which roof tiles of the Legio X Fretensis were used. The mosaic pavement of a funerary chapel of the Byzantine period was discovered at the southern end of the enclosure, and was included in a modern chapel commemorating the apparition of an angel to Mary (Angelismos chapel; see map in PEQ 21, 1889, in front of p. 174). The site is connected to a tradition going back to the apocryphal *De transitu Virginis Mariae*, ascribed to Meliton of Sardis (2 c. CE) but rejected as unauthentic by the so-called *Decretum Gelasianum* in the late 5 c. CE (*De libris recipiendis et non recipiendis* 5, PL 59, 162), according to which an angel appeared to the Virgin and gave her a palm branch, announcing her forthcoming death. The location of this tradition south of Viri Galilaei is not attested in literary sources before the Crusades (T. Tobler, *Die Siloahquelle und der Ölberg*, 1852, 246) and a chapel erected to commemorate it, still visible in the 17 c., was dated by Clermont-Ganneau (RAO 5, 1902, 164-9, 389) not earlier than the 8-9 c. CE, or even later. Both Tobler and Clermont-Ganneau rejected the identification of this late chapel with the church and monastery dedicated to Mary on the Mount of Olives that was restored by Justinian (*Proc. Caes.*, Aed. 5, 9) and probably still existed at the beginning of the 9 c. (*Commemoratorium de casis Dei*, ed. Tobler - Molinier 302; Baldi, *Enchiridion* 403 no. 625). Inscription no. 828 is located in the modern Angelismos, no. 829 in a cistern below the Little Galilee Church. A fragment of a possible dedicatory inscription (no. 830) and several tombstones (nos. 917-922, 994) were found scattered in the area. Another epitaph, opening with the formula *Ἀνεπαύη* and dated year 268 by a Constantinian era (= 599 or 614 CE), was seen by Meimaris in the compound of Viri Galilaei (no. 987), but it certainly arrived there from the southwestern Negev (area of H. Ma'on/Nirim). (LDS)

828. Inscription of Zanna in mosaic floor of a chapel

Tabula ansata set in an ancient mosaic pavement measuring 480×530 cm, belonging to a Byzantine funeral chapel. Colored border. The letters are very irregular, traced in black on a white background; they belong to the round alphabet. The *nomen sacrum* is marked with a horizontal stroke.

Meas.: h 32, w 64 cm (98 cm including handles); letters 4-5 cm.

Findspot: Southwestern corner of the mosaic floor of the Angelismos chapel.

Pres. loc.: See findspot (hidden under carpets).

ΧΕΜΝΗΣΘΗΤΙ
ΤΗΣΔΟΥ
ΛΗΣΣΟΥ
ΖΑΝΝΑΣ



fig. 828.1

App. crit.: l.1 X(αίρετε) [--]

Ζάννας Sayce; ll.3-4 "Thy servant Anna" Conder *apud*

Schick; δούλης <σου> Σουζάννας Finn, Germer-Durand 1892, Thomsen, Avi-Yonah, SEG, Loukianoff; Ζάννας Germer-Durand 1893, Vincent - Abel.

Χ(ριστ)ὲ μνήσθητι | τῆς δούλης σοῦ | Ζάννας

Christ, remember Thy maidservant Zanna.

Comm.: The mosaic floor belonged to a funerary chapel, 4.80×5.30 m. There are no grounds for connecting it to the church of St. Mary restored by Justinian (see introduction), but it may well date to the same period. The names Zannus, Zanna, and the diminutives Zonainos, Zonaine, are very common in the region (see Wuthnow, *Semitische Menschennamen* 49, 51, 144; Negev, *Personal Names*, 26 nos. 392, 394, 33 no. 510, 131 no. 2044, 133f. no. 2138, 138 nos. 2571, 2573; BE 1989, 1007 and Feissel, *Chroniques* 228 no. 728).

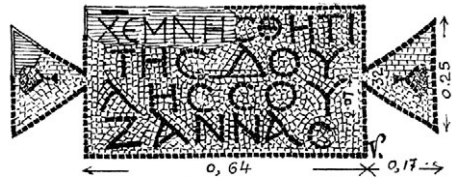


fig. 828.2

Bibl.: C. Schick, ZDPV 12, 1889, 194f. (ed. pr.). – Id., PEQ 21, 1889, 179, pl. in front of 183 no. 4 (dr.); E. Finn, PEQ 22, 1890, 54f.; A. Sayce, PEQ 22, 1890, 44; J. Germer-Durand, RB 1, 1892, 573f. no. 20; id., RB 2, 1893, 213 no. 20; K. Karpanas, *Nea Sion* 6, 1907, 840f. (Greek); R. Horn- ing, ZDPV 32, 1909, 127 no. 2; Thomsen I no. 148; Vincent - Abel, *Jérusalem nouvelle* 1-2, 390; 4, 919f., fig. 379; Abel, DACL 2368; T. Themeles, *Nea Sion* 25, 1930, 645f. (Greek); M. Avi-Yonah, QDAP 2, 1932, 165 no. 111,1; H. Leclercq, DACL 13,1, 1937, 850; SEG 8, 212; E. Loukianoff, *Ο ΕΛΛΙΩΝ*, 1939, 26; Thomsen II no. 148; Bieberstein - Bloedhorn 3, 312-8 at 314. – On the site, cf. Ch. Clermont-Ganneau, RAO 5, 1902, 164-9, 182f.; Meistermann, *Guida*, 290ff.; Baldi, *Enchiridion*, 396 nos. 617-618, 403 no. 624, 405 no. 630, 413f. no. 645,4-5; Ovadia, *Corpus Suppl.* 3, 138 no. 21; BE 1989, 1007; Kloner, *Survey of Jerusalem*, 2001, 114*(e), 148f.(h) nos. 359f.; Kloner - Zissu, *Necropolis* 206.

Photo: A. and N. Graicer; Vincent - Abel, *Jérusalem nouvelle* 4, 920 fig. 379 (dr.).

829. Citation of Psalm 28 (29),3

A large cross moulded in the plaster in the eastern wall of the cistern. According to the description in ed. pr., the Greek inscription is located (moulded? painted?) on either side of the arms of the cross, the *phi* on the right, the letters ΕΠΙΤΟΝ on the left, which of course cannot be right. Thomsen sets the inscription in two lines, separated by the cross.

Findspot: A cistern in the Church of the Twelve Apostles or Little Galilee in the Viri Galilaei compound.

Pres. loc.: See findspot. Not located.

Φ[--]

(cross)

ΕΠΙΤΟΝ [--]

Φ[ωνῇ Κυρίου] | ἐπὶ τῷ [ύδάτων]

The voice of the Lord (is) upon over the waters.

Comm.: Quotation from Ps 28 (29),3. Thomsen dated the inscription to the 4 c., but by comparison of similar inscriptions in cisterns, a later date (6 c.?) is more likely.

Bibl.: Nea Sion 32, 1937, 591f. (Greek) (ed. pr.). – Thomsen II no. 81A.

LDS

830. Marble fragment with letters

Small plaque of marble with four Greek letters.

Findspot: Near the modern Angelismos Chapel.

Pres. loc.: Kept in the convent at Viri Galilaei according to the previous editors; not found.

[--]ETBA[--]

App. crit.: ἔτ(ους) or ἔτ(η) βα' Thomsen.

[--]ἔτ(ους) βα[σιλείας --?]

... in the year of reign (?) ...

Comm.: Thomsen understood the characters BA as a figure, referring to a date or to the age of the deceased, as he tentatively identified the fragment as part of a

tombstone. This cannot however be a two-figure number, for both *alpha* and *beta* are units (1 and 2). It is more likely that we have here the beginning of the word βασιλείας or βασιλέως with reference to a date in regnal years. The term is more likely to refer to a Byzantine emperor than to a Hasmonaeen or Herodian king for, in the Second Temple period, the date would probably have been indicated with the sign L (cf. CIIP I 1, 3). Since Jerusalem had no era, a dated inscription could bear a regnal year (cf. no. 1006). Thomsen dated the fragment to the 5 c. but a later date is more likely, as Byzantine dating by regnal years became common only in the 6 c. The plaque may have formed part of a wall revetment bearing a dated building or dedicatory inscription.

Bibl.: C. Schick, ZDPV 12, 1889, 199 no. 5 (ed. pr.). – K. Karnapas, Nea Sion 6, 1907, 845 no. 5 (Greek); Thomsen I no. 152; Bieberstein - Bloedhorn 3, 315, 317 no. 7.

LDS

831.-832. Area of the Church of the Paternoster and the convent of the Carmelite nuns

The area now occupied by the Church of the Paternoster and the convent of the Carmelite nuns (to the east) was purchased in 1857 by the princess de la Tour d'Auvergne. The church was erected in 1868 and the adjacent convent in 1872. During the construction work, and later in excavations conducted by the White Fathers in 1910-11, the ruins of a Byzantine church were uncovered, which Vincent identified with the Eleona, the church built by Constantine over the cave where Jesus taught his disciples, and where the Ascension was also commemorated, before the erection of the Ascension Church (Acts 1,3; cf. Eusebius, *Demonstratio Evangelica* 6,18; *Vita Constantini* 3,43; It. Burd. 595 and many other sources. Cf. J. Wilkinson, *Egeria's Travels to the Holy Land*, 1981, 49ff.). The Eleona was destroyed by the Persians in 614 and restored shortly afterwards by Modestus. It may have been demolished by order of Caliph el-Hakim in 1009, and it was rebuilt in the Crusader period. Remains of a mosaic pavement with a quotation from the Psalms (no. 831) and fragments of (possibly) a building inscription (no. 832) and an inscription of uncertain function (no. 1042) were found during the building operations. In the grounds there were found also several tombs with burial inscriptions (nos. 932-934), one of them (no. 934), apparently earlier than the Byzantine church. Several stamped Byzantine bricks were found among the ruins of the church (Clermont-Ganneau, *ARP I* 343f.; Thomsen I no. 256a-c). A reliquary inscribed with the name of the church, Eleona, was recovered in the Byzantine church at Kh. el-Messani (no. 857). More tombs were discovered beyond the enclosing wall of the compound, to

the west, in the former property of Count de Piellat, now the location of the Benedictine convent (no. 935), and to the south, between the Carmelite property and the Tombs of the Prophets (nos. 930, 931, 1004). Byzantine stamped bricks were found near the Benedictine convent (S. Saller, SBF 21, 1971, 163ff. nos. 6-8 fig. 2, 9ff.). (LDS)

831. Inscription on a mosaic floor

Fragment of an inscribed mosaic pavement. Lunate *sigma*.

Findspot: In the cloister of the Carmelite nunnery.

Pres. loc.: Museum of the Carmelite monastery of Paternoster (Bieberstein - Bloedhorn), not found there.

(cross) ΑΥΤΗΗ[--]
 ΚΑΙΟΙΕΙΣΕΛΕΥ[--]
 ΑΥΤΗΚΣΦΥ[--]
 ΔΟΝΣΟΥΚΑΙΤΗΝ[--]

Αὕτη ἡ [πύλη Κυρίου, δι] | καιιοι εἰσελεύ[σονται ἐν] | αὐτῇ. Κ(ύριο)ς φυ[λάξει τὴν
 εἴσο] | δὸν σου καὶ τὴν [ἐξοδὸν σου]

This is the gate of the Lord, the righteous will enter in it. The Lord will guard your coming in and your going out.

Comm.: Psalm 117 (118), 20 and 120 (121), 8.

Bibl.: J. Germer-Durand, *Le Cosmos* 17, 1889, 73 (ed. pr.) (non vidi). – Id., RB 1, 1892, 585 no. 48; Vincent - Abel, *Jérusalem nouvelle* 1-2, 337-60, 374-410 at 389; Thomsen I no. 24; Abel, *DACL* 2359; M. Avi-Yonah, *QDAP* 2, 1932, 165 no. 112; H. Leclercq, *DACL* 13, 1, 1937, 840; Bieberstein - Bloedhorn 3, 295 no. 4; Felle, *Biblia Epigraphica* 125f. no. 202. – On the site, cf. Clermont-Ganneau, *ARP* I 342ff.; L. Vincent, RB 20, 1911, 219-65; J. Reil, *ZDPV* 38, 1915, 58-65; Meistermann, *Guida* 298-308; L. Vincent, RB 64, 1957, 48-71; Ovadia, *Corpus* 82f. no. 71; id., *Corpus Suppl.* 2, 139 no. 122; M. Avi-Yonah, *NEAEHL* 2, 1993, 783; Bieberstein - Bloedhorn 3, 286-92; A. Kloner, *Survey of Jerusalem*, 2001, 136*f.(e), 174-7(h) nos. 423, 428.

LDS

832. Greek building(?) inscription, late 5-6 c.(?)

Fragment of limestone (marble according to Thomsen), bearing the remains of three lines of script. Lunate *sigma*.

Meas.: h 16, w 12, d 11 cm.

Findspot: Found on the grounds of the Paternoster Church, during the building operation undertaken in 1869.

Pres. loc.: Squeeze sent to the Louvre (Ch. Clermont-Ganneau, AMSL 11, 1885, 159f.).

[--]ΙΤΗΣ[--]

[--]Β ΔΙΑ[--]

[--]ΝΙΑΣ[--]

[?Υπὲρ τῆς [--? θεοσε]β(εστάτου)

δια[κόνου ? --]ΝΙΑΣ[--]

For the salvation or pardon of the sins (? or a similar formula) of the most god-fearing deacon ...



fig. 832

Comm.: Clermont-Ganneau called the inscription Byzantine and Thomsen dates it to the 5 c. The first mark of l.2 is ignored by Thomsen and Bieberstein - Bloedhorn, but from the drawing it appears to be a *beta* followed by an abbreviation mark, a kind of inverted S-sign, typical of the late 5 c. and 6 c.

Bibl.: Thomsen I no. 133 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 11, 1885, 210 no. 46; id., ARP I 343 (dr.); Bieberstein - Bloedhorn 3, 295 no. 7. – Cf. bibl. no. 831.

Photo: Clermont-Ganneau, ARP I 343 (dr.).

LDS

833.-835. Area of the Ascension Church

The Church of the Ascension was erected by the matron Poemenia, a relation of Emperor Theodosius I, on the summit of the Mount of Olives where, according to tradition, Jesus had ascended to heaven (Lk 24,50-51; Acts 1,9-11). The traditional date, before 378, is based on John Rufus' statement that Poemenia lived as an ascetic in the holy places before both Melania sr. and jr. (Life of Peter the Iberian 43, ed. Raabe 30; tr. Horn and Phenix 59ff.), of whom the Elder arrived in Jerusalem in 378/9 (Palladius, Historia Lausiaca 46, ed. E.C. Butler 134ff.). But Devos, followed by Wilkinson and Verhelst, maintained that, though the hillock (Imbomon) was already a station of worship at the time of Egeria's visit (381-384), the church had not yet been built. It is mentioned for the first time by

Jerome in between 389 and 392 (Comm. in Sophoniam 1,15f., CCSL 76A, 673). The church was damaged during the Persian conquest of Jerusalem and restored by Modestus, abbot of the monastery of St. Theodosius and later patriarch (631-633), ca. 616-626 (Antiochus mon., Ep. ad Eustathium, PG 89,1427). The Gaulish bishop Arculf, who visited the holy places in the late 7 c., described the church as a *rotunda* surrounded by two rows of columns (Adamnanus, *De Locis Sanctis* I, 23-24, CCSL 175, 199-202). The Crusaders rebuilt the building and added fortifications beside it. They gave the church its present octagonal shape. It had an open roof and a portico all around until ca. 1200, when the Muslims made it into an Islamic shrine, covered it with a dome and walled in the arches. A stone with a monogrammed cross (no. 835) was discovered in secondary use in the Crusader fortress. Several crosses, a Greek graffito and mason marks were copied in 2006 by Abu Raya and Adawi on the outer wall of the building, but all appear to belong to the medieval period. An inscribed fragment of cornice (no. 833) was also found in the grounds of the shrine. Nearby, in the grounds of the Russian monastery of the Ascension, a fragmentary inscription (no. 834) was interpreted as a building inscription pertaining to Modestus' restoration of the church, but the restored text is far from certain. The Roman noblewoman and nun Melania the Younger built a little martyrion adjoining the church, where relics of St. Stephen and other martyrs were deposited in 439 (*Vita Melaniae* jr. 57f., ed. Gorce 240-4; ed. Laurence 271-5). Some graffiti were scratched on the walls and vault (no. 923). Close to the church is an underground vault, venerated by the Christians as the hermitage and tomb of Ste. Pelagia, a penitent who lived there in the mid-5 c. as an enclosed monk and was discovered to have been a woman after her death (H. Usener, *Legenden der heiligen Pelagia*, 1879). Jews venerate the place as the tomb of Hulda the prophetess, and Muslims as that of a holy woman, Rabi'a al-Adawiyya. An epitaph, perhaps of the Roman period, was seen in the tomb, though it has now disappeared (no. 924). The excavation carried out by the Franciscan Father V. Corbo confirmed Arculf's description and showed that the restoration had followed the original plan. Corbo also uncovered the "Little Martyrium" attached to the southeastern side of the Ascension Church, built by Melania the Younger, and a burial chamber hewn in the rock under it. Other underground vaults explored by Abu Raya and Adawi in the outer courtyard of the shrine belong to the medieval phase. (LDS)

833. Fragment of a chancel screen with quotation

Fragment of a marble chancel screen with mouldings. Remains of inscription roughly engraved. Drop-shaped *omicron* and lunate *sigma*.

Meas.: h 13, w 19, d 4 cm; letters 2-2.5 cm.

Findspot: On the grounds of the Chapel of the Ascension, in the southeastern corner.

Pres. loc.: SBF Museum, Jerusalem.

[--]ΘΗΣΟΥΣΙΝΕΑ[--]

App. crit.: [πο]ιήσουσιν or Ιησοῦς --
Clermont-Ganneau, Thomsen, Bieberstein - Bloedhorn. Autopsy has shown the letter before *eta* to be round.

[--? τί πο(ι)ήσουσιν ἐὰν --?]

What will they do, if... (?)



fig. 833

Comm.: Thomsen dates the inscription to the 6 c. Possible restorations: "What will they do, if their soul is required of them this night?" (Lk 12,20); cf. Sir 2,14: "Woe to you who have lost your endurance, what will you do when the Lord examines you?" Sir 2,5, 15 are quoted, in the third person plural and with slight changes, on a stone at Mons Admirabilis in Syria, probably part of the entrance of the monastery: Felle, *Biblia epigraphica* 151f. no. 279.

Bibl.: Ch. Clermont-Ganneau, *RAO* 6, 1904, 146 (ed. pr.). – Thomsen I no. 27a; Bieberstein - Bloedhorn 3, 312. – On the site, cf. C. Schick, *PEQ* 28, 1896, 310-27; Vincent - Abel, *Jérusalem nouvelle* 1-2, 360-419; Meistermann, *Guida* 291-7; Baldi, *Enchiridion* 387-426 nos. 607, 609-652; V. Corbo, *SBF* 10, 1959/60, 205-48; J. Milik, *RB* 67, 1960/61, 557ff. nos. 25 (Ascension and Pelagia's cave), 26 (Melania the Younger's Little Martyrium); Corbo, *Ricerche* 95-150; P. Devos, *La "servante de Dieu" Poemenia d'après Pallade, la tradition copte et Jean Rufus*, *Analecta Bollandiana* 87, 1969, 189-212; Ovadiah, *Corpus* 85-9 nos. 74-76; id., *Corpus Suppl.* 2, 140f. no. 24; J. Wilkinson, *Egeria's Travels to the Holy Land*, 1981, 49-51; M. Avi-Yonah, *NEAEHL* 2, 1993, 783; Bieberstein-Bloedhorn 3, 297-303; Kloner, *Survey of Jerusalem*, 2001, 137*(e), 177(h) no. 427; S. Verhelst, *Proche-Orient Chrétien* 54, 2004, 261 no. 11; R. Abu Raya - Z. 'Adawi, *HA-ESI* 118, 2006, digital resource (http://www.hadashot-esi.org.il/report_detail_eng.asp?id=303&mag_id=111; last viewed: 4 May 2011).

Photo: A. and N. Graicer.

LDS

834. Building inscription commemorating the restoration of the Ascension Church, 7 c. CE

Marble plaque, broken into several pieces (Germer-Durand). The diphthong OY appears in ligature. No other details are available.

Findspot: Found east of the Church of the Ascension, on the grounds of the Russian Convent on the Mount of Olives, near no. 1006.

Pres. loc.: "Jetzt im Besitze des russischen Archimandriten" (Thomsen). Not found.

[.]ΟΠΟ[--]
ΥΠΟΜΟΔ[--]ΤΟΥ[--]
ΠΡΟΝΟΟΥΜΕΝΟΣΥΠ[--]
ΚΑΙΔΟΣΤΑΧΤ[.]ΩΦ[--]
ΚΕΜΝΗΣΘΗΤΙ[--]

App. crit.: *Milik* assumes a line to be lost above the first preserved line; l.1 [Τ]όπος *Thomsen*; [--Τ]όπος τῆς ἀναλέψεως --] *Milik*; l.2 ὑπὸ μοδ[λου] τοῦ[του --], 'sous ce boisseau' *Germer-Durand*; ὑπὸ Μοδ[έστου?] τοῦ [--] *Thomsen*; l.4 καὶ δὲ τὰ Χ(ρισ)τ[ῶ] ὡφ[ελήματα?] *Germer-Durand*; καὶ δ' ὅστ᾽ ΧΤ[.]ΩΦ[--] *Milik*; abbreviation sign in gap between T and Ω? *LDS*.

[Τ]όπος οὗτος ἀνεκαινέσθη? | ὑπὸ Μοδ[έστου] [ἡγουμένου?] | προνοούμενος ὑπ[ὸ --] | καὶ δ' ὅστ᾽ Χ(ρισ)τ<ο> φ[ιλ(εστάτων)] | Κ(ύρι)ε μνήσθητι [--]

This place was restored(?) by Modestus the hegumen(?) being cared for by... and the bones of the most Christ-beloved...(?) O Lord, remember...

Comm.: Both *Germer-Durand* and *Thomsen* considered this an epitaph, though *Thomsen* suggested restoring the name Μοδέστου. However, *Abel* and *Milik* connected the inscription with the restoration of the Ascension Church by *Modestus*, future patriarch of Jerusalem, after it was damaged in the Persian conquest in 614 (*Antiochus mon.*, Ep. ad *Eustathium*, PG 89, 1427). The mention of relics may refer to the victims of the sack buried by *Thomas the deacon* on the Mount of Olives, and venerated in a cave nearby (*J. Milik*, *MUSJ* 37, 1960/61, 184f. no. 26; *Garitte*, *Calendrier* 243f., 8 June). If this interpretation of the text is accepted, the inscription must be dated to the years of *Modestus'* activity, after 614 and before his death, between 630 and 634 (cf. *Fedalto* 1001).

Bibl.: *J. Germer-Durand*, RB 1, 1892, 573 no. 19 (ed. pr.). – *Thomsen* I no. 140; *Abel*, *DACL* 2360; *H. Leclercq*, *DACL* 13,1, 1937, 850; *J. Milik*, RB 67, 1960, 557 no. 25; *Bieberstein* – *Bloedhorn* 3, 335f. no. 10; *DGI* 639f. no. 220*. – Cf. *G. Fedalto*, *Hierarchia Ecclesiastica Orientalis* II, 1988.

LDS

835. Monogram on stone

Large slab with Greek monogram surmounted by cross. Lunate *sigma*.

Findspot: Found in secondary use in the excavations of the Crusader fortress built around the Church of Ascension.

(cross)
ΤΝΣΑ

Ἀναστασία or Ἀναστασίας (?)

Anastasia or of Anastasia (?)

Bibl.: Corbo, *Ricerche* 95-162 at 123 fig. 94 (ed. pr.). – Bieberstein – Bloedhorn 3, 300f.; Küchler, *Jerusalem* 895 fig. 502. – For the structure, cf. V. Corbo, *SBF* 10, 1959/60, 205-48; id., *Ricerche* 118-25; see bibl. no. 833.



fig. 835.1



fig. 835.2

Photo: Corbo, *Ricerche* 125 fig. 94 (ph., dr.).

LDS

836.-840. Russian monastery, Mount of Olives

The Russian Monastery of the Ascension, built in 1870-1887, is located in the Russian Compound, east of the Ascension Chapel. The compound includes remains of churches, chapels and a monastery of the Byzantine period, perhaps the Armenian monastery of St. John the Baptist mentioned by the 7-c. Armenian pilgrim Anastasius Vardapet. Splendid mosaic pavements are preserved in various parts of the compound: one (no. 836) bears a Greek inscription, others Armenian inscriptions (nos. 837-839). Fragments of church furnishing and funerary inscriptions were found within the enclosure (nos. 840, 865, 909-911, 925-929, 1006), as well as a building (?) inscription (no. 834).

836. Building(?) inscription in a mosaic floor, late 6 c. CE

A medallion with an inscription of six or seven lines, the first three or four of which have disappeared, set in a white mosaic pavement. The script is calligraphic; the surviving letters are rendered in chiaroscuro and ornamented with apices and curls. Lunate *sigma*; *omicron* is pointed. The diphthong OY is in ligature. Stigma is used as abbreviation mark in the second preserved line. The characters and the frame are made of black tesserae; the lines of script are separated by rows of red tesserae. The two decorative leaves are made of red and yellow tesserae.

Meas.: Ø of medallion ca. 120 cm; h (of the 3 lines preserved together) 43 cm, w (top line, longest) 108 cm; letters 12 cm.

Findspot: Found in 1880 on the ground of the Russian Orthodox Convent of the Ascension on the Mount of Olives, about 15 m northwest of the church (see Schultze 16; Bieberstein - Bloedhorn 3, 332).

Pres. loc.: Integrated into the house of the Mother Superior.

[--]

[--]

[--]

[--]

Θ[.]ΔΟΣΙΑΣΤΗΣΕΝΔΟ
ΞΟΤΑΤΙΚΟΥΒΙΚΟΥΛΑ

(leaf) ΠΙΑΣ (leaf)



fig. 836

App. crit.: l.0 [+Υπὲρ | εὐχῆς καὶ ἀναπαύσεως] Thomsen I, SEG; but this is too short to fill the gap, as four lines seem to be missing; ll.1-2 ΣΙΜΟΙΗΣ ἐνδο|ξοτάτης Schultze.

[--|--|--|--] | Θ[εο]δοσίας τῆς ἐνδο|ξοτάτ(ης) κουβικουλα|ρίας

... of Theodosia the most glorious cubicularia.

Comm.: The appearance of the characters indicates a date in the late 6 or early 7 c., and the calligraphical tracing is reminiscent of the epitaph of Anatolia of Arabissos (no. 875), tentatively dated to 614. When we consider the epitaph of Theodosia, also found on the grounds of the Russian Convent and dated to 592 (no. 1006), the chronological and topographical proximity, the similarity in rank, and the homonymy, we may conclude that the identification of the cubicularia with the deceased lady, Theodosia, is very likely. The building where the mosaic pavement with the inscribed medallion is found may have been a funerary chapel. If so, both inscriptions may be of the same date. It could alternatively have been a private chapel used by Theodosia, in which she was finally buried after apparently dedicating her last days to monastic life. E. Loukianoff, 1939, 32, suggested identifying Theodosia with a lady-in-waiting of Eudocia Augusta, which would date the inscription to the 5 c. However, the palaeography of the script makes this date unlikely. Loukianoff's identification of Theodosia the cubicularia with a companion of Eudocia is crucial to her argument for the identification of the Eleona Church with ruins in the Russian Compound, rather than with remains in the property of the Latin Carmelites, but her hypothesis has no historical grounds.

Bibl.: V. Schultze, ZDPV 4, 1881, 16f. pl. I,2 (dr.) (ed. pr.). – J. Mordtmann, ZDPV 7, 1884, 120f.; Clermont-Ganneau, ARP I 327-42; Vincent - Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 143; E. Loukianoff, Bulletin de l'Institut d'Égypte 13, 1931, 101 pl. VIII,1 (ph.); M. Avi-Yonah, QDAP 2, 1932, 167 no. 116; SEG 8, 175; E. Loukianoff, 'Ο ΕΛΑΙΩΝ, 1939, 32f. pl. II,2 (ph.); Thomsen II no. 143; Bieberstein - Bloedhorn 3, 332f. no. 8; DGI 624f. no. 213. – Cf. A. K. Sanjian, Anastas Vardapet's List of Armenian Monasteries in Seventh-Century Jerusalem: A Critical Examination, Le Muséon 82, 1969, 265-82; K. Hintlian, History of the Armenians in the Holy Land

(1976), 14; Stone - Ervine - Stone, *The Armenians*. – On the site: Kloner, *Survey of Jerusalem*, 2001, 177 (h), 138* (e), no. [102] 429.

Photo: A. and N. Graicer.

LDS

837. Armenian mosaic inscription for Reverend Yakob

The mosaic carpet framed by two black lines has a geometric design of diagonal lines, black, red and white diamonds and half diamonds. The Armenian inscription is found in the western part of the carpet.

Findspot: Russian convent, Mount of Olives in a chapel north of the church.
Pres. loc.: See findspot.



fig. 837.1

ԱՅՍ ՅԻՇԱՏԱԿԱ
ՐԱՆ ՏՆ ՅԱԿՈՎԲԱՅ
ՈՐ ԵՂԵԼ Ի ԶԵՆՆ ԽՆ
ԴՐԵԼՈՅ

Այս յիշատակարան Տ(եառ)ն Յակովբա |
որ եղել ի ձեռն | խնդրելոյ:

Translit.: Ays yišataka|ran T(eaŕ)n Yakovba, | or elew i
jeŕn | xndreloy

*This is the memorial of Reverend Yakob, which came
into being by means of his request.*

Comm.: Late Byzantine/Early Islamic period.

Bibl.: H. Guthe, ZDPV MN 1, 1895, 51ff. (ed. pr.). – Tašean, *Survey* 137f. (Arm.); Clermont-Ganneau, ARP I 335; Vincent - Abel, *Jérusalem nouvelle* 1-2, 391; M. Aławnuni, *Ancient Armenian Monasteries and Churches in the Holy Land*, 1931, 162 (Arm.); Avi-Yonah, QDAP 2, 1932, 167; H. Leclercq, DACL 11,2, 1934, 2511; K. Hintlian, *History of the Armenians in the Holy Land*, 1976, 13; M. Stone - D. Amit, in: Stone - Ervine - Stone, *The Armenians* 203, 205; T. Greenwood, DOP 58, 2004, 90; Küchler, *Jerusalem* 902.

Photo: A. and N. Graicer.

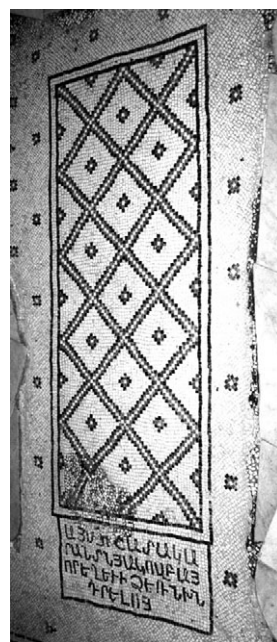


fig. 837.2

MS

838. Armenian inscription of Vaġan in a mosaic

The mosaic pavement was found in the context of an adjacent burial installation. It is divided into two registers in a frame with a geometric design. The upper register which occupies the upper two thirds contains an Armenian inscription in red letters. Meas.: h 100, w 72 cm (whole mosaic).

Findspot: Russian convent, Mount of Olives. North of the church in the antechamber of a vaulted underground tomb.

Pres. loc.: See findspot.

ԲԱՐԵԽԱԻՍ ՈՒՆԵԼՈՎ
ՍՈՒ ԱԾ ԶՍՈՒՐԲ Ե
ՍԱՅԻ ԵՒ ԶԵՐԱՆԵԼԻ
ՀԱՐՍՍ ԵՍ ՎԱՂԱՆ Ա
ՐԱՐԻ ՎԱՍՆ ԹՈՂՈՒ
ԹԵԱՆ ՄԵՂԱՑ ԶՅԻ
ՇԱՏԱԿԱՐԱՆՍ ԶԱՅՍ

Բարեխաւս ունելով
| առ Ա(ստուա)ծ
զսուրբ Ե|սայի
ել զերանելի |
հարսս ես վաղան
ալրարի վասն
թողութեան մեղաց
զյիշատակարանս
զայս:

Translit.: Barexaws ownelov |
ar A(stowa)c
zsowrb E|sayi ew
zeraneli | harss es
Vaġan alrari vasn
t'ow|t'ean melac'
zyi|šatakarans
zays

*Having Saint Isaiah and
the blessed fathers as in-
tercessors to God, I Vaġan
made this memorial for the
atonement of sins.*



fig. 838.1

ԲԱՐԵԽԱԻՍ ՈՒՆԵԼՈՎ
ԱՌԱԾ ԶՍՈՒՐԲ Ե
ՍԱՅԻ ԵՒ ԶԵՐԱՆԵԼԻ
ՀԱՐՍՍ ԵՍ ՎԱՂԱՆ
ՐԱՐԻ ԱՍՆ ԹՈՂՈՒ
ԹԵԱՆ ՄԵՂԱՑ ԶՅԻ
ՇԱՏԱԿԱՐԱՆՍ ԶԱՅՍ

fig. 838.2

Comm.: Late Byzantine-Early Islamic period.

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 (ed. pr.). – H. Guthe, ZDPV MN 1, 1895, 51ff.; Clermont-Ganneau, ARP I 334; G. Owsēp'ian, The Art of Writing among the Ancient Armenians. Album of Armenian Paleography, 1913, 5 pl. 1 (Arm.); Vincent – Abel, Jérusalem nouvelle 1-2, 391; M. Aławnuni, Armenian Monasteries and Churches in the Holy Land, 1931, 161 (Arm.); M. Stone, Sion 71, 1997, 344f.; T. Greenwood, DOP 58, 2004, 90; Küchler, Jerusalem 902.

Photo: G. Owsēp'ian, 5 pl. 1; M. Riess, pl. 4 no. 2.

MS

839. Armenian dedicatory inscription of T'ew, Abas, and Murik in a mosaic floor

The inscription in black letters is arranged in three lines separated by red striplines in the mosaic floor.

Meas.: h 119, w 49 cm.

Findspot: Russian convent, Mount of Olives, between the gate and the “Russian House”.

Pres. loc.: See findspot.

ՎԱՍՆ ԱՂԱԻԹԻՑ ԵՒ ՓՐ	ՎԱՍՆ ԱՂԱԻԹԻՑ ԵՒ ՓՐ
ԿՈՒԹԵԱՆ ԹԵՒԱՅ Ա	ԿՈՒԹԵԱՆ ԹԵՒԱՅ Ա
ԲԱՍՈՒ ԵՒ ՄՈՒՐԿԱՆ	ԲԱՍՈՒ ԵՒ ՄՈՒՐԿԱՆ
Վասն աղալթից եւ	
փրկութեան թեւա,	
Ալբասու եւ Մուրկան:	

fig. 839

Translit.: Vasn aławt'ic' | ew p'rkwot'ean T'ewa, A|basow ew Mowrkan

For the prayers and salvation of T'ew, Abas, and Murik.

Comm.: Late Byzantine/Early Islamic period.

Bibl.: M. Riess, ZDPV 8, 1885 155-61 (ed. pr.). – H. Guthe, ZDPV MN 1, 1895, 51ff.; Tašean, Survey 137 (Arm.); Clermont-Ganneau, ARP I 334; J. Strzygowski, ZDPV 24, 1901, 165-71; Vincent – Abel, Jérusalem nouvelle 1-2, 391; M. Aławnuni, Armenian Monasteries and Churches in the Holy Land, 1931, 161 (Arm.); M. Avi-Yonah, QDAP 2, 1932, 169; Bieberstein – Bloedhorn 3, 327f.; T. Greenwood, DOP 58, 2004, 90f.; Küchler, Jerusalem 902.

Photo: M. Riess, ZDPV 8, 1885 155-61 tb. 4 no. 3.

MS

840. Fragment of chancel screen with inscription, 6 c. (?)

Lower right-end corner of a limestone (Clermont-Ganneau) or marble slab (Thomsen, Bieberstein - Bloedhorn). A plain fascia runs along the right edge and above the scroll-work, enclosing a panel in relief of which only the lower right-hand corner remains. It shows the bases of two columns, or possibly the legs of a table. The fragment seems to belong to a chancel screen. A one-line Greek inscription was engraved on the fascia; possibly its beginning was in the upper part of the screen above the panel in relief. Lunate *sigma*. Stigma used as abbreviation sign. Meas.: d 5 cm.

Findspot: Found during the construction of the Russian monastery on the Mount of Olives (et-Tur).

[--]ΤΟΥΣΙΝΑΙ Θ (cross)

[-- ἔ]τους ἰνδ(ικτῶνος) θ'

... in year ..., indiction 9.



fig. 840

Comm.: Thomsen dates the inscription to the 6 c., and this is supported by the shape of the letters. The inscription contained a date, as is indicated by ἔτους and the indiction. Inscriptions from the Jerusalem region usually do not bear absolute dates, and in the rare examples of dated inscriptions ἔτους is always followed by a figure or a dating formula (see nos. 848, 978, 1006). The formula τοῦ Χ ἔτους is common only in the Gaza region: see Di Segni, DGI, 56-65 tb. 6. One might suspect, therefore, that the stone did not originate in Jerusalem: either it was an offering brought by a pilgrim who had it made and inscribed elsewhere, or it was brought here to be reused.

Bibl.: Ch. Clermont-Ganneau, ARP I 328 (dr.) (ed. pr.). – Id., AMSL 11, 1885, 210 no. 43; Thomsen I no. 144; Bieberstein - Bloedhorn 3, 336 no. 13. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 138*(e), 177(h) no. 429.

Photo: Clermont-Ganneau, ARP I 328 (dr.).

LDS

841. Church near Bethphage – Dedicatory inscription

A church was excavated on the slopes of the middle hilltop of the Mount of Olives, some 250 m east of the Church of the Paternoster (Eleona) and 150 m south of the Russian tower, north of the et-Tur-Bethany road. The church is 21.85 m long (23.60 on the outside) and ca. 15 m wide; the whole southern part was destroyed. It was surrounded by rooms and may have been part of a monastic complex. An annex is

attached to the eastern end of the northern aisle, so that its eastern wall is flush with the back wall of the apse. Two tombs were discovered in the east end of the aisle. The annex was paved with a geometric mosaic with an inscription set in a tabula ansata beyond the southern border of the mosaic, facing south. The border and the characters are traced in black on a white background. The letters are typical of the square alphabet, including square *sigma* and w-shaped *omega*. Some of the *iotas* have trema. Abbreviations with stigma or diagonal stroke. Dots used as word dividers in ll. 2-3. Meas.: h 44 cm, w 244 cm; letters 8 cm.

Findspot: In the annex to the north of the church near Bethphage.

Pres. loc.: The remains of the church are not visible now and the area has been overbuilt; it is unknown, whether the mosaic was removed.



fig. 841.1

ΥΠΕΡΑΝΑΠΑΥΣΕΩΣ ΕΥΣΕΒΙΟΥ ΠΡΕΣΒΥΤΟΥ
ΘΕΟΔΟΣΙΟΥ ΔΙΑΚΟΝΟΥ ΕΥΓΕΝΙΟΥ
ΕΛΠΙΔΙΟΥ ΕΥΦΡΑΤΑ ΑΓΑΘΟΝΙΚΟΥ ΤΩΝ
ΜΟΝΑΖΟΝΤΩΝ

App. crit.: 1.4 μοναζόντων Clermont-Ganneau.

Ὑπὲρ ἀναπαύσεως Εὐσεβίου πρεσβυτ(έρου) | Θεοδοσίου διακ(όνου), Εὐγενίου,
Ἑλπίδιου, | Εὐφρατᾶ, Ἀγαθονίκου τῶν | μοναζόντων

For the rest of Eusebius the priest, Theodosius the deacon, Eugenius, Elpidius, Euphratas, Agathonicus the monks.

Comm.: Lagrange, followed by Avi-Yonah, dated the inscription to the 7 c. because of the square letters and dotted *iota*, though he maintained that the building could not have been erected later than 614, the date of the



fig. 841.2

Persian invasion. Jülicher (TLZ 48, 1923, 35) assumed as *terminus ante quem* the Arab conquest in 636. However, we know now that churches and monasteries were founded or enlarged also in the 7 c. and 8 c. Bliss dated the building and the inscription to the 5 c. or 6 c., and indeed the palaeography points to the late 5 c. or at most the early 6 c. Vincent - Abel suggested identifying this church with the one seen by the pilgrim Theodosius (ca. 518-530) in the place called Ancona, Bethphage of the Gospels (De situ Terrae Sanctae 21, ed. P. Geyer, CCSL 175, 122); see J. T. Milik, RB 67, 1960, 565 no. 42, for the survival of this church after the Muslim conquest. It is worth noting that the church was apparently still

in use in the 8 c., since one of the medallions in the mosaic of the chancel shows the characteristic iconoclasm. In spite of the dedication of the inscription “for the repose” of some clerics, apparently members of the community that used the church, the inscription does not refer to the tombs, for it is located in another room and not oriented towards them, nor is it all certain that the annex – or the whole church – had a funerary function. Burial of monks and clergymen in a church was not uncommon, especially in monasteries, and inscriptions “for the repose” may just indicate the pious intention of a donor, without necessarily implying that he or his family members were buried on the spot.

Bibl.: H. Gelzer, ZDPV MN 1885, 17-21 fig. 3 (ed. pr.). – A.S. Murray, PEF 1895, 86 (fig.); M.-J. Lagrange, RB 4 (1895), 92f.; Ch. Clermont-Ganneau, RAO 5, 1902, 163f.; A. Jacoby, *Das geographische Mosaik von Madaba*, 1905, 14 no. 14; R. Horning, ZDPV 32, 1909, 126 no. 4; Vincent - Abel, *Jérusalem nouvelle* 2, 390; Thomsen I no. 147; A. Jülicher, *ThLZ* 48, 1923, 35; Abel, *DACL* 2367; M. Avi-Yonah, *QDAP* 2, 1932, 166f. no. 115; SEG 8, 177; H. Leclercq, *DACL* 13,1, 846; B. Isaac, in: Tsafir - Safrai, *History* 388 (Hebr.); Bieberstein - Bloedhorn 3, 326f. – On the church, see P.-M. Sejourne, RB 4, 1895, 437-39; C. Schick, PEF 1895, 32-6 (map of the area, plan of the ruins); F.J. Bliss, PEF 1895, 99-105; F.J. Bliss - A.C. Dickie, *Excavations at Jerusalem*, 1898, 211-24 pl. 20; H. Leclercq, *DACL* 11,2, 1934, 2513f. fig. 840; Ovadiah, *Corpus*, 87-89 no. 76; Küchler, *Jerusalem*, 942.

Photo: A. Murray, PEQ 27, 1895, 86.

LDS

842.-843. Bethany, Cave of the Sisters of Mercy

A cave was discovered on March 21, 1950, in the premises of the Sisters of Mercy of St. Vincenzo da Paola, at the southern end of the estate, near the wall enclosing the property of the Passionist Fathers, ca. 400 m from the traditional place of Lazarus' Tomb. The cave is almost oval in shape and measures 5.40 along the north-south axis, 4 m along the east-west axis. Its height is ca. 3 m at the entrance, 2.20 near the end wall (plan and section Benoit - Boismard 201 fig. 1). The cave is accessed from the west, through a flight of steps divided in the middle by a low wall, ending with a pillar at the mouth of the cave. The last steps, within the cave, are built, and appear to be much later and to have replaced the bottom end of the original staircase. According to the excavators, the cave was originally a cistern. Benoit - Boismard tentatively mention the possibility that this type of cistern served as a bath, and indeed there is no doubt that it was a mikveh in the Second Temple period (Reich 1990, 251f.). A second mikveh of the same type was discovered in 1950 at Bethany, ca. 400 m northeast of this one (Benoit - Boismard 204 n. 9). The interior of the cave was completely plastered with a strong waterproof mixture of lime and sand, beige to dark brown. Later, the walls were coated with lime-and-ash plaster of a blueish color, which was covered with graffiti. Still later, a coat of limewash was applied on the end (east) wall, covering earlier graffiti, and it was decorated with drawings in red pigment and a painted inscription. It is clear that the decoration belonged to the last stage of employment of the cave. According to Benoit - Boismard 248-51, who stressed the non-local character of many of the names inscribed on the walls, the

cave was a pilgrimage site visited between the 4-7 c. The graffiti would date from the 5-6 c., except for a few that might go back to the 4 c. The Constantinian chrismon, which was traced several times on the walls, also would indicate that the veneration of the cave began in the 4 c. Benoit - Boismard reject a close connection of the cave with the memory of Lazarus and his family, including its identification with the cistern where, according to a much later tradition (first attested by Bernardus monachus, 870 CE; Baldi, *Enchiridion* 365 no. 582, and cf. 371f. nos. 595-6, 375 no. 600*, 377 no. 602), Lazarus washed after his resurrection. In their opinion, a Byzantine bath discovered just 10 m north of the tomb of Lazarus is a better location for the piscina ad aquilonem mentioned by Bernardus. Therefore, Benoit - Boismard offer no identification for the cave, except for a general belief that it must have commemorated some episode of Christ's stay in Bethany. B. Bagatti (1953, 131 no. 38) suggested that the cave may have been venerated as one of the places where Jesus held a last supper: according to a tradition reported by Eutychius, patriarch of Constantinople in the mid-6 c., Jesus held three suppers with his disciples before his death: one at Gethsemane, one at Bethany and one on Mount Zion (Eutychius, *Sermo de Paschate* 1, PG 86, 2392). E. Testa (1964, 128-31) developed Bagatti's suggestion, and took the Semitic names that appear in some of the graffiti as evidence that the people that frequented the place were Semites. Accordingly, he maintained that the cave was a meeting place of Jewish Christians in the first centuries of Christianity, to celebrate a ritual meal in memory of the Last Supper. He interpreted the main object represented on the

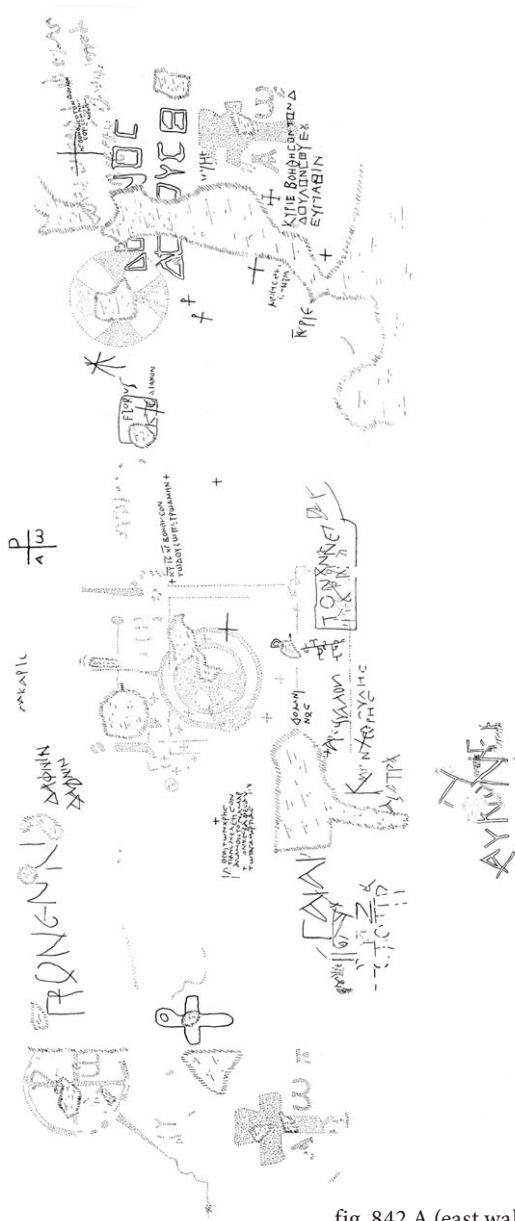


fig. 842 A (east wall)

centre of the wall as an empty throne, an eschatological symbol of this sect. However, a date in the first centuries of Christianity does not fit with the glass and ceramic finds in the cave, which attest an occupation between the 4-7 c. Nevertheless, Testa's interpretation was supported by Mancini on archaeological grounds, by supposing that those finds represent a domestic use of the cave, following the end of its use for worship. Taylor (1990, 453-65) rejected Testa's theory and his early dating of the religious usage of the cave. According to her, the main object represented on the wall is an altar table on colonnettes, upon which stands a crucifix flanked by two lamp stands. A cloth decorated with a medallion is draped on the table. The altar is flanked by two Latin crosses with the letters *alpha* and *omega* underneath their arms, and by two medallions above the crosses: the one on the right encloses a Greek cross, the one on the left a monogrammed cross, with *alpha* and *omega* under the horizontal bar. A long inscription (2) runs along the upper part of the wall, on both sides of the drawing. A painted altar may have been a substitute for a real one, drawn at a time when Byzantine control over the holy place was weakened by Muslim domination (Taylor 463). Taylor (1987, 120-3, and again in 1990, 464f.) identifies the cave with the hospitium or guest-room, where Martha entertained Jesus and his disciples (Lk 10,38), and which is mentioned by Jerome (Ep. 108,12) in his narrative of Paula's pilgrimage in 385 CE. Jerome's evidence fits well with the chronological data provided by the ceramic finds. This identification can be tentatively accepted. However, one should not exaggerate the international character of the visitors who inscribed their names on the wall. Most are common Greek, Latin or biblical names that were in use in Palestine as well as in most regions of the Roman-Byzantine ecumene. (LDS)



fig. 842 B (north wall, left)

The graffiti in the cave are presented from the left side of the entrance, proceeding downwards.

ΚΕΘΘΣΟΕΓΙΡΑΣΤΟΝΛΑΖΑΡΟΝΕ.ΝΕΚΡΩΝ
 ΜΝΗΣΘΗΤΙΤΟΥΔΟΥΛΟΥΣΟΥΑΣΚΛΗΠΙΟΥΚΕ
 ΧΙΟΝΙΟΥΤΗΣΔΟΥΛΗΣ[-]Υ

Κ(ύρι)ε ὁ θ(εὸ)ς ὁ ἐγ<ε>ίρας τὸν Λάζαρον ἐ[κ] νεκρῶν | μνήσθητι τοῦ δούλου σοῦ
 Ἀσκληπίου κὲ | Χιονίου τῆς δούλης [σο]ϋ

O Lord God who has raised Lazarus from the dead, remember Thy servant Asclepius and Chionion Thy handmaid.

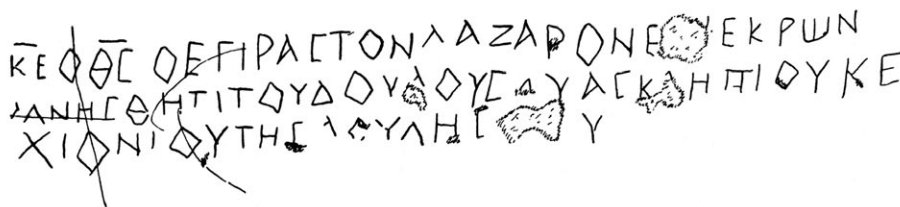


fig. 842.1.2

Comm.: The shape of the letters points to a date in the 5 c. or early 6 c. The invocation Κύριε ὁ Θεός, often found in sacred places, is usually accompanied by the name of the saint to whom the place is dedicated ("O Lord God of Saint ..."). In this case, the specification is provided by the phrase "who has raised Lazarus from the dead", a hint to the connection of the cave with the Lazarus tradition.

Bibl.: P. Benoit, CRAI 1950, 307f.; Benoit - Boismard, RB 58, 1951, 216f. no. 21 figs. 3, 5 (edd. prr.). – R. de Vaux, apud A. Perkins, AJA 55, 1951, 89; BE 1952, 174; G. Kroll, Auf den Spuren Jesu, 1988, 280.

Photo: All photographs: A. and N. Graicer; drawings: Benoit - Boismard, RB 58, 1951 figs. 2-10 pl. IV.

LDS

842.2.

Two-line inscription in red paint along the upper part of the end wall, on both sides of the object painted in red, which E. Testa (LA 14, 1964, 128-31) interpreted as a throne and Taylor as an altar. The red paint penetrated the incised lines in graffiti nos. (55) and (56) showing that the painted inscription is later. Between the *iota* and the *omega* in the first line is inserted a large painted cross, whose horizontal arm cuts across the letters. Its long stem also crosses the second line, between the *theta* and the *epsilon*. Lunate *sigma* and w-shaped *omega*.

Meas.: w 175 cm, letters 6-9 cm.

Findspot: In the upper part of the end wall of the cave.

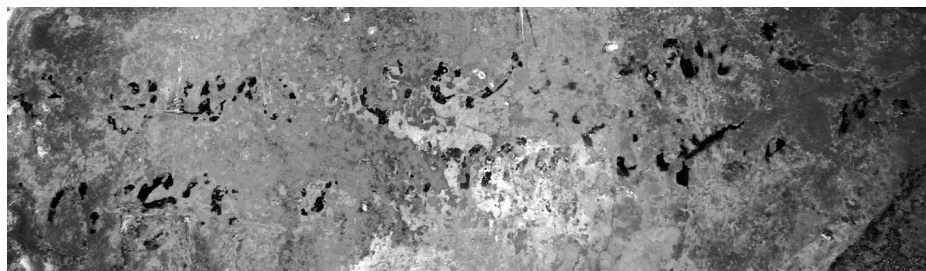


fig. 842.2.1

[--]ΘΕ[--]ΕΙΩΘΕΙ[--]ΦΕΙΛ[--]ΑΛΦ[--]
 [--]ΛΟΥΕΣΘΕΑ[--]ΟΥΠΟΔΥΣΟΥ[--]

App. crit.: l.1 [--] εἰώθει [--] *ed. pr.*; ἐξενώθη *Taylor*; ἀφεῖλον (from ἀφαιρέω), ὀφείλ(ειν) or
 φειλάδελφος *ed. pr.*; l.2 λουέσθε = λουέσθαι or ὑποδύ(ειν) or πόδας *ed. pr.*

[--]ΘΕ[--] εἰώθει [--]ΦΕΙΛ[--]ΑΛΦ[--]ΛΟΥΕΣΘΕΑ[--]ΟΥΠΟΔΥΣΟΥ[--]

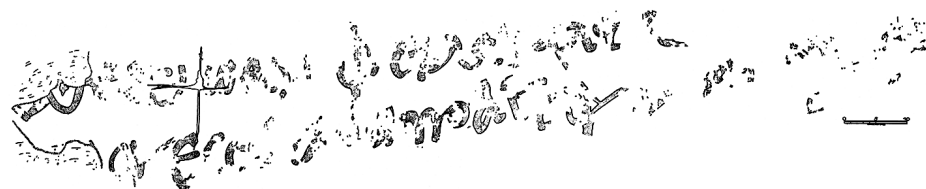


fig. 842.2.2

Comm.: This is judged by the editors to be one of the latest inscriptions of the cave, from the end of the 6 c. or the beginning of the 7 c. The tentative reading suggested by the *ed. pr.* is influenced by the fact that, according to the editors, the cave was originally a cistern (or rather a mikveh), and might therefore have been venerated for the memory of Christ's ablution in it. Benoit - Boismard suggested an appropriate reading for the first word partly preserved in l.1, while leaving all the rest unread. The inscription would be contemporary with the other painting in the same red colour, which would represent an altar, and stand for a real one, at a time when Muslim domination made it impossible or unadvisable to have a real consecrated altar on the site (*Taylor* 463). This interpretation requires a dating not earlier than the mid-7 c., but not later than the end of the same century, when the veneration of the cave was discontinued and it was probably abandoned.

Bibl.: Benoit - Boismard 241-4, 246 fig. 10 (*ed. pr.*). – J. *Taylor*, RB 97, 1990, 464; SEG 40, 1442.

842.3.

Three-line graffito, beginning within a circle, 25 cm in diameter, only the right half of which is preserved. The letters are shallowly incised; oval characters, except for one square *epsilon* and a narrow, almond-shaped *omicron*. Lunate *sigma*. The nomina sacra are marked with horizontal stroke.

Meas.: letters 1.5-4 cm.

Findspot: On the northern portion of the western wall of the cave, on the left of the entrance.

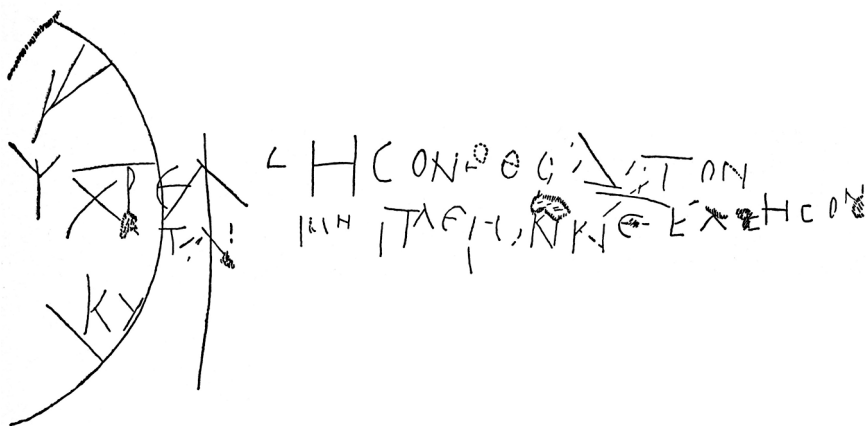


fig. 842.3

ΧΡΕΛΕΗΣΟΝΘΕΟΔΟΤΟΝ
ΤΑ[]Ν[]ΛΕΗΟΝΚΙΕΕΛΕΗΣΟΝ
ΚΥ

App. crit.: l.1: τὸν δούλον *ed. pr.*

Χρ(ιστέ), ἐλέησον Θεόδοτον(?) | ΤΑ[]Ν[] ἐ]λέη<σ>ον Κ(ύρ)ιε ἐλέησον | Κύ(ριε)

Christ, have mercy on Theodotos (?) --. Have mercy, o Lord; have mercy, o Lord.

The shape of the letters is consistent with a date in the 5 c. or early 6 c. The Kyrie eleison was the commonest litany of the early Church.

Bibl.: Benoit - Boismard 208 no. 1 fig. 4 (*ed. pr.*).

LDS

842.4.

Two-line graffito, much defaced; oval letters. Lunate *sigma* and w-shaped *omega*. The nomina sacra are marked with a horizontal stroke.

Meas.: letters 1.5-2.5 cm.

Findspot: In the northern portion of the western wall of the cave, on the left of the entrance, 8 cm below (3).

ΚΕΙΥΧΡΕΕΛ[.]ΙΣΩ

+++++++

Κ(ύρι)ε Ἰ(ησο)ῦ Χρ(ιστ)έ,
ἐλ[π]ίσω | [ἐπὶ σέ (?)+++]

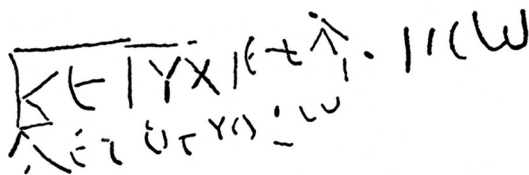


fig. 842.4

Lord Jesus Christ, I shall hope in thee(?) ...

Comm.: If the reading is right, it is probably a quotation from Psalms, where the formula Κύριε, ἐλπῖω (ἐλπίσω) ἐπὶ σέ or σοί occurs several times (Ps 54,24 [55,23]; 55,4 [56,3], and cf. 7,2 [7,1]; 17,3 [18,2]; 70 [71],14 and 90 [91],2 for similar formulas). Felle, *Biblia epigraphica* 490, lists many occurrences of ἐλπῖω ἐπὶ αὐτόν.

Bibl.: Benoit - Boismard 208 no. 2 fig. 4 (ed. pr.).

LDS

842.5.

Graffito coarsely incised, located above and beside a large break in the plaster which has caused the loss of the end of the inscription. Square *epsilon*, *rho* with a large loop.

Meas.: w 23 cm; letters 7 cm.

Findspot: In the upper left-hand part of the northern wall, see drawing above no. (1), fig. 842 B.

ΓΕΡΜ[-]

Γερμ[ανός]



Germanus.

fig. 842.5

Comm.: The shape of *epsilon* suggests a date in the 5 or early 6 c. The name Germanus is found in all parts of Palestine and vicinity, among Christians as well as Jews and pagans, but it is especially common in the Negev and in the Hauran, where it was probably used as a hellenized form of an Arab name (Wuthnow, *Semitische Menschnamen* 40f.; Negev, *Personal Names* 142 no. 3023).

Bibl.: Benoit - Boismard 208 no. 3 fig. 2 (ed. pr.).

LDS

842.6.

A large letter, seemingly an lunate *sigma*. On the left, a gap in the plaster in which one other letter of the same size may have been inscribed.

Meas.: h 15 , w 1.5-2 cm.

Findspot: In the upper left-hand part of the northern wall, under (5), to the left.

[.]Σ

[X](ρῑστούς(?))

Christ(?).



fig. 842.6

Comm.: According to the editors, this was an unfinished inscription; however, it may have been a sacred name in abbreviated form, which in early inscriptions is not always marked with the horizontal stroke normally used for nomina sacra.

Bibl.: Benoit - Boismard 208 no. 4 fig. 2 (ed. pr.).

LDS

842.7.

Unfinished graffito with a lunate *sigma* followed by a second letter which the editors did not identify; from the drawing, it seems to be a cursive *tau* with stem curling to the right.

Meas.: h 12, w 15 cm.

Findspot: In the upper left-hand part of the northern wall, 40 cm to the right of (6).

ΣΤ

App. crit.: C ed. pr.



fig. 842.7

Comm.: This type of cursive *tau* appears in the 6 c. (Thompson, Palaeography 194, tb. 4). Inscription (12) begins 36 cm to the right and, by the shape of its letters, appears to be earlier than this. It is possible, therefore, that the visitor who began engraving his name here desisted when he understood that there would not be enough space to complete it. Did he try again elsewhere? About 40 cm below and 40 cm to the right, under (7) there is the name Strobilus (16), cut within a rectangular frame. But since a finer point was used for this inscription an identification is not very likely.

Bibl.: Benoit - Boismard 208 no. 5 fig. 2 (ed. pr.).

LDS

842.8.

Graffito, coarsely chiseled; the incision is 1 cm wide. Splaying *mu* with slanting legs and very low, curving middle bar; *iota* with trema.

Meas.: h 6.5, w 30 cm.

Findspot: In the upper left-hand part of the northern wall, under (7), to the left.

[--]ΙΜΑΚΑΙΤ

App. crit.: *Μαχαί*
ed. pr.

[? Κ(ύρι)ε βοήθ]ι
Μαχαί

Lord, help Makai (?).

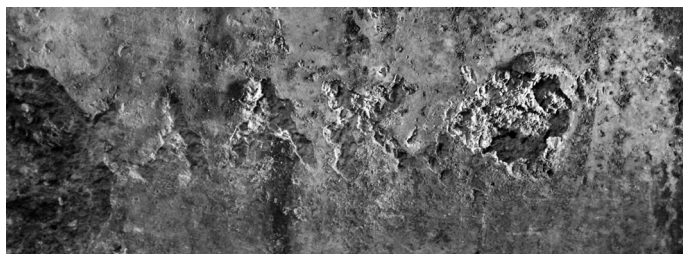


fig. 842.8.1

Comm.: The shape of the *mu* points to an early date (4-5 c.); the dotted *iota* (*iota* with *trema*) is already known in the late Roman period, but is more frequent at a later time, especially in the 6 c. or later. A date in the 5 c. seems fitting.

Makai is a Semitic name, MQY, sometimes spelled *Μαχεος* or *Μακκαιος* (Wuthnow, *Semitische Menschnnamen* 69). The straight stem of another letter is visible to the left; it disappears in a large break of the plaster. The editors noted its presence, but regarded it as “doubtful”. Probably the name appeared at the end of an invocation formula, e.g., Lord (Jesus Christ), help (βοήθι) or remember (μνήσθητι) so-and-so.



fig. 842.8.2

Bibl.: Benoit - Boismard 208f. no. 6 fig. 2 (ed. pr.).

LDS

842.9.

Graffito shallowly incised with a fine point. The first and third letter may be a cursive *pi* or *nu*.

Meas.: h 3, w 11 cm.

Findspot: In the upper left-hand part of the northern wall, immediately under (7).

ΠΑΠΑ

App. crit.: NANA or ΠΑΠΑ ed. pr.

Πάπα

Papa.



fig. 842.9

Comm.: According to the editors, this form of *pi* appears in papyri of the Roman period, while the same form as a cursive *nu* is current in the Byzantine period, especially since the 6 c. Hence their preference for the reading NANA, a name frequent in Greece and Asia Minor, but known also in Hauran, in the form *Νανη*, *Νανας*, *Ναννα* and in the feminine *Ναναθα*, as a transcription of the Arab name N'N' (PAES III A no. 354; Dunand, Hauran no. 309; Gregg - Urman, no. 30; cf. Wuthnow, *Semitische Menschnamen* 81). However, this form of cursive *pi* also appears in the Byzantine period: see Thompson, *Palaeography* 193f., tbs. 3-4. The Semitic name Papa and its variants, Pappas/Pappos, Papias, Papaïos, Pappion, are common in Palestine, Syria, Arabia and Egypt (Wuthnow, *Semitische Menschen-namen* 94).

Bibl.: Benoit - Boismard 209f. no. 7 figs. 2, 4 (ed. pr.).

LDS

842.10.

Tabula ansata enclosing an inscription of three lines. The first two lines are shallowly incised and almost unreadable; it is not clear whether they are in Greek or in Latin. The letters in the third line are deeply incised with a medium point.

Meas.: h 25, w 11.5 cm; letters 2.5-3.5 cm

Findspot: In the upper left-hand part of the northern wall, under (8), to the right of (9).

[--]EN[--]
[--]MN[--]TIN[--]
GLYCERIAE

App. crit.: l.2 possibly traces
of *μν[ῆσθη]τι?*

[--]EN[--]MN[--]
TIN[--] | Glyceriae



fig. 842.10.1

... of *Glyceria*.

Comm.: The Latin letters are of a type in use since the 2 c. Latin-speaking pilgrims are well attested in Jerusalem since the 4 c. Although the name is written in Latin, it is originally a Greek name. It is also found among

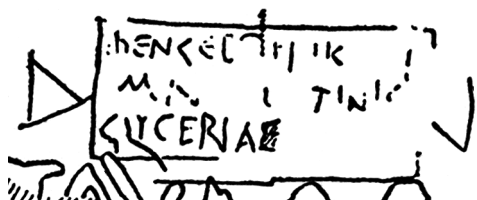


fig. 842.10.2

Palestinian Christians: cf. a 6 c. example in a church at H. Bata in western Galilee (SEG 42, 1464). It is not beyond doubt that in ll.1 and 2 there was a Greek text, since the mixture of a Greek formula with a name written in Latin would be a bit odd.

Bibl.: Benoit - Boismard 210 no. 8 figs. 2, 4 (ed. pr.).

LDS

842.11.

Graffito, heavily chiseled; the incision is 1 cm wide. Lozenge-shaped *omicron*. Lunate *sigma*.

Meas.: w 35 cm; letters 5-7 cm.

Findspot: In the upper left-hand part of the northern wall, immediately under (10).

ΠΑΥΛΟΣ

Παῦλος

Paulus.



fig. 842.11.1

Comm.: The shape of the *omicron* points to a date in the 5 c.



fig. 842.11.2

Bibl.: Benoit - Boismard 210 no. 9 fig. 2 (ed. pr.).

LDS

842.12.

Graffito, coarsely chiseled; the incision is 0.8 cm wide. Square letters, increasing in size from the beginning to the end.

Meas.: w 36 cm; letters 6.5-9 cm.

Findspot: In the upper left-hand part of the northern wall, 36 cm to the right of (7).

ΕΥΣΕΒΙΣ

Εὐσέβι<ο>ς

Eusebius.



fig. 842.12.1



fig. 842.12.2



fig. 842.12.3 (12-15)

Comm.: The form of the letters points to a date in the 5 c. or early 6 c.

Bibl.: Benoit - Boismard 212 no. 10 figs. 2-3 (ed. pr.).

LDS

842.13.

Graffito, coarsely chiseled; the incision is 1 cm wide. Round *omicron* and *sigma*. The first two letters, and in less measure also the third, have partly disappeared in a break of the plaster, but the lower part is still visible and recognizable with reasonable certainty.

Meas.: w 41 cm; letters 7 cm.

Findspot: In the northern wall, immediately to the right of (12), see fig. 3 there.

ΑΙΑΝΟΣ

Αϊανός

Aianus.

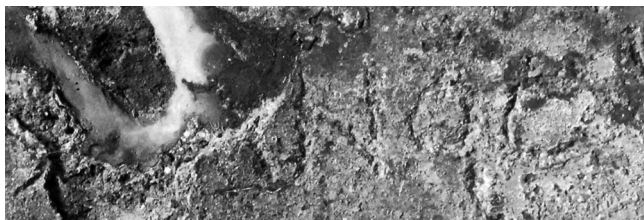


fig. 842.13.1

Comm.: The form of the letters points to a date in the 5 c. or early 6 c. *Αϊανός* or *Αϊαννης* is a Semitic name, possibly Arab: see Wuthnow, *Semitische Menschnamen* 14; Jaussen - Vincent 574 no. 16 (Hermon); SEG 40, 1486-1487 (South Judaea); Foraboschi 21 (Egypt).



fig. 842.13.2

Bibl.: Benoit - Boismard 212 no. 11 fig. 3 (ed. pr.). – Cf. A. Jaussen - H. Vincent, RB 10, 1901, 570-80.

LDS

842.14.

Graffito, deeply incised with a fine point. Round *omicron*, square *sigma*.

Meas.: w 33 cm; letters 5 cm.

Findspot: In the northern wall, immediately under (12) and (13), see fig. 842.12.3.

ΑΣΙΑΤΙΚΟΣ

Ἀσιατικός

Asiaticus.



fig. 842.14.1

Comm.: The form of the letters points to a date in the 5 c. or early 6 c. The name is repeated two more times (18 and 22) on the same wall, at least once (22) probably written by the same hand.



fig. 842.14.2

Bibl.: Benoit - Boismard 212f. no. 12 fig. 3 (ed. pr.).

LDS

842.15.

Graffito, coarsely chiseled; the incision is irregular, from 1.1 to 2 cm wide. Lunate *epsilon*.

Meas.: w 42 cm; letters 6-9 cm.

Findspot: On the northern wall, immediately under (12-14), see (12) fig. 3.

ΑΒΙΔΕΛΛΑ

Ἀβιδελλα

Abdallah.

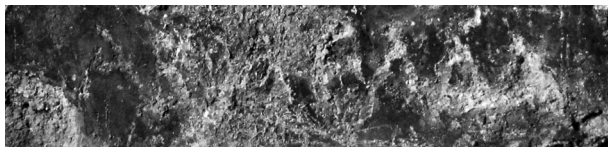


fig. 842.15.1



fig. 842.15.2

Comm.: Arabic theophoric name, judging by the divine name Allah; cf. Wuth-

now, Semitische Menschnennamen 7, Αβδαλα, Αβδαλλας, Αβδελλα. The usual spelling in Palestine is Αβδ--; the spelling Αβιδ, followed by the name of a deity, is found at Dura-Europos, in southern Syria and in Phoenicia (ibid. 9; Waddington nos. 1854d, 2556; SEG 39, 1565; 40, 1391, 1519; 41, 1524).

Bibl.: Benoit - Boismard 213 no. 13 fig. 3 (ed. pr.).

LDS

842.16.

Graffito finely incised within a rectangular frame, damaged by breaks of the plaster. Round characters of varying size. *Sigma* and *tau* are in ligature. The last three letters are very damaged, but recognizable. Lunate *sigma*.

Meas.: h 49, w 38 cm; letters 2-4.5 cm.

Findspot: On the northern wall, about 40 cm below (12).

ΣΤΡΟΒΙΛΟΣ

Στρόβιλος

Strobilus.



fig. 842.16.1

Comm.: The name Strobilus is known in papyri, as well as in Greek and Latin inscriptions. First appearance of the name in Palestine; see comment to (7).



Bibl.: Benoit - Boismard 213 no. 14 figs. 3, 4 (ed. pr.).

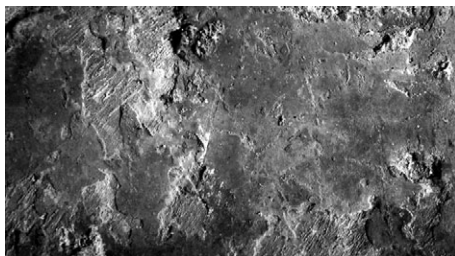
fig. 842.16.2

LDS

842.17.

A very damaged graffito. Of the first letter, an *iota*?, only the lower part is preserved. *Alpha* is 10 cm high, and followed by a *rho* with a long tail, followed by a cross or perhaps part of a monogrammed cross. Meas.: w ca. 14 cm; letters 10-12 cm.

Findspot: In the central part of the northern wall, 45 cm to the right of (16), at a slightly higher level.



ΙΑΡ (cross)

fig. 842.17.1

Comm.: Names beginning with *Iap-* are known (e.g. *Ἰάπων*, *Ἰάρεως*, which however seem to have been popular only in the Hellenistic period: cf. e.gr. SEG 26, 577, 1406; 47, 1463). But since the coat of plaster here is extremely damaged, one wonders if this might not be the end of a longer and more common name (e. g. *Ἰαννοῦδάριος*; cf. below, [26]), which had been abbreviated.



Bibl.: Benoit - Boismard 213-215 no. 15 fig. 3 (ed. pr.).

fig. 842.17.2

LDS

842.18.

Graffito slanting upwards as far as the ceiling, coarsely chiseled with a wide point. *Omicron* and *sigma* are square. The final *sigma* has almost completely disappeared. Meas.: w 38 cm; letters 6 cm.

Findspot: On the central part of the northern wall, towards the ceiling, 24 cm to the right of (13).

ΑΣΙΑΤΙΚΟΣ

Ἀσιατικός

Asiaticus.



fig. 842.18.1

Comm.: The square *omicron* suggests a date in the 5 c. rather than in the 6 c. The name is repeated two more times on the same wall: (14) and (22), probably written by the same hand, but this graffito is made with a different instrument, which perhaps accounts for the more squared form of the letters.



fig. 842.18.2

Bibl.: Benoit - Boismard 215 no. 16 fig. 3 (ed. pr.).

LDS

842.19.

Graffito, neatly and deeply incised with a fine point; small *omicron*. Lunate *sigma*. Meas.: w 11.4 cm; letters 1.5-3.5 cm.

Findspot: On the central part of the northern wall, directly below the end of (18).

ΠΟΠΙΣ

App. crit.: ΠΟΠΚ or better ΠΟΠΙΩ
ed. pr.

Πόπι<ο>ς

Pupius.



fig. 842.19.1

Π Ο Π Π Κ

fig. 842.19.2

Comm.: The small floating *omicron* suggests a date in the 5 c. rather than in the 6 c. Πόπιος is the Latin Pupius: see SEG 34, 1326; 42, 625, Πούπιος; SEG 35, 1099, Ποῦπος, and for the alternanate spellings Πο/Που, cf. SEG 26, 1258, 1524 (Ποπαῖος, Πουπαῖος), as well as the Greek spelling Πόπλιος for Latin Publius.



fig. 842.19.3 (18-21)

Bibl.: Benoit - Boismard 215 no. 17 figs. 3, 4 (ed. pr.).

LDS

842.20.

Two names, one in part overwritten by the other. Incised with a fine point; some strokes are more strongly traced, others less. Lunate *sigma*. [See (19) fig. 3].

Meas.: w 24 cm; letters 2-5.5 cm.

Findspot: In the central part of the northern wall, directly under (18); see fig. 842.19.3.

(a) ΣΙΜΙΑ[-]

(b) [--]ΠΑΧΙΘ[-]

App. crit.: (a) ΣΙΜΙΑ = Σιμιλις? *ed. pr.* Could the first letter be the remnant of a cursive *alpha*? In this case, the name might be Αἰμιλ[-].

(b) ΠΑΧΘ? *ed. pr.* The letters in the drawing might be IMPAXIO.



fig. 842.20.1

(a) *Aemilius(?)* or *Aemilianus(?)*.

(b) *Imrachi(u)s(?)*.

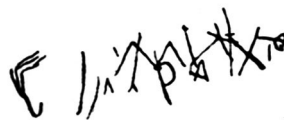


fig. 842.20.2

Bibl.: Benoit - Boismard 215 no. 18 figs. 3, 4 (ed. pr.).

LDS

842.21.

Graffito, deeply and neatly incised. W-shaped *omega*.

Meas.: w 17 cm; letters 2.5 cm.

Findspot: On the central part of the northern wall, directly under (20) and see fig. 842.19.3.

ZHNΩN

Ζήνων

Zeno.



fig. 842.21.2



fig. 842.21.1

Bibl.: Benoit - Boismard 215f. no. 19 figs. 3, 4 pl. III (ed. pr.).

LDS

842.22.

Graffito, deeply and neatly incised with a fine point. Rombooid *omicron*, square *sigma*.

Meas.: w 33 cm; letters 5 cm.

Findspot: On the central part of the northern wall, under (21).

ΑΣΙΑΤΙΚΟΣ

Ἀσιατικός

Asiaticus.

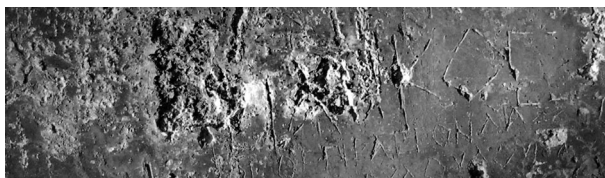


fig. 842.22.1

Comm.: The same name as in (14), most probably made by the same hand. Compare also (18).

ΑΙΙΑΤΙΚΟΣ

fig. 842.22.2



fig. 842.22.3 (22-24)

Bibl.: Benoit - Boismard 216 no. 20 fig. 3 (ed. pr.).

LDS

842.23.

Graffito, incised with a fine point. The first two letters are traced to the left of (1), two others are superscribed by the latter, which was inscribed at a later time. Possibly other letters were obliterated by (1). *Lunate sigma*.

Meas.: w 30 cm; letters 10 cm.

Findspot: In the central part of the northern wall, to the left of (1).

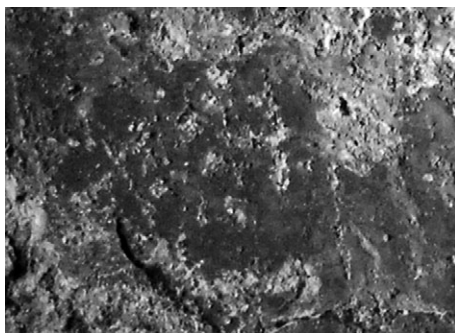


fig. 842.23.1

ΧΡΗΣ[--]

Χρησ[τός] or Χρησ[τή]

Chrestus or *Chreste*.

Comm.: It must belong to an early stage of visitation of the cave. The editors prefer to interpret it as the name of Christ, sometimes written with *eta* instead of *iota*. However,

ΧΡΗΣ

ΚΕΘΘΕ ΟΕΠΙ
ΛΑΜΒΕΘΗΤΙ
ΧΙΘΝΙΟΥ

fig. 842.23.2

the name Χρηστός, and the feminine Χρηστή, originally an attribute (“good”), are well known.

Bibl.: Benoit - Boismard 217ff. no. 22 figs. 3, 5 (ed. pr.).

LDS

842.24.

Graffito, deeply and neatly incised with a wide point; the incision is 0.6 cm wide. Round *omicron* and *sigma*; letters vary in height.

Meas.: w 45 cm; letters 3.5-9.5 cm.

Findspot: In the central part of the northern wall, under (1).

ΑΙΛΙΑΝΟΣ

Αἰλιανός

Aelianus.



fig. 842.24.1

Comm.: The small and floating *omicron* points to a date in the 5 c. or early 6 c. The inscription is earlier than (1), which was inserted between it and (21).



fig. 842.24.2

Aelianus is a very common Latin name, known in the region also in the Byzantine period from the church uncovered in the fields of Kibbutz Magen (SEG 35, 1551).



fig. 842.24.3 (24-27)

Bibl.: Benoit - Boismard 219 no. 23 fig. 3 (ed. pr.).

LDS

842.25.

Graffito coarsely chiseled with a wide point; the incision is 0.8 cm wide. Three letters have disappeared where the plaster is damaged. Round *epsilon* and *sigma*.
Meas.: w 61 cm; letters 6.5 cm.

Findspot: In the central part of the northern wall, under (24).

ΑΛΕΞΑΝ[--]Σ

Ἀλέξαν[δρο]ς

Alexander.



fig. 842.25.1 (25-26)



fig. 842.25.2

Bibl.: Benoit - Boismard 219 no. 24 fig. 3 (ed. pr.).

LDS

842.26.

Two-line graffito, deeply and neatly incised with a medium point; the incision is 0.4 cm wide. Round letters; lunate *sigma*. The two final letters of the first line are lost where the plaster is missing.
Meas.: w l.1: 20, l.2: 13 cm; letters 6 cm.

Findspot: In the central part of the northern wall, under (25).



fig. 842.26.1 (26-27)

IANO[.]

ΠΙΣ

Ἰαννο[υά]||ρι<ο>ς

Ianuarus.



fig. 842.26.2 (26-27)

Comm.: The name is reasonably restored by the first editors. Ianuarus is a common name, especially in

the West. For a local example, see SEG 37, 1514 (5 c. mosaic pavement of a church at 'Evron, in western Galilee).

Bibl.: Benoit - Boismard 219f. no. 25 fig. 3 (ed. pr.).

LDS

842.27.

Invocation neatly chiseled with a medium point, 0.5 cm wide (a). Round letters varying in height between 2 and 4 cm. Lunate *sigma*. The line of script slopes downwards. (b) Two-line graffito, deeply incised with a fine point. *Omicron* is oval with pointed ends in the first line; in the second, both *omicron* and *theta* are almost rhomboid; *epsilon* is square. The second letter before the last, not recognized by the editors, appears to be a *mu* with a low, concave middle bar, attached to the left leg lower than to the right. Graffito (c), very shallowly incised; the incision is about 1.5 mm wide. Rounded *epsilon*. The letter tentatively read as a *mu* consists of two strokes: a diagonal one on the left and a straight one on the right, located under the *alpha*; there seems to be no reason to view these marks as part of this line. *Epsilon* is at a slightly lower level than the preceding *iota*, but still more or less aligned with the rest of the word.

Meas.: (a) w 20.5 cm; letters 2-4 cm; (b) l.1: w 35.5 cm; letters 4-8 cm; l.2: w 23.3 cm; letters 3-4 cm; (c) letters 6 cm.

Findspot: On the central part of the northern wall, below and to the left of (26).

- (a) ΟΘΕΟΣ
(b) ΙΟΥΛΙΑΝΟΥ
ΒΟΗΘΙΜΕΡ[--]
(c) [--]ΑΡΧΙΕ[--]
Μ

App. crit.: (a) Perhaps it was preceded by a word like

Κύριε which disappeared
ed. pr. This may well be, but in any case the inscription would be incomplete; (b)

[?Κύριε] βοήθι [.]*ed. pr.*; (c)

ΜΑΡΧΙΕ *ed. pr.* or tentatively

ΜΑΡΙΑ, in which case E would belong to another graffito. Judging by the drawing, the word ἀρχι[πίσκοπος] seems preferable.



fig. 842.27.1 (a-b)

- (a) Ὁ Θεός or [?Κύριε] ὁ Θεός

- (b) Ἰουλιανού | βοήθι Μερ[--]

(c) [--]ἀρχιε[π(ίσκοπον) --](?)

(a) *God* or *Lord God*. (ed. pr.)

(b) *Of Iulianus ... help ... Mer...* (ed. pr.)

(c) ... *archbishop* (?).



fig. 842.27.2 (a)



fig. 842.27.3 (b)

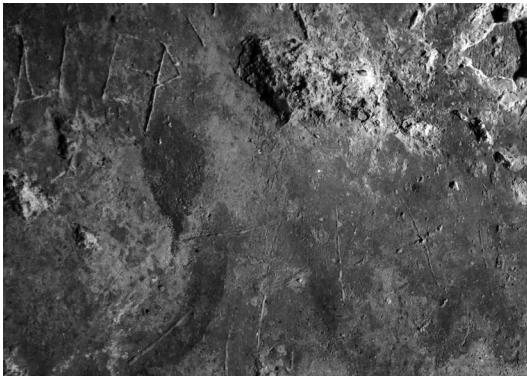


fig. 842.27.4 (c)



fig. 842.27.5 (c)

Comm.: In (a), the second *omicron* interferes with the tail of the *rho* of (26). Apparently (a) was inscribed later, and the presence of (26) also dictated the sloping direction of the script. Inscription (a) seems to be incomplete, even if we accept the editors' suggestion that it began with a lost Κύριε. Is it unfinished? It is extremely tempting to consider it to be the first line of the inscription immediately underneath it, (b), in spite of the fact that the latter was inscribed with a different instrument. If this is true, some letters (τοῦ ἁγίου, possibly abbreviated) would be missing at the end of (a): they might have been traced with a fine point like (b), perhaps beyond the end of (26), where the coat of plaster is broken.

(b) The shape of the letters points to the second half of the 5 c. or the early 6 c. The inscription, as it is, does not make sense; nor does the editors' suggestion to supply Κύριε or Χριστέ before βοήθι solve the problem. We suggest considering

these two lines as the continuation of the inscription above (a) and also to join them to the line underneath (c).

Reconstruction of (a), (b) and (c): 'Ο θεός [τοῦ ἁγίου] | 'Ιουλιανοῦ | βοήθι Μερ[χοῦριον?] ἀρχιε[π(ίσκοπον)?, "God of saint Julian, help Mercurius archbishop (?)".

The name beginning with *Mer-* may be Mercurius, which, in spite of its pagan association, was a common name for Christians, including saints and clergymen, in the late Roman and early Byzantine period (see, for instance, *Bibliotheca Sanctorum* 9, 359-69; RE 15, 1, 1016f.). Other personal names with the same beginning exist, but all are uncommon and/or barbarian (e.g., Merobaudes).

Several martyrs named Julian were venerated in Jerusalem. To one of them a church and monastery were consecrated, built in 454/5 near (περί) the Mount of Olives by a noble lady called Flavia (Cyr. Scyth., *Vita Theogni* 1, ed. Schwartz 241). The liturgical calendar of Jerusalem in Georgian commemorates Julian the Martyr in Flavia's foundation on June 3, September 4 and October 5; on May 27 and 29 the martyr is mentioned again, without indicating the place of cult, but the Lectionary of Paris states that the feast of May 27 was celebrated in the Anastasis (Garitte, *Calendrier* 234-236, 240f., 322, 357f.). Garitte identifies this Julian with the martyr honored with a church built by Flavia. But who was he? According to Milik, 563 no. 36, he was St. Julian of Gaul, but this seems unlikely, for the cult of this famous martyr is not attested in Palestine, and his memorial day was on August 28 (G. Mathon, *Bibliotheca Sanctorum* 6, 1191f.). The Jerusalem Calendar mentions many martyrs called Julian: Julian on 6 and 16 February and on November 28, the companion of Pamphylus, martyred in Caesarea on February 16, 310 (Eus., *Mart. Pal.* 11, 1, 7, 25-28, GCS 9ii, 931, 936, 944f.; J.-M. Sauget, *Bibliotheca Sanctorum* 6, 1192f.; Garitte, *Calendrier* 152, 159, 397); a Julian martyr of Emesa, commemorated on February 2, one from Egypt and one from Cilicia, commemorated on 20 and 21 June; one from Ptolemais, perhaps of Phoenice, namely Acco, on 11 October (Garitte, *Calendrier* 152, 256f., 354; the last was in fact a Juliana, martyred in Ptolemais with her brother Paul). Garitte does not identify the martyr venerated in Flavia's foundation with any of these, though he remarks (Garitte, *Calendrier* 236) that some Greek synaxaries mentioned Juliana and Paul of Ptolemais on May 27. G. Lucchesi (*Bibliotheca Sanctorum* 6, 1198f.) identifies the patron of Flavia's foundation with the fellow-martyr of Pamphylus, for on June 3 Julian and Pamphylus were commemorated together "*in Flaviae aedificio*". The exact location of St. Julian's church is unknown, but Paul of Elusa (*Vita Theognii* 5, *Analecta Bollandiana* 10, 1891, 83), says that it was at Gethsemane, a short distance from the cave; therefore we can imagine that the pilgrim came to the cave directly from a visit to the sanctuary, and inscribed an invocation to the martyr.

842.28.

Graffito coarsely chiseled with a wide point; the width of the furrow is 0.8 cm. The letters are round. Above the *tau* is a large monogrammed cross, 15 cm high, 11.5 cm wide, coarsely chiseled; the cut is 1.3 cm wide.

Meas.: w 81.5 cm; letters 8.5-13 cm.

Findspot: In the central part of the northern wall, under (27) and continuing to the right.

ΦΙΛΟΔΕΣΠΟΤΟΣ

Φιλοδέσποτος

Philodespotus.



fig. 842.28.1

Comm.: Philodespotos, “loving one’s master”, was a typical name of slaves, especially common in Greece and its vicinity (e.g. IG 3, 2780; 5,1, 147, 153; 5,2, 208; 9,2, 555; 12,2, 76; 12,3, 708; SEG 27, 42; 38, 716), mostly in the Roman period. Though persons of servile condition

are known to have visited the holy places (e.g., Palladius, *Historia Lausiaca* 48-49, ed. Butler 142-4; Cyril of Scythopolis, *Vita Sabae* 69, ed. Schwartz 171), it seems more likely that Philodespotos was a surname assumed by a new Christian on his baptism: the attribute φιλοδέσποτος is sometimes referred by Christian writers to the love of the Lord (God), for instance in the *Martyrium Polycarpi* and by Ephraem Syrus (see Lampe, s.v.).



fig. 842.28.2

Bibl.: Benoît - Boismard 221 no. 29, 245 fig. 3 (ed. pr.).

LDS

842.29.

Four-line inscription, incised with a fine point; the incision is 2 mm wide. Most of the text is badly preserved, and the end of the first three lines is lost in a break of the plaster. Round letters. The nomen sacrum is marked with a horizontal stroke. Above the upper left corner of the graffito, a star-like sign (a combination of cross and X) is incised. Under the lower left corner, graffito representing a ladder(?).

Meas.: h 15, w 21 cm; letters 2-3 cm.

Findspot: In the eastern part of the northern wall, under (28) to the right.

ΚΕΜΝ[.]Σ[--]
[.]ΔΟΥΛΟΥ[--]
Κ [--]Δ[--]
Κ [.]ΜΝΗΣΗΘΙΤ

App. crit.: 1.4 the order of the last four letters is disturbed.

Κ(ύρι)ε μν[ή]σ[θητι το]ῦ δούλου
[σοῦ --] | Κ[(ύρι)ε --]Δ[--] |
Κ[(ύρι)ε] μνήσ'θητι

*Lord, remember thy servant ...
Lord ... Lord, remember.*



fig. 842.29.1



Comm.: The shape of the letters points to the 5 c. or the early 6 c.

Bibl.: Benoit - Boismard 221f. no. 30, 246 fig. 3 (ed. pr.).

fig. 842.29.2

LDS

842.30.

Graffito neatly incised with a fine point; the incision is 2 mm wide. Square *omicron*, slightly smaller than the rest. To the right, large chrismon, incised, 15 cm high and 20 cm wide at the base.

Meas.: w 12 cm; letters 4.5 cm.

Findspot: In the upper eastern part of the northern wall, 30 cm to the right of (21).

ΠΟΠ (chrismon)

Πόπ(ιος?)

Pup(ius?).



fig. 842.30.1

Comm.: According to the first editors, this graffito was left unfinished and may have been executed by the same hand as (19), which seems to contain the name Πόπιος.



fig. 842.30.2

Bibl.: Benoit - Boismard 222 no. 31, 244 fig. 3 (ed. pr.).

LDS

842.31.

Graffito in irregular letters, badly aligned and increasing in height from left to right. The editors could discern nothing after the fifth letter and judged the graffito to be unfinished.

Meas.: w 32.8 cm; letters 6.5-10 cm.

Findspot: In the upper eastern part of the northern wall, under (30).

BAPAB

Βαπαβ(βας?) or Βαπαβ(σα?)

Barabbas, or *Bar-shabbath*.



fig. 842.31

Comm.: In all likelihood a Semitic name, either the Aramaic Βαπαββας, Βαπαβαι (Wuthnow, Semitische Menschnnamen 32f.) or a Greek transcription of the Syriac Bar-shabbath, Βαπαψαββας, sometimes abbreviated Βαπαβσα, Βαπαψα (ibid.).

Bibl.: Benoit - Boismard 222 no. 32 fig. 3 (ed. pr.). – E. Testa, SBF 14, 1963/4, 128.

LDS

842.32.

Graffito shallowly incised with a fine point.

Meas.: letters 4 cm.

Findspot: In the upper eastern part of the northern wall, to the right of (31).

ΠΑ

Πα(--)

Pa(ulus?) or Pa(pa?).

fig. 842.32

Comm.: Abbreviated or unfinished?

Bibl.: Benoit - Boismard 222 no. 33 fig. 3 (ed. pr.).

LDS

842.33.

Two intersecting graffiti: (a) Shallowly incised with a fine point. Only the first three letters are reasonably clear. (b) A second graffito, in smaller letters, intersects the middle part of the former, from the third to the fifth letter. Both have oval letters. Lunate *sigma*.

Meas.: (a) w 52 cm; letters 10 cm; (b) letters 5-7 cm.

Findspot: In the eastern part of the northern wall, under (31).

(a) ΠΟΠΙΗΝΟ

(b) ΣΟΒΙ

App. crit.: (a) IONO *ed. pr.*

In the drawing, the first *omicron* consists of two slightly curving lines that do not join at the bottom or at the top: perhaps *eta* rather than *omicron*?

fig. 842.33 (a-b)

(a) Ποπιῆνος(?)

(b) Σοβί(ος?)

(a) *Popienus*(?).

(b) *Sobius*(?).

Comm.: The name in (a), left unread by the *ed. pr.*, seems to be the Latin *Pupienus*. For (b), the editors suggested several possible names beginning with Σοβ-: Σοβίχιος, Σοβταίς, and the Semitic Σοβαιαθος, Σοβαιιβι, Σοβαιιος, Σοβεος, Σοβολαθη (Wuthnow, *Semitische Menschnamen* 110). In Palestine we find the forms

Σοββινος or Σουββινος (SEG 37, 1511, 1512, 1514), as well as Αββοσοβος in various spellings (e.g. SEG 37, 1556, 1562), formed with the Arabic component Abu (father of). In Hauran and Transjordan the name is also transcribed Τζοβεος (Wuthnow, *Semitische Menschnamen* 99, 110; Canova, *Moab* no. 78; IGLS 21,2 no. 53).

Bibl.: Benoit - Boismard 222f. no. 34 fig. 3 (ed. pr.).

LDS

842.34.

Graffito incised with a fine point. Almond shaped *omicron*, *upsilon* with sloping stem. The end of the name is lost under the coat of red color of the eastern wall, which is later than the graffito. There is a painted round medallion (ø 42 cm), enclosing a monogrammed cross with the letters *alpha* and *omega* under its arms. A monogrammed cross is deeply incised 46 cm under the inscription; it is 8 cm high, 8 cm wide, and the incision is 2-3 mm wide.

Meas.: w 33 cm; letters 11.5 cm.

Findspot: In the eastern part of the northern wall, to the right of (33).

ΛΟΥΚ[--]

App. crit.: After the four letters, one can perhaps imagine the remnants of ΕΙΑΝΟ *ed. pr.*

Λουκ[ειανός?]

Lucianus(?).

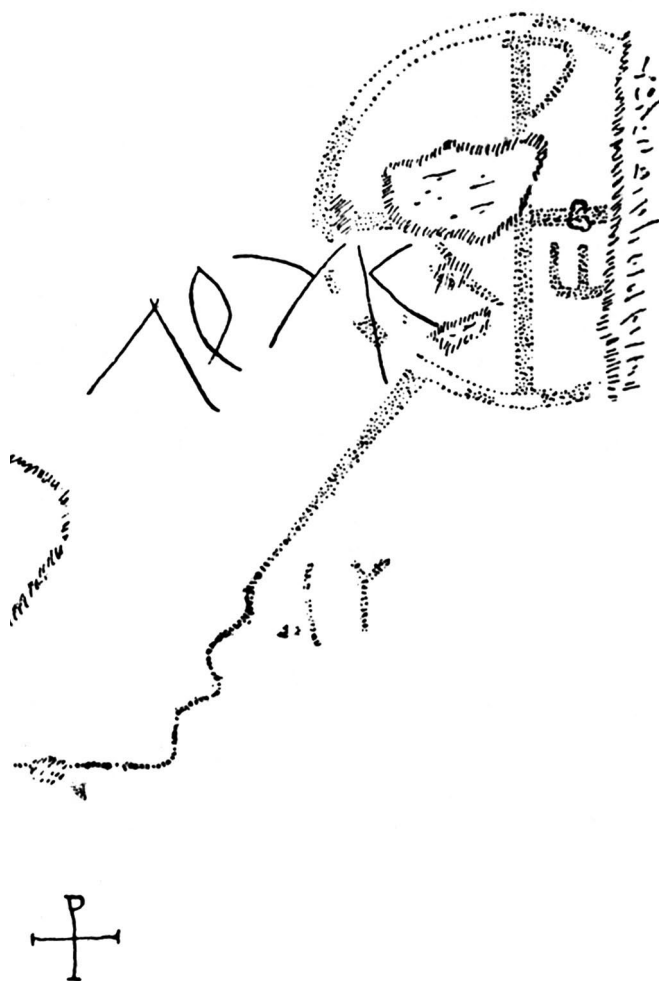


fig. 842.34

Comm.: Lucius or Lucas are equally possible.

Bibl.: Benoit - Boismard 223 no. 35 246, 248 figs. 3, 5 (ed. pr.).

LDS

842.35.

Graffito, extremely damaged and mostly unreadable. The incision is 3 mm wide. Above, a Latin cross is painted in red; it is 45.5 cm high, 35 cm wide, and seems to have rested on an arched base. Under the arms of the cross are painted the letters *alpha* and *omega*.

Meas.: w 32 cm; letters 4 cm.

Findspot: In the northern part of the eastern wall, under the large painted cross, 88 cm beneath (34).

ΠΗ[--]Α[--]Ν

App. crit.: ΠΗ[--]Α[--]Ν *ed. pr.*; it does not fit the drawing.

Bibl.: Benoit - Boismard 223 no. 36, 247f. figs. 3, 5 (ed. pr.).

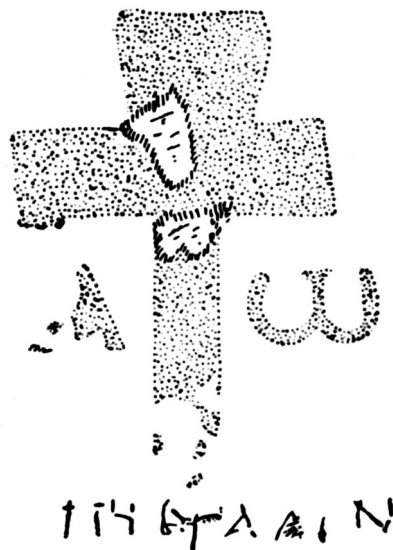


fig. 842.35

LDS

842.36.

Graffito, extremely damaged and mostly unreadable. The incision is 3 mm wide. According to the editors, its writing resembles that on (35) and it may have been executed by the same hand.

Meas.: w 36 cm (including the initial *kappa*); letters 4 cm.

Findspot: In the northern part of the eastern wall, under (35).

Κ[--]ΓΙΑΠΙ[--]

App. crit.: From the drawing, perhaps [--]ΓΙΑΠΙ[--]; possibly a mention of *ἀγία παρθένος*? The initial *kappa* is at a slightly lower



fig. 842.36

level and it is not certain that it belongs to this inscription: there are traces of at least one other letter under *gamma*.

Bibl.: Benoit - Boismard 223 no. 37 figs. 3, 5 (ed. pr.).

LDS

842.37.

Graffito shallowly incised with a fine point. Round *omicron* and *epsilon*. After the second *nu*, there may be another *nu*, larger than the former. Between the first and second letter, a monogrammed cross, 12 cm high and 8 cm wide, is incised. About 30 cm below the *gamma*, another monogrammed cross, 30 cm high, 20 cm wide, is roughly chiseled; the cut is 4-5 cm wide.

Meas.: w 42 cm; letters 10 cm.

Findspot: In the eastern wall, to the right of the medallion with monogrammed cross.

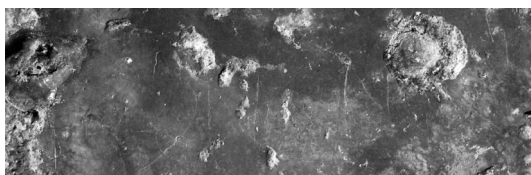


fig. 842.37.1

[--]Γ (chrismon) ONENN



Bibl.: Benoit - Boismard 223 no. 38, 245f. pl. IV (ed. pr.).

fig. 842.37.2

LDS

842.38.

Graffito elegantly incised with a fine point, 1 mm wide. The end of the name is lost in a break of the plaster.

Meas.: w 32 cm; letters average 10 cm.

Findspot: In the eastern wall, 85 cm beneath (38).

ΓΑΙΑΙ[--]

App. crit.: ΓΑΙΑΠ[--] or ΓΑΙΑΝ[--] ed. pr.

Γαλα[ός?]



fig. 842.38 (38-40)

Gaianus(?).

Comm.: Γαϊανός seems a likely restoration. The name is well attested in the region: at Kh. Karkara in northern Galilee, a *periodeutes* of the diocese of Tyre, AD 477 (Avi-Yonah 209f.), various examples from the Golan (Gregg - Urman, nos. 38, 63, 108) and Sebaste (S. Lake apud Crowfoot et al. 36 no. 9). Gaianus of Melitene, a disciple of St. Euthymius, lived in the desert of Jerusalem for many years, until he was appointed bishop of Madaba, ca. 451 (Cyr. Scyth., Vita Euthymii 16, 20, 34, ed. Schwartz 26, 32, 52-53).

Bibl.: Benoit - Boismard 223ff. no. 39 fig. 6 pl. IV (ed. pr.). – Cf. M. Avi-Yonah, IEJ 16, 1966, 209f.; J. Crowfoot et al. eds., The Objects of Samaria. Samaria-Sebaste 3, 1957.

LDS

842.39.

Graffito, incised with a fine point, 1-2 mm wide. Elegant narrow letters; lunate *epsilon* and *sigma*.

Meas.: letters 7-8 cm.

Findspot: On the eastern wall, immediately under (38), to the left.

[--]ΕΠΙΣΤΛΥ[--]

App. crit.: Before *epsilon*, three or four letters, among which perhaps the upper part of *upsilon*? After *iota*, *omicron* or *epsilon* or *sigma* (ed. pr.). From the drawing: the supposed *upsilon* might be the middle bar of a *mu*. Perhaps Ἰμῆρι(ο)ς, followed by a second name, beginning with Δυ-?



fig. 842.39

Bibl.: Benoit - Boismard 225 no. 40 fig. 6 pl. IV (ed. pr.).

LDS

842.40.

Two lines painted in white, almost unreadable. Of the first line, only vague traces of pigment are left; a clear *zeta* is incised, not painted, and probably belongs to another inscription. In the second line, the reading is very uncertain. Lunate *sigma*.

Meas.: l.2: letters 7-10 cm.

Findspot: On the eastern wall, immediately under (39).

[--]
[.]ΣΤΩΠΡ[--]



Bibl.: Benoit - Boismard 225 no. 41 fig. 6
pl. IV (ed. pr.).

fig. 842.40 (38-40)

LDS

842.41.

Graffito of two lines, shallowly but clearly incised with a fine point, 1-2 mm wide. Both lines are slightly sloping upwards.

Meas.: l.1: w 21.6 cm; letters 4.3 cm; l.2: w 20 cm; letters 4.8 cm.

Findspot: On the eastern wall, 32 cm to the right of (37).

ΔΑΦΝΙΝ
ΔΑΦΝΙΝ



fig. 842.41.1

Δάφνιν | Δάφνιν

Daphnin. Daphnin.

Comm.: Δάφνιν may be the accusative of a masculine name Δάφνις or, more likely, the neuter form of the name, borne by a man or a woman, derived from δάφνη, "laurel". For the use of neuter names for both genders, see Masson 62-7.



fig. 842.41.2

Bibl.: Benoit - Boismard 225f. no. 42 fig. 5 pl. IV (ed. pr.). – O. Masson, ZPE 119, 1997, 57-75.

LDS

842.42.

Two or three inscriptions. The main one (a) consists of five lines, incised with a fine point, 1-2 mm wide, in a round, elegant cursive. The characters are an average 2 cm high, though some are larger (long-tailed *rho*, sometimes *epsilon*). Above to the right, inscription (b) interferes with the upper right corner of (a), and is partly defaced; probably it is earlier than (a). To the left of (a), near the upper left corner, a large *delta*, possibly preceded by a still larger *iota*. Its relationship to (a) is unclear. Meas.: (a) h 14, w 22.5-35 cm; letters 2 cm.

Findspot: In the eastern wall, 49 cm beneath (41), to the left.



fig. 842.42.1

(a) ΘΕΑΙΤΩΝΧΡΗΣ
 ΤΙΑΝΩΝΕΛΕΗΣΟΝ
 ΑΝΑΜΟΝΤΟΝΑΜΑΡ
 Τ[--]ΟΝΚΕΕΞΑΦΕΣΑΥ
 ΤΩΤΑΣΑΜΑΡΤΙΑΣ[--]ΗΝ

(b) (cross) ΝΩΜ
 [--]
 Σ

(c) Δ

App. crit.: (b) ΝΩΜ or ΝΙΟΜ from drawing.

(a) Θε<έ> τῶν Χρησ|τιανῶν, ἐλέησον | Αναμον τὸν ἀμαρ|τ[ωλ]ὸν κὲ ἐξαφῆς αὐ|τῷ
 τὰς ἀμαρτίας, [ἀμ]ήν

(b) Νωμ|[--]|ς

(c) Δ

- (a) *God of the Christians, have mercy on Anamus the sinner and forgive him his sins. Amen.*
 (b) *Nom...s.*

Comm.: The language of (a) is unusual in several aspects: the vocative Θεέ, spelled Θεαί (αι for epsilon), the formula “God of the Christians”, the use of ἐξαφίημι instead of the usual ἀφίημι in the formula “forgive the sins”. The

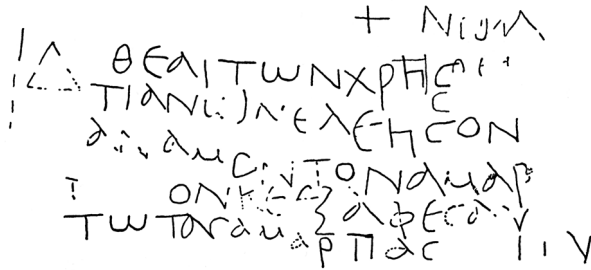


fig. 842.42.2

writer may have been a new Christian, or not yet even a Christian. For this reason, the editors suggested that this was one of the earliest inscriptions in the cave, probably of the 4 c. (p. 249). However, inscription (b), which seems to have been partly obliterated by (a), should be considered earlier and, in any case, there is no doubt that many non-Christians accepted Christianity as adults in the 5 c. and even in the 6 c.

Αναμος is the Greek transcription of a Semitic name. Many examples come from regions inhabited by a mixed population, like the Hauran and the Negev; see Wuthnow, *Semitische Menschennamen* 21; Dunand, *Hauran* nos. 20, 94, 160, 180, 266, 299, 346; Negev, *Personal Names* 53 no. 924. An example also comes from Tiberias, on a weight dated 71/2 or 82/3 CE (A. Kushnir-Stein, *ZPE* 141, 2002, 295ff.). The three letters at the beginning of inscription (b) must also belong to a personal name, possibly Νουμέριος, Νουμεριανός, or Νουμένιος, Νουμήνιος; the spelling with an *omega*, instead of the diphthong ΟΥ, is not unusual (e.g. Νούνιος, Νώνιος).

Bibl.: Benoit - Boismard 226ff. no. 43 fig. 6 pl. IV (ed. pr.). – R. de Vaux apud A. Perkins, *AJA* 55, 1951, 89; BE 1954, 249.

LDS

842.43.

Graffito incised with a fine point. The letters increase in size from left to right. Lunate *sigma*. 35 cm to the right, a monogrammed cross, accompanied by *alpha* and *omega*, is painted in black. It is 20 cm high, 17 cm wide, and the trait is 1-1.5 cm thick.

Meas.: w 18 cm; letters 2-4 cm.

Findspot: On the eastern wall, on the right of (41), on a slightly higher level.

ΜΑΚΑΡΙΣ



Μακάρι<ο>ς

fig. 842.43

Macarius.

Bibl.: Benoit - Boismard 230, 246f. no. 44 fig. 6 pl. IV (ed. pr.).

LDS

842.44.

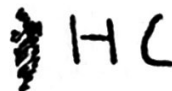
Graffito neatly incised with a fine point. The first letter, tentatively read by the editors as *iota*, is located on the border of a large break in the plaster on the left of the graffito. Round *sigma*.

Meas.: w 2.5 cm; letters 1 cm.

Findspot: In the eastern wall, 30 cm beneath (43).

[--]+HΣ

App. crit.: IHΣ *ed. pr.*



[--]νης

fig. 842.44

Comm.: The editors suggested that this was an abbreviation of Ἰησοῦς, but this mode of abbreviating Jesus' name is very unusual. More likely, this is the end of a name, whose first part was lost in the break. The trace could be *iota* or the right-hand stroke of a *mu*, *nu* or *pi*. Names ending in -νης are far more common than those in -μης or -πης, e.g. Ἰορδάνης, Αἰάνης, Σαλαμάνης, and the most common of all Ἰωάννης.

Bibl.: Benoit - Boismard 230 no. 45 fig. 6 pl. IV (ed. pr.).

LDS

842.45.

Graffito of two lines incised with a medium point, 2-3 mm wide. The average height of the letters is 3 cm, but the *iota* is very long; the triangular *delta* is also taller than the others and rests on one of its corners. Round *omicron* and *sigma*; *mu* with a low middle bar. The red pigment penetrated into the incision, indicating

that the graffito was earlier than the painting. Several small crosses are incised on the wall above the graffito.

Meas.: w 14 l.1, 8 cm l.2; letters 3 cm.

Findspot: In the centre of the east wall, under the large painted emblem interpreted by Taylor as the decoration of an altar cloth.

ΔΟΜΝΙ
ΝΟΣ

Δομνί|νος

Domninus.



fig. 842.45.1

Comm.: The shape of the letters points to a date in the 5 c. rather than in the 6 c. *Domninus*, a Latin name, is common in the region.

Bibl.: Benoit - Boismard 230f. no. 46 fig. 6 pl. IV (ed. pr.). – J. E. Taylor, RB 94, 1987, 120-3; id., RB 97, 1990, 453-65.

..Δ.Ο.Μ.Ν.Ι..
Ν.Ο.Σ

fig. 842.45.2

LDS

842.46.

Graffito incised with a fine point. Double-pointed *omicron*.

Meas.: w 33 cm; letters 5-8 cm.

Findspot: In the centre of the eastern wall, under (45).

ΘΑΡΕΦΥΛΛΟΝ

App. crit.: ΘΑΡΕΦΥΛΛΟΥ or
ΘΑΡΕΨΥΛΛΟΥ *ed. pr.*, but
the last letter appears from the
drawing to be an inverted *nu*.

ΘΑΡΕΦΥΛΛΟΝ

Θαρεφυλλον

Tharephyllus.

fig. 842.46

Comm.: The shape of the letters points to a date in the 5 c. rather than in the 6 c. The editors read the ending as a genitive, but the last letter seems to be an inverted *nu* rather than an *upsilon*: a name in the accusative appears also in (53). Alternatively, the name may be neuter: for the use of neuter names for both genders see Masson 62-67, and above, (41). The reading $\Theta\alpha\rho\epsilon\phi\upsilon\lambda\lambda\omicron\nu$ is supported by the comparison with $\Theta\alpha\rho\rho\upsilon\phi\acute{\iota}\lambda\lambda\eta\varsigma$, a masculine name found in Attica (SEG 31, 250).

Bibl.: Benoit - Boismard 231 no. 47 fig. 7 pl. IV (ed. pr.). – Cf. O. Masson, ZPE 119, 1997, 57-75.

LDS

842.47.

Graffito in three (?) lines, incised with a fine point. The first line is ca. 53 cm long and begins with a large *kappa*, ca. 12 cm high. After it there is a gap of 18.5 cm in which traces of letters can be faintly made out; then a *nu*, *chi* and *rho* in ligature (*rho* not in the drawing), and after that, the sequence $\Delta\omicron\Upsilon\Lambda\eta\Sigma$, 28 cm long with letters of 3-5 cm. The second line apparently begins much more to the right than the first, and contains a sequence of letters 26.2 cm long and an average 3 cm high, in which only the letters $\text{PH}\Sigma$ are clear. There is no space between the first and second line. The third line is at a much lower level and begins several cm to the left of l.1, and it is not quite certain if it belongs to the same graffito, although the editors considered it to be part of it. Lunate *sigma*.

Findspot: In the centre of the eastern wall, under (46).

$\text{ΚΑΛΥ}[-]\text{ΝΧΡ}\Delta\omicron\Upsilon\Lambda\eta\Sigma$
 $\Sigma\Upsilon\text{PH}\Sigma$
 ΑΙΑΤΡΑ

App. crit.: l.1 $\text{K}[-]$ $\delta\omicron\upsilon\lambda\eta\varsigma$ ed. pr.;
 l.2 $[-]\text{XPH}\Sigma$ eds.

$\text{Καλύ}[\chi\iota\omicron]\nu \text{Χρ}(\text{ιστοῦ}) \delta\omicron\upsilon\lambda\eta\{\varsigma\} \mid$
 $\Sigma\upsilon\rho<\acute{\iota}>\varsigma \mid (\acute{\alpha}\rho\chi)\text{ιατρ}\acute{\alpha}$

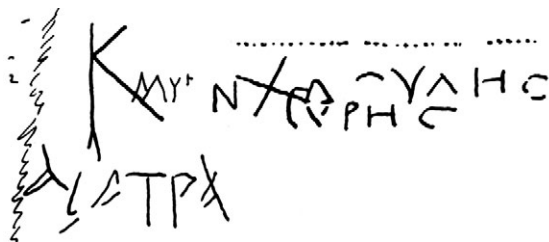


fig. 842.47

Calycion(?), servant of Christ, Syrian, physician.

Comm.: Except for the word $\delta\omicron\upsilon\lambda\eta$, the first editors left the inscription unexplained. Clearly it contains the name of a woman, who calls herself “servant of Christ”. Her name seems to end in *nu* and it might be a diminutive like *Chionion* in (1). For neuter names of men and women, see Masson 62f. If the marks in the drawing can be taken as a basis for a tentative reading, her name would begin with Καλυ- . Κάλυξ – as a noun, “chalyx (of a flower)” – is known as a man’s name, in the forms Κάλυξ , Καλυκᾶς and Καλυκῆς , as well as in the corresponding feminine form Καλύκα , Καλύκη (SEG 26, 1857; 28, 369; 32, 1613; 41, 270bis; Preisigke, NB

162; and for use of names Κορυκ- in Boeotian inscriptions, see Vottéro [= SEG 43, 200]). The diminutive καλύκιον, “little flower-cup” or “rose-bud” also exists (see LSJ, s.v.), and no doubt could also be used as a personal name.

In ll. 1-2 we can either correct Σύρη{ς} or read Συρ<ι>ς, (*eta* for *iota*). The third line is still more of a problem. The letters seem to be ΑΙΑΤΡΑ, which is not known as a name. Possibly this line completed the inscription and contained an epithet of the Syrian woman. *Alpha* is a normal abbreviation of πρῶτος in composition, and as first letter of the alphabet, may also mean ἀρχή. In Byzantine Greek, πρωτο- and ἀρχι- are sometimes interchangeable (e.g. πρωτοδιάκονος / ἀρχιδιάκονος, πρωτοπρεσβύτερος / ἀρχιπρεσβύτερος); thus ΑΙΑΤΡΑ might be read ἀρχιατρά, the wife of an ἀρχιατρός (a physician in charge of the health of a town or district; cf. Di Segni).

Bibl.: Benoit - Boismard 231 no. 48 fig. 7 pl. IV (ed. pr.). – Cf. G. Vottéro, in: E. Crespo ed., Actas del II Coloquio Internacional de Dialectologia Griega, Miraflores-Madrid, Junio 1991, 1993, 339-81; O. Masson, ZPE 119, 1997, 57-75; Di Segni, in: CAHL 316f.

LDS

842.48.

Graffito deeply and coarsely incised. After the first two letters, the rest is badly damaged and the upper part of the third and fourth letter is completely destroyed by a break in the plaster. Some diagonal strokes disturb the letters: one very clear across the *alpha*, another across the *iota* and the following letter. The letters belong to the square alphabet, but the *eta* may have been cursive, as is indicated by its sloping right bar. Above and on the right of the break, there are similar marks, not mentioned by the editors, forming two letters of the same size of those below: a clear *upsilon*, preceded by the remnants of a *kappa* or a *chi*. It is not clear whether these letters belong to the same inscription, or are the remnant of another one. Meas.: w 62 cm; letters 10 cm (average).

Findspot: In the eastern wall, under (47), to the left.

ΚΥ
ΑΥΡΗΛΙΟ[.]

App. crit.: l.2 ΑΙ are joined at the bottom and resemble a Ν; the following letter is either a broken *omicron* or a *sigma* followed by intrusive marks, in which case one should read Αὐρήλι<ο>ς.



Κύ(ριε) or Χ(ριστο)ῦ | Αὐρήλιο[ς]

fig. 842.48.1

O Lord or O Christ. Aurelius.

Comm.: The editors hesitated to read Αὐρήλιος because the third letter looks like a *kappa* or a Latin R. This, however, is not a real difficulty. Even if the diagonal stroke is part of the letter and not intrusive, as may well be suspected, a Latin R instead of *rho* can be seen in a mosaic inscription from 'Evron dated February 443, in which the name of the month is



fig. 842.48.2

spelled ΦΙΒΡΑΡΙΟΥ (SEG 37, 1514). The meaning of the first line is unclear: an address to Christ, or to the Lord? Was it engraved by Aurelius as part of his proskynema, or was it perhaps part of a longer inscription, which was obliterated by Aurelius' name?

Bibl.: Benoit - Boismard 231 no. 49 pl. IV (ed. pr.).

LDS

842.49.

Rectangular frame, clearly marked on the left, unclear on the right side. Within it, a mixture of letters shallowly incised, of varying size and made by different hands. Some of the recognizable letters are round.

Meas.: h 17.5 cm, w 43.5 cm.

Findspot: On the eastern wall.

TONXN[--]

[--]ΘΟΡ[--]NE[--]A[--]

[--]

Τὸν Χ(ριστὸν) | [--]ΘΟΡ[--]

NE[--]A[--][--]

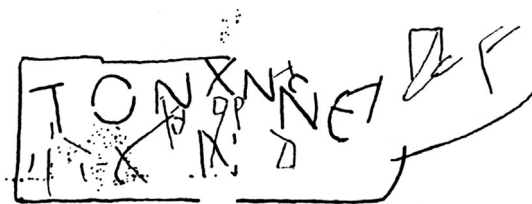


fig. 842.49

Christ ...

Bibl.: Benoit - Boismard 232 no. 51 fig. 7 pl. IV (ed. pr.).

LDS

842.50.

Graffito of two lines incised with a fine point; the incision is less than 1 mm wide. Round letters incrustated with reddish plaster. *Mu* has a very low middle bar. The nomina sacra are marked with horizontal stroke.

Meas.: w 42 cm; letters 2-3 cm.

Findspot: On the east wall, to the right of the painted emblem interpreted by Taylor as an altar.

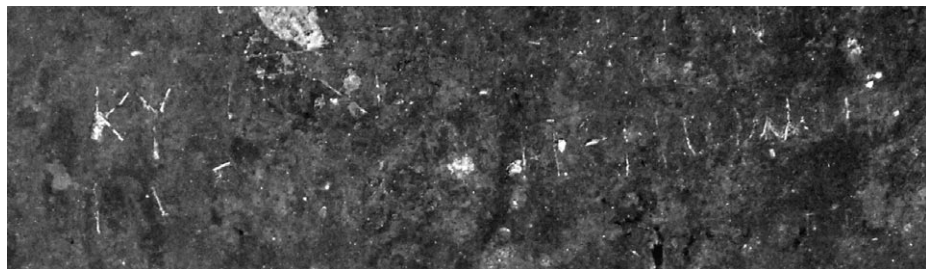


fig. 842.50.1

(cross) $\overline{\text{KY}} \overline{\text{I}\epsilon} \overline{\text{XP}} \overline{\text{BOH}\Theta\text{H}} \overline{\text{ΣON}}$
 $\overline{\text{TΩΔΟΥΛΩΠΕΤΡΩΑΜΗΝ}}$ (cross)

App. crit.: l.1 IE, 'Iε(σοῦς) *ed. pr.*, a very rare spelling of Ἰησοῦς; but the letter read by the *eds.* as *epsilon* has an extremely low middle bar, which seems rather a duplication or correction of the lower curve of a *sigma*.

Κύ(ριε) Ἰησοῦς Χρ(ιστέ), βοήθησον | τῷ δούλῳ Πέτρῳ. Ἀμήν

Lord Jesus Christ, help (thy) servant Petrus. Amen.

Comm.: The red encrustation indicates that the graffito is earlier than the painting. The form of the letters

⋈ $\overline{\text{KY}} \overline{\text{I}\epsilon} \overline{\text{XP}} \overline{\text{BOH}\Theta\text{H}} \overline{\text{CON}}$
 $\overline{\text{TΩΔΟΥΛΩΠΕΤΡΩΑΜΗΝ}}$ ⋈

fig. 842.50.2

suggests a dating in the 5 c. rather than in the 6 c. The use of abbreviation by truncation, at least for the first and third part of the nomen sacrum, and also for the second, according to the editors, also points to an early date.

Bibl.: Benoit - Boismard 232 no. 52 fig. 7 pl. IV (*ed. pr.*). – BE 1954, 249.

LDS

842.51.

Graffito incised with a wide point; the incision is neat though worn, 3-4 mm wide. In inscription (a), the characters are in cursive Latin; O and V are smaller than the other letters. The inscription projects out of a rectangular frame, 19.5 cm wide and

16 cm high, which was not intended for it. In the lower right quarter of the frame, a cross is roughly incised, flanked by two large Greek letters, a *kappa* and a round *sigma* or *epsilon* (b).

Meas.: (a) w 17 cm; letters 4 cm; (b) w 11 cm; letters 6 cm.

Findspot: On the east wall, to the right of (50), on a slightly higher level.

(a) [--]FLORVS

(b) K (cross) Σ/E

(a) [--] Florus

(b) Κ(ύριο)ς or Κ(ύριε)
ἐ(λέησον)

(a) *Florus*.

(b) *Lord* or *Lord, have mercy!*



fig. 842.51



fig. 842.51.2 (a-b)

Bibl.: Benoit - Boismard 232ff. no. 53 246
fig. 8 pl. IV (ed. pr.).

LDS

842.52.

Graffito shallowly incised.

Meas.: w 9 cm; letters 1.5 cm.

Findspot: On the east wall, to the right of (51).

AIANON or ANIANON

App. crit.: According to *ed. pr.*, there might be a *nu* between the initial *alpha* and *iota*, giving a possible alternative reading Ἀνιανόν.



fig. 842.52

Αἰανόν or Ἀνιανόν

Aianus or Anianus.

Comm.: The name is given in the accusative. The name Aianus is represented among the graffiti in the cave, see above (13). The alternative reading, Ἀνιανός, is a transcription of the Hebrew and Aramaic name Hanan, more commonly spelled Ἀννιανός (Wuthnow, *Semitische Menschennamen* 22f.; Preisigke, *NB* 32f.; cf. Di Segni 233, 238 n. 26).

Bibl.: Benoit - Boismard 234 no. 54 fig. 8 pl. IV (ed. pr.) – Cf. L. Di Segni, in: F. Manns - E. Alliata eds., *Early Christianity in Context*, 1993, 231-9.

LDS

842.53.

Graffito of two lines, incision is very worn. Letters are of the round alphabet, *mu* is with a low curving bar. Above the graffito is incised a large cross, and a *kappa* and more crosses appear to be incised underneath. Between this group and the painted medallion, two monogrammed crosses are also incised on the wall.

Meas.: h 7, w 15 cm; letters 2 cm.

Findspot: On the east wall, 40 cm beneath the medallion with patent cross painted in red.

MNHΣΘΗΤ[.]
[--]NṬM[--]

App. crit.: l.2 some dubious letters, not deciphered by *ed. pr.* The last is probably a cursive *omega* rather than *mu*.

Μνήσθητ[ι | Ἀ]ντω[νίου?]

Remember Antonius(?).

Bibl.: Benoit - Boismard 234 no. 55 fig. 8 pl. IV (ed. pr.).

LDS

fig. 842.53

842.54.

Graffito incised with a fine point, sloping down toward the right. The first letter has the abbreviation mark of the nomina sacra, although the name is not abbrevi-

ated; ligature of *kappa* and *upsilon*. Lunate *epsilon*. To the right, at a little distance, there is a large break in the plaster, but the inscription seems complete. To the right of the break, at a slightly lower level, a cross is incised.

Meas.: w 10 cm; letters 5-6 cm.

Findspot: On the east wall, under (53), to the left.

KYPIE

Κύριε

O Lord.

fig. 842.54.2



fig. 842.54.1

Bibl.: Benoit - Boismard 234f. no. 56 fig. 8
pl. IV (ed. pr.).

LDS

842.55.

Graffito of four lines, incised with a fine point, partly covered by the coat of plaster that bears the red inscription. The graffito begins just under the right arm of a large cross incised on the wall. The letters decrease in size towards the end of the first line, from 2 to 1 cm. Round and oval letters. The first two lines slope slightly upwards, while the fourth line, and perhaps also the third, are positioned horizontally at an angle of ninety degrees with the stem of the cross. It cannot be excluded that the two bottom lines belong to a separate inscription.

Meas.: w 20 cm l.1; letters ll.1-2: 2-1 cm, ll.3-4 are smaller.

Findspot: On the east wall, between the two lines of the painted inscription on the right side of the emblem.

ΚΕΒΟΗΘΗΣΟΤΟΝΔΟΥΛΟΝ

ΣΟΥ[.]ΣΕΜΜΝ[--]

[--]

[--]ΔΕΣΤΙΣΥ[.]ΙΜ[--]

App. crit.: l.2 σοῦ [.]ΣΕΛΑΜΝ, a Semitic SLM, like *Σαλαμάνης?* ed. pr.; perhaps the name was Asem, followed by a new sentence, beginning with *Μνήσθητι* or *μνησθῆ;*



fig. 842.55

l.4 ΕΣΤΙΕΥ *ed. pr.*; [--]ΛΕΣΤΙΞΥ[.]ΙΜ[--] *drawing*; the unclear letter after *upsilon* resembles a *nu*; after the upright stroke there is a small gap, indicating that it was the left-hand leg of a straight letter rather than an *iota*.

Κ(ύρι)ε βοήθησο(ν) τὸν δοῦλόν | σου [Α]σεμ. Μν[ησθη--|--] ?Εμμανουήλ ἐστι σὺν
ἡμ[ῖν --]

Lord, help Thy servant Asem(?); remember ... (or may be remembered ...) ... Emmanuel(?) is with us(?) ...

Comm.: 'Asem ('SM) and Hashem (ḤŠM) are well-known Arabic names, transcribed in Greek Ασεμ, Ασεμος, Ασημος, Ασμος, Ασιμος, Οσημος (Wuthnow, *Semitische Menschnamen* 26f., 90; Negev, *Personal Names* 23 no. 320, 53 nos. 931-932). The fourth line of the inscription (or the second of a separate inscription) seems to contain a hint to Mt 1,23: 'Εμμανουήλ μεθ' ἡμῶν ὁ θεός; this formula is common on eulogias: A. Grabar, *Ampoules de Terre Sainte*, 1958, nos. 1, 3, 14-16, 18-24.

Bibl.: Benoit - Boismard 235 no. 57 fig. 8 pl. IV (*ed. pr.*).

LDS

842.56.

Two-line graffito, coarsely chiseled with a large instrument; the cut is 1-1.5 cm wide. Square letters. Lunate *sigma*. A large break in the plaster causes a gap in both lines, and another break probably deleted the last letter of l. 2. The inscription interferes with the bottom line of the painted inscription, as well as with the red medallion with patent cross on the left. The painted decoration is later. To the left of the inscription, on a lower level, two monogrammed crosses are incised with a fine point; they measure 5.5×3.6 cm and 7.7×4.1 cm.

Meas.: l.1: w 63 cm; letters 9-10 cm; l.2: w 72.5 cm, letters 10 cm.

Findspot: On the east wall, just below the painted inscription.

ΔΟ[.]ΝΟΣ
ΔΟ[.]ΟΥΣΘ[.]

App. crit.: l.2 Δοῦλος is spelled δολους.

Δό[μ]νος | δο<ϛ>[λ]ο{υ}ς Θ(εο)[ϛ]



fig. 842.56.1

Domnus, servant of God.

Comm.: The shape of the letters points to a date in the first half of the 5 c.

Bibl.: Benoit - Boismard 235f. no. 58, 245 pl. IV (ed. pr.).

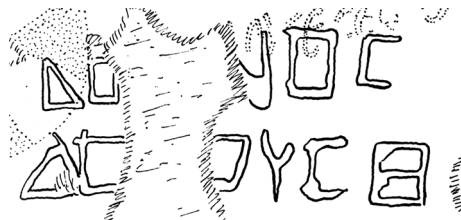


fig. 842.56.2

LDS

842.57.

Graffito incised with a fine point; the incision is 1 mm wide. Tall narrow letters, oval *theta* (or lunate *epsilon*). On the left, a large crack in the plaster, ca. 25 cm wide. On the right, the red paint of a large Latin cross with *alpha* and *omega* covers the incised letters. The cross is 38.5 cm high, 35 cm wide.

Meas.: w 9 cm; letters 4 cm.

Findspot: On the east wall, beneath (56).

[--]YHΘ[--]

Comm.: The beginning of the graffito may have been lost in the break of the plaster.

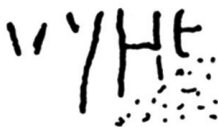


fig. 842.57.2



fig. 842.57.1

Bibl.: Benoit - Boismard 236 no. 59, 247 fig. 8 pl. IV (ed. pr.).

LDS

842.58.

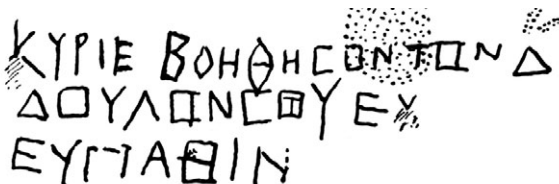
Three-line graffito. The letters vary very much in size, from 3-5 cm and even more, and present a mixture of square and rectangular shapes and near-ovals: *omicron* is a rectangle, alternatively narrow and squat, almost square, and in one case a rhomboid; *theta* is a squat rectangle or a double-pointed oval. The inscription has an uncouth appearance, and its awkwardness is increased by corrections of letters (the *beta* in l.1, the third *omicron* in l.2) and the hesitation of the writer, who twice began a word at the end of the line, then abandoned the attempt and started again at the beginning of the next line. Above the inscription, a cross is incised with a deep cut, 3 mm wide; it measures 6.7x6.5 cm and the ends of its arms are decorated

with a bar. On the left of the lower left corner of the inscription, on a lower level, another cross is incised.

Meas.: l.1: w 54, l.2: w 41, l.3: w 27 cm; letters 3-5 cm.

Findspot: On the east wall, 40 cm below (56), under the painted Latin cross.

ΚΥΡΙΕ ΒΟΗΘΗΣΟΝΤΑ
ΔΟΥΛΟΝ ΣΟΥ ΕΥ
ΕΥΓΙΑΘΙΝ



App. crit.: l.3 The *ed. pr.* reports two vertical lines, partly deleted by cracks in the plaster, possibly with a connecting horizontal line on top: ΠΙ; probably ΣΤ.

fig. 842.58

Κύριε βοήθησον τὸν {δ} | δοῦλόν σου {Εὐ} | Εὐστάθι<ο>ν

Lord, help thy servant Eustathius!

Comm.: Second half of the 5 c.? The marks resembling ΠΙ in l.3 are probably a cursive *sigma* in ligature with *tau*. For this form of cursive *sigma*, lacking the lower curve, see Thompson, *Palaeography* 193f., tbs. 3-4. The name Eustathius was common among Christians in the early Byzantine period. A monastery of Abba Eustathius existed near Jerusalem (Paul. El., *Vita Theogni* 15, *Analecta Bollandiana* 10, 1891, 95). A Eustathius was hegumen of the monastery of Spelaion in the mid-6 c. (Cyr. Scyth., *Vita Jo. Hesych.* 22, ed. Schwartz 218).

Bibl.: Benoit - Boismard 236 no. 60, 246 fig. 8 pl. IV (ed. pr.).

LDS

842.59.

Graffito incised with a fine point; the incision is 1 mm wide at most. The letters are an average 5 cm, except *xi* which is 17 cm high. A cross marks the beginning of the text. The graffito is covered with a white encrustation.

Meas.: w 57 cm; letters 5 cm.

Findspot: On the east wall, 10 cm to the right of (58).

(cross) ΗΕΞΕΥΕΥ

App. crit.: All the letters, except *xi*, are extremely doubtful.



Bibl.: Benoit - Boismard 236-8 no. 61 fig. 9 (ed. pr.).

fig. 842.59

LDS

842.60.

Graffito of two lines, incised with a fine point; the incision is 1 mm wide. The first line can hardly be made out. Letters of the round alphabet. On the left, a break of the plaster has destroyed the beginning of both lines.

Meas.: l.2: w 11.5 cm; letters 1-2 cm.

Findspot: On the east wall, 30 cm above (59).

[--]HΘHT[--]

[--]ΔΟΥΛΟΥ[--]

[Κύ(ριε)? μν]ή<σ>θητ[ι --] δούλου [--]

Lord, remember [thy] servant ...

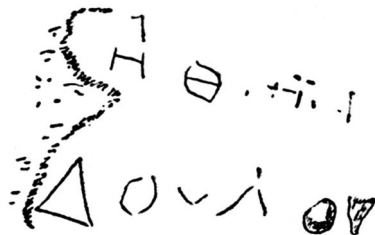


fig. 842.60

Comm.: For the defective spelling of μνήσθητι, cf. (29).

Bibl.: Benoit - Boismard 238 no. 62 fig. 9 (ed. pr.).

LDS

842.61.

Graffito shallowly incised in the white coat of limewash which covers the east wall as a base for the painting. The coating is destroyed on the left, and the beginning of the inscription is lost. To the right, at a lower level, some more letters are seen of which only the first two, KY, can be made out. On the right, 20 cm below the level of the text, a chrismon is incised: 10 cm high, 8 cm wide. Again, on the right and at a lower level, appears a monogrammed cross, 11 cm wide, the lower part of which is lost in a break of the plaster. It is roughly incised, with a trait 0.5-1 cm wide.

Findspot: On the eastern wall, 60 cm above (60) just under the edge of the ceiling, starting under the last letters of the first line of the red painted inscription (2).

[--]ΕΛΕΗ[.] ΕΥΦΡΟΝΙΝ ΚΥ[--]

App. crit.: ἐλέη[σον] *ed. pr.* In the break to the left, the lower part of an upright stroke is seen, perhaps the base of an *upsilon* or a *rho* such as appear in the formulas \overline{KY} , Κύ(ριε) or $\overline{KE} \overline{IY} \overline{XP}$, Κ(ύριε) Ἰ(ησοῦ) Χρ(ιστέ).



fig. 842.61

[Κύ(ριε) --] ἐλέη[σ(ον)] Εὐφρόνι<ο>ν Κύ[ριε --]

Lord ... have mercy on Euphronius. Lord ...

Comm.: This graffito must belong to the last phase of the cave, after the decoration of the east wall. The editors ascribe the paintings to the late 6 c. or the beginning of the 7 c., while Taylor surmises that they were executed in the mid- or late 7 c., under Muslim rule. On palaeographical grounds, this graffito might well be date to the 6 c., though a dated in the 7 c. cannot be excluded.

Bibl.: Benoit - Boismard 238 no. 63, 244f. fig. 9 (ed. pr.) – J. Taylor, RB 97, 1990, 464.

LDS

842.62.

Graffito shallowly incised in the white coat of lime wash which covers the east wall as a base for the painting.

Findspot: At the southern end of the eastern wall, 42 cm to the right of (61).

Κ[.] ΙΥ ΧΕ

Κ[(ύρι)ε] Ι(ησο)ύ Χ(ριστ)έ



Lord Jesus Christ.

fig. 842.62

Comm.: See (61).

Bibl.: Benoit - Boismard 238f. no. 64 fig. 9 (ed. pr.).

LDS

842.63.

A graffito (a) of six lines in a rectangular frame, h 12 cm; its width cannot be determined, but the remains of letters end after a width of 13 cm. The frame and the letters are coarsely incised. Characters seem to belong mostly to the round alphabet. Lunate *sigma*. Only the nomen sacrum in l. 4 is marked with horizontal stroke. Above the frame, on the soffit, is a monogrammed cross 12.5 cm high, 13.5 cm wide. – (b) About 50 cm to the right of (a), a mixture of letters of different styles, among which only separate sequences of two or three letters can be made out.

Meas.: letters 1-1.5 cm.

Findspot: (a) On the southern wall, 10 cm to the right of (62); (b) 50 cm to the right of (a).

- (a) ΚΥΡΙΥΧΕ
ΕΛΕΗΣΟΝ[--]
[--]
[--]
ΟΘΣΤΟ[--]
[--]
(b) [--]ΕΛΕ[--]
[--]ΜΑ[--]
[--]ΑΤΡ[--]
[--]ΙΜΗ[--]

App. crit.: (a) l.1 ΚΥΔ *ed. pr.*;
l.3 [Φ]ιλίπο[--] *ed. pr.*

- (a) Κύρ(ιε) Ἰ(ησο)ῦ
Χ(ριστ)έ, | ἐλέησον
[--|--|--] | Ὁ θ(εὸς)
τοῦ [--|--]
(b) [--]ἐλέησον [--]ΜΑ[--]ΑΤΡ[--]ΙΜΗ[--]

- (a) Lord Jesus Christ, have mercy
... God of ...
(b) ... have mercy...



fig. 842.63.1 (a)

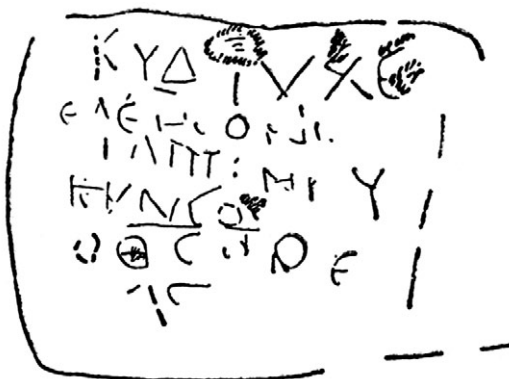


fig. 842.63.2 (a)

Bibl.: Benoit - Boismard 239, 245
no. 65 fig. 9 (*ed. pr.*).

LDS

842.64.

Two-line graffito (b), deeply engraved with a wide point; the incision is 2-3 mm wide. The last two letters are more shallow. The letters are irregularly aligned. Square *epsilon*, very wide. In the second line the incision is faint; after an oval *omicron*, followed by *nu*, there are more letters but they cannot be read. Above the ΕΛ in the first line are two more letters surmounted by the abbreviation mark of nomina sacra (a).

Meas.: (b) w 16 cm (first line); letters 2 cm.

Findspot: In the southern wall, 96 cm from the southwestern corner.

- (a) $\overline{\text{KI}}$
 (b) KYPIEEΛEH[.]
 ON[--]

App. crit.: (a) A dubious *kappa* followed by an upright stroke, both surmounted by horizontal stroke.



fig. 842.64

- (a) K(ύ)ρ(ι)ε
 (b) Κύριε ἐλέη[σ]ον [--]

- (a) *Lord ...*
 (b) *Lord, have mercy ...*

Bibl.: Benoit - Boismard 239 no. 66 fig. 9 (ed. pr.).

LDS

842.65.

An inscription in beautiful characters, painted in white like (40). Only a few letters are readable.

Meas.: About one meter wide.

Findspot: On the west wall, left of the entrance.

- [--]A[--]N[--]Θ[--]
 [--]Π[--]

App. crit.: 1.2 Π or B.

Bibl.: Benoit - Boismard 239 no. 67 (ed. pr.).

LDS

842.66.

Graffito of three lines, incised deeply and coarsely. The incision is 1-1.5 mm wide. Well-spaced square letters, with the exception of one *omicron* in l.2. Ligature of *eta* and *nu* in l.3. Abbreviations marked with horizontal strokes. The inscription is cut by a large monogrammed cross, 13 cm high, 8 cm wide, with very low arms (10 cm from the top), incised with a medium point. The incision is 2-3 mm wide. On the

soffit of the southwest corner, a cross is incised, partly erased. Its arms end with a perpendicular bar.

Meas.: w l.1: 15; l.2: 23; l.3: 28 cm; letters 1.2-1.8 cm

Findspot: In the southern part of the western wall, 75 cm from the entrance.

ΚΥΕ ΕΛΕΝ
ΔΙΟΓΕΝΙΑΝΟΝ
ΚΑΙΤΗΝΣΥΝΟΔΙΑΝ

Κύ(ρι)ε ἐλέ(η)σον | Διογενιανόν | καὶ τὴν
συνοδίαν

ΚΥΕ ΕΛΕΝ
ΔΙΟΓΕΝΙΑΝΟΝ
ΚΑΙΤΗΝΣΥΝΟΔΙΑΝ

*Lord, have mercy on Diogenianus and
his community.*

fig. 842.66

Comm.: The first editors interpreted συνοδία in the sense of “caravan”, a group of pilgrims travelling together. This may well be, but it must be remembered that συνοδία in Byzantine Greek also means “community of monks” (see, for instance, SEG 40, 1498-1499, in the monastery of Martyrius at Ma’ale Adummim). So the graffito – a rather early one, judging by the form of the letters – may have been written by a monk from one of the many monasteries in Jerusalem or in its vicinity.

Bibl.: Benoit - Boismard 239f. no. 68, 245f. fig. 9 (ed. pr.). – BE 1954, 249. – Cf. E. Testa, SBF 14, 1963/64, 128f.

LDS

842.67.

(a) Inscription of three lines, incised deeply with a fine point, 1-1.5 mm wide. The second line is the longest of the three. Round letters of irregular size, from 1.5 to 4 and even 5 cm. *Mu* has sloping legs and a low curving middle bar. – (b) Under the first two letters of l.3, a large chiseled Π, 4.5 cm high and 6.5 cm wide, is the remnant of a two-line inscription (first line 47 cm long, second line 30 cm long), which was hammered out, leaving gaps at regular distances in the plaster, on both sides of the Π. Meas.: (a) l.2: w 44.8 cm; letters 1.5-5 cm.

Findspot: On the western wall, 13 cm from the entrance, on the right of (66).

(a) ΧΡΙΣΤΕ
ΕΛΕΗΣΟΝΦΛΑΒΙΑΝΟΝΤΟΝ
ΑΜΑΡΤΟΛ[--]ΚΕ[--]

(b) [--]Π[--]
[--]



fig. 842.67.1

(a) Χριστέ, | ἐλέησον Φλαβιανὸν τὸν | ἁμαρτολ[όν]. Κ(ύρι)ε [--]

(b) [--]Π[--]Π[--]

(a) *Christ, have mercy of Flavianus the sinner. Lord ...*

Comm.: The form of the letters points to a date not later than the 5 c.

Bibl.: Benoit - Boismard 240f.
no. 69 fig. 9 (ed. pr.). – BE
1954, 249.

ΧΡΙΣΤΕ
ΕΛΕΗCΟΝ ΦΛΑΒΙΑΝΟΝ ΤΟΝ
ΑΜΑΡΤΟΛΟΝ ΚΥΡΙΕ

fig. 842.67.2

LDS

843. Graffito in Christian Palestinian Aramaic, 6-7 c. CE

A cryptogram, deeply incised (2-3 mm); it contains letter shapes placed on either side of a straight vertical line.

Meas.: h 17.5 cm, w 8 cm.

Findspot: In the cave of the Sisters of Mercy in Bethany, in the eastern wall, beneath the painted red medallion.

Pres. loc.: See findspot.

Right side: עובשא

Left side: עצבו

Translit.: Right side: 'wbš'

Left side: 'šbw

Right side: *Obesha (son of?)*.

Left side: *Osebos*.



fig. 843.2

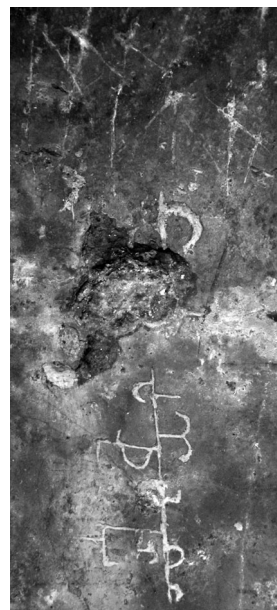


fig. 843.1

Comm.: This text is highly enigmatic, and intentionally so, for the author was evidently leaving a personal memento that he did not want to be understood by outsiders. An Arabist known to Benoit and Boismard, who first studied the Bethany cave, suggested that the right side of the cryptogram consisted of Arabic characters and conveyed the name ‘Amd Allah (“Support of God”). This was a guess, which is not so plausible and in any case only accounts for half of the text. More recently, Puech re-examined the text and declared that it was without doubt in Christian Palestinian Aramaic (CPA), comprising the names Obesha and Osebos. The reading of the right side, Obesha, is very plausible, fitting the letter shapes quite exactly, except for the final *alef*, which is less apparent. The reading of the left side, Osebos, is much more problematic, the letter shapes departing considerably from the regular CPA script. However, one must bear in mind that the author had wanted his text to be obscure, a secret sign of his own visit to the cave, and so no reading will be completely sure. All one can reasonably say is that the cryptogram is likely to be a representation of the author’s name and that Puech’s suggested reading is at least moderately plausible.



fig. 843.3

Bibl.: Benoit - Boismard 231 no. 50 with n. 3 (the proposed Arabic reading) pl. IV; É. Puech, RB 108, 2001, 61-72 at 70ff. (the proposed CPA reading) (edd. prr.). – J. Taylor, *The Bethany Cave*, 1993, 184.

Photo: A. and N. Graicer; Benoit - Boismard 229 fig. 7 no. 50 (dr.).

RH

844.-845. Church of Lazarus’ Tomb in Bethany

The village of Bethany is mentioned in the Gospels as the place where Jesus raised Lazarus from the dead (Jn 11,1-44), and where he lodged in the house of Simon the Leper (Mt 21,17; 26,6-13; Mk 11,12; 14,3-9) and sat at supper in the house of Lazarus’ sisters, Martha and Mary (Jn 12,1-3). The tomb of Lazarus was venerated by Christians from a very early period, and a church existed there at the time of Egeria’s pilgrimage (381-384). The village was called Lazarion after the church, and its Arab name, el-‘Azariye, preserves the ancient toponym. The modern village occupies the surroundings of the tomb and church, where excavations indicated the presence of an ancient necropolis, while the ancient village was located more to the west, in an area purchased by the Custody of the Holy Land in the 19 c. Between 1949 and 1953 the Franciscans carried out excavations in their property under the direction of Father S.J. Saller, uncovering the church and part of the village. The 4-c. basilica was built in front of a tomb of the Second Temple period, but its western part could not be explored, for a mosque was erected there in the 16th c. The church was destroyed by an earthquake and rebuilt in the 5 c., or more likely in the 6 c. The second church was in use until the 12 c., when it was rebuilt by the Crusaders. Several fragments of marble and stone with remains of Greek inscriptions (nos. 844, 845, 958, 1031, 1040) were discovered in the ruins, as well as Kufic inscriptions (Saller 1957, 129f., 331 pl. 93 c). Various inscribed objects were discovered in the church, tombs

and village, among which an amulet, a bronze disc (part a processional cross?) (nos. 765, 1084), Byzantine stamped pottery and lamps (App. 35*, 50*-52*, 54*).

Bibl. Sources: Baldi, *Enchiridion* 359-82, nos. 571-603; TIR, s.v. Bethania, Lazarion. On the village and the church: S.J. Saller, *Excavations at Bethany, 1949-1953, 1957*; Ovadiah, *Corpus* 29-31 no. 18a-b; Kloner, *Survey of Jerusalem, 2001*, 160*f.(e), 207 (h) no. 511.

844. Invocation/quotation from the church in Bethany

Fragment of white marble representing the upper left corner of a thin slab. Remains of three lines of script between incised guidelines. The distance between the first and second horizontal line is 2 cm, and the letters occupy the entire width. The third horizontal line is 2.65 cm below the second, and the fourth is 2.7 cm below the third. The letters of the second and third line touch the lower guideline but not the upper one. The letters are oval, with ends expanding into triangles, and show traces of red paint. Lunate *sigma*.

Meas.: h 9, w 7.5, d 2 cm; letters 2-2.5 cm.

Findspot: Found in Bethany at the bottom of a trench dug on the northern side of the church.

Pres. loc.: SBF Museum, Jerusalem, inv. no. SF 936.

ΔΕΣ[--]

ΚΕΙΥ[--]

ΣΟΥ[--]

Δέσ[ποτα ὁ θεὸς πάντων?] | Κ(ύρι)ε Ἰ(ησο)ϋ, [ἐλέησον
τὸν δοῦλόν?] | σου[--]

*O Lord God of all, Lord Jesus (Christ), have mercy
upon Thy servant (?) ...*



fig. 844

Comm.: In the trench where the fragment was found there were also lumps of wall mosaics, apparently coming from the first church or the second church. The thin slab may have been part of the facing of a wall. Judging by the shape of the few surviving letters, it was most likely part of the decoration of the second church. Saller viewed the text as an invocation to God by somebody who called himself His servant. However, the term *δεσπότης* with reference to God does not usually appear in inscriptions from late antique Palestine. It appears, for instance, on an inscription from Gerasa dated 531 (C. Welles, in: C. Kraeling ed., *Gerasa, 1938*, 479f. no. 306), but this text is an epigram. Most likely our text is a quotation. *Δεσπότης* is common in the Septuagint, and frequently appears in the vocative. The letters ΚΕΙΥ in l.2 can only be an abbreviation of Κ(ύρι)ε Ἰ(ησο)ϋ, which was possibly followed by Χ(ριστ)έ and most probably by an invocation: ἐλέησον or μνήσθητι are the more common in Christian inscriptions. At the end of the line, τὸν δοῦλον or perhaps τοὺς δούλους: in all, 16 to 19 letters should be restored, two more if we include Χ(ριστ)έ. The first line must

therefore have contained a long epithet of God. Among the various possibilities in the Septuagint, the most likely is Sir 33[36],1: ἐλέησον ἡμᾶς δέσποτα ὁ θεὸς πάντων, which provides 15 letters, 18 if τῶν is added (as in Job 5,8: κύριον τῶν πάντων δεσπότην). The last line was completed by the name of the person that set up the inscription, perhaps a benefactor of the church. Alternative readings might be: l.1 perhaps τῶν πάντων, restoring 18 letters; l.2 perhaps Χ(ριστ)έ, restoring the same number of letters.

Bibl.: S. Saller, *Excavations at Bethany*, 1957, 119, 127f. no. 13a pl. 93C1 (ed. pr.).

Photo: G. Nalbandian.

LDS

845. Marble fragment from the churches in Bethany, possibly part of no. 844

Fragment of white marble, broken on all sides; both surfaces are polished. On one side the surface is ruled, as in no. 844, but in this case a horizontal line marks the base of the letters in l.1, and a second line, very close to the former, marks the top of the letters of l.2. Both are crossed by a shallow vertical incision. The six surviving letters appear to be similar to those of no. 844, including the traces of red color. Lunate *sigma*. Meas.: h 5, w 6, d 2 cm; letters 2.5 cm.

Findspot: Bethany, found among the debris of the churches.

Pres. loc.: SBF Museum, Jerusalem, inv. no. SF 937.

[--]ΚΟΙ[--]

[--]ΒΑΣ[--]

App. crit.: l.1 *Saller* interprets the last letter as an *iota* or *tau*.

Comm.: Possibly part of the same inscription as no. 844, or at least of the same wall facing. In l.2, βασιλεύς or a personal name like Βάσσος, Βασίλιος and the like?



fig. 845

Bibl.: S. Saller, *Excavations at Bethany*, 1957, 119, 128 no. 13b pl. 93C5 (ed. pr.).

Photo: G. Nalbandian.

LDS

Chapel of St. George, Sheikh Bader

The chapel is part of an ecclesiastic complex in the western outskirts of Jerusalem, on the upper slopes of Sheikh Bader (modern Giv'at Ram, Binyanei Ha-'Umah). The complex included a three-nave church without narthex, with a stone-paved atrium surrounded by a porch. West of the atrium was a large building, a monastery or a hostel. South of the basilica were two courtyards and a chapel, 7.5 × 4 m. The complex showed signs of having been damaged in a conflagration, and subsequently restored. The inscription belongs to the original pavement of the chapel. On the site, remains of a village of the Sec-

ond Temple period were uncovered, with remains of potters' workshops (inscribed ring stands: Amit), as well as a large installation of kilns belonging to the Tenth Legion. Many stamped roof tiles and bricks of the legion (mass production not treated specifically in CIIP), as well as clay stamps (no. 754; Arubas - Goldfus), came to light in the excavation.

Bibl.: Fischer - Isaac - Roll, *Roads II* 172f. no. 58; B. Arubas - H. Goldfus, in: J.H. Humphrey ed., *The Roman and Byzantine Near East*, 1995, 96-107; Kloner, *Survey of Jerusalem*, 2003, 115*f. (e), 104 (h) no. 102; B. Arubas - H. Goldfus, *NEAEHL* 5, 2008, 1828-30; D. Amit, *Inscribed and Stamped Ring Stands from the Pottery Workshop at Binyanei Ha'uma*, in: D. Amit - O. Peleg-Barkat - G. Stiebel eds., *New Studies in the Archaeology of Jerusalem and its Region* (2010), 130-40 (Hebr.). – On the church: M. Avi-Yonah, *BJPES* 15, 1-2, 1949, 19-24 pl. VI,2; id., *CNI* 5, 3-4, 1955, 23 pl. III,1; Ovadiah, *Corpus*, 81f. no. 70 a/b.

846. Building inscription in the chapel of St. George, 5 c.

Three-line mosaic inscription set in a rectangular panel defaced by fire. The lines are separated by rows of dark tesserae. The letters belong to the round alphabet. There are no abbreviation marks, as far as can be made out on the blackened surface on the photo. Lunate *sigma* and w-shaped *omega*. The photo shows the panel after restoration. Meas.: w ca. 60 cm.

Findspot: Chapel on the upper slopes of Sheikh Bader (modern Giv'at Ram, Binyanei Ha-'Uma). The chapel has since disappeared.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1949-1451 (not found).

[(cross)]ΚΕΘΘΣΤΟΥΑΓΙΟΥΤΕ
[.]ΡΓΙΟΥΜΝΗΣΘΗΤΙΤΟΥ
[--]ΡΠΟΦΟΡΗΣ[--]

App. crit.: l.1 (cross) *Avi-Yonah and others*; l.3 [αντος (cross)] *Avi Yonah and others*; but according to the reconstructed mosaic, there is not enough space at the end for a cross.



fig. 846

Κ(ύρι)ε ὁ Θε(ε)ς τοῦ ἁγίου
Γε[ω]ργίου μνήσθητι τοῦ | [κα]ρποφορήσ[αντος]

O Lord God of St. Georgius, remember the donor.

Comm.: The invocation in the inscription indicates that the chapel was dedicated to St. George; therefore Avi-Yonah identified the complex with the “gerontocomium with a martyrium of St. George” founded by Eudocia (Cyr. Scyth., *Vita Jo. Hesych.* 4-5, ed. Schwartz 204). The inscription would thus be dated between Eudocia's second arrival in Jerusalem in 441-444 and her death in 460: Holum 176f., 184-9, 192ff.; Cameron 258-64. Ovadiah dates the building to the beginning of the 6 c. without explanation. J.T. Milik concurred with Avi-Yonah's identification and also suggested identifying Eudocia's foundation with “the church and monastery of St. George outside

the city". However, this identification has been challenged: G. Barkay (Qadmoniot 17, 1984, 96f.), identified "St. George outside David's Tower" with a complex he excavated at Ketef Hinnom. J. Perrot identified the chapel at Sheikh Bader with the oratory built by Cyril, priest and hegumen, a benefactor of the Nea in Jerusalem, whose epitaph, dated December 11, 566, adorns a mosaic pavement in Jericho (SEG 8, 315). Accordingly, Perrot dated the chapel of Sheikh Bader to the first quarter of the 6 c. However, it is more likely that the oratory of St. George built by Cyril and mentioned in his epitaph was near the spot where he was buried in Jericho.

Bibl.: M. Avi-Yonah, BJPS 15, 1949, 19-24 pl. VI,2 (ph.) (ed. pr.). – J. Perrot, Syria 27, 1950, 195f.; F. Halkin, AB 69, 1951, 68f. 72; M. Avi-Yonah, CNI 5, 1955, 23 pl. III,1; J. Milik, RB 67, 1960, 567f. no. 47; id., MUSJ 30, 1960/61, 138-41 no. 1; Ovadiah, Corpus 81f. no. 70 a/b (Giv'ath Ram); id., Corpus Suppl. 1, 222f. no. 25 (Ketef Hinnom); Ovadiah, MPI no. 118; M. Avi-Yonah, NEAEHL 2, 1993, 784; DGI 611ff. no. 208. – Cf. A. Cameron, YCLS 27, 1982, 217-89; K. Holum, Theodosian Empresses, 1982.

Photo: IAA.

LDS

847. Ramat Raḥel, fragment of a chancel screen?

Fragment of a stone plaque broken on three sides; only the lower original edge is preserved. Remains of two lines of an inscription are visible. In both lines only one letter is fully preserved, the letter in the lower line being slightly smaller than the one in the preceding line.

Findspot: Ramat Raḥel, on a site of ruins formerly named Kh. Abu Bureik.

[--?]+E+[--]
T+[--]

Comm.: The letter T in the last line should be the first of the line, since the surface of the stone preceding it is blank. This leads to the assumption that this shorter line was centered. It is not clear how much of the previous line is missing on the left. It might as well be that the partly preserved letter in front of E was the first one in this line. Since only the letters E and T are preserved, it is not absolutely sure whether the inscription was Greek or Latin. Greek, however, is far more likely.



fig. 847

Bagatti thought the fragment to be part of a chancel screen. Indeed, other carved architectural fragments, a capital and a mosaic pavement, found at the site (see Schneider 231 with pl. IV,2) and attributed to the Byzantine period, point to the existence of a church there. Schneider identified it with the Kathisma Church for Maria Theotokos, midway between Jerusalem and Bethlehem, mentioned in late antique literary sources (Georgian calendar [Garitte, Calendrier 84, 108, 301, 401]; Cyril of Scythopolis, Vita Theodosii, ed. Schwartz 236; Theodosius, De situ Terrae Sanctae 28, CCSL 175, 124). Since however, the Kathisma church meanwhile

was identified with remains of a church discovered ca. 400 m southwest (see R. Avner, NEAEHL 5, 2008, 1831ff. with further literature at 1837), Schneider's identification of the alleged church at Ramat Raḥel is outdated.

Bibl.: B. Bagatti, *Antichi villaggi cristiani della Giudea e del Neghev*, 1983, 37 (ed. pr.). – A. Schneider, JPOS 14, 1934, 230f. pl. IV,1-2.

Photo: A. Schneider, JPOS 14, 1934 pl. IV,2.

DK/WE

848. Mosaic pavement of a chapel in the neighborhood of Beit Šafafa

Remains of a chapel excavated in the 1950s at Kh. Sheibun, in the neighborhood of Beit Šafafa, in the southwestern outskirts of Jerusalem. The structure consists of an underground vault with eight burial cubicles, and a chapel adjoining the north side of the vault, and perhaps built in a later stage. The entrance of the chapel was from the east; this orientation, and the annexed vault, indicate that it probably had a funerary function. The chapel, 7 m long and 8 m wide, was divided by columns into a nave (3.5 m wide) and two aisles. The nave was paved with a mosaic carpet of a plain geometrical pattern. After the excavation the site was covered again.

The inscription is set in a tabula ansata at the western edge of the mosaic carpet. The lines of script are oriented to the west and arranged in reverse order, the bottom line being the first of the text. The text begins with a cross. The letters are oval; lunate *sigma* and w-shaped *omega*. The stem of the *upsilon* slants to the left. Twice (ll.1, 3) vowels are left out, and once (l.4) the *epsilon* was written without the middle bar, therefore looking like a *sigma*. Abbreviations: H superscript over M for $\mu\eta(v\acute{\iota})$; $\kappa\alpha\iota$ abbreviated twice with a diagonal stroke through the lower leg of K, once with a small stigma attached to the lower leg. OY in ligature in l.3.

Meas.: w 230 cm.

Findspot: Western end of the nave of the funerary chapel excavated at Beit Šafafa in 1952.
Pres. loc.: See findspot (covered).



fig. 848

ΑΠΑΥΣΣΩΣΤΩΝΠΟΛΑΒΟΤΩΝΕΝΜΗΙΟΥΝΙΩΝΔΙΔΕΤΟΥΣΩΣ
ΜΥΣΩΣΣΑΜΟΥΗΛΟΥΚΤΩΝΑΥΤΟΥΔΙΦΕΡΟΝΤΩΝΚΥΠΕΡΑΝ
ΟΥΤΩΝΑΓΙΩΝΜΑΡΤΥΡΩΝΥΠΕΡΣΩΤΗΡΙΑΣΚΑΝΤΙΑΗ
(cross) ΕΓΕΝΕΤΟΤΩΠΑΝΕΡΓΝΤΗΣΑΝΕΓΕΡΣΕΩΣΤΟΥΟΙΚ

App. crit.: 1.4 ΠΟΛΑΒΟΤΩΝ: πολυετών, “elders” Landau; πολυβότων or Πολυβότων, “many feeding (parents)” or “Phygians from Polyboton” Avi-Yonah; <ἀ>πολ<ώ>των, “deceased” Woodward in SEG 16; πολλαβ<ι>ότων, “long-lived” Lifshitz; πολλαβ<ο>χ<η>ών for πολυβοητών Di Segni 1993; π<ρ>ολλαβό<ν>των, “predeceased” Feissel.

Ἐγένετο τ' ὁ πᾶν ἔργ<ο>ν τῆς ἀνεγέρσεως τοῦ οἴκ|ου τῶν ἁγίων μαρτύρων ὑπὲρ σωτηρίας κ(αἰ) ἀντιλή|μψ' ἕως Σαμουήλου κ(αἰ) τῶν αὐτοῦ δι<α>φερόντων κ(αἰ) ὑπὲρ ἀν|απαύσ' ἕως τῶν πολ' υ' βότων, ἐν μηνί Ἰουνίῳ ἰνδ(ικτιῶνος) ιδ' ἔτους ςς'

The whole work of the erection of the house of the Holy Martyrs was accomplished for the salvation and succor of Samuel and his household, and for the rest of the many-feeding (benefactors?), in the month of June of the 14th indiction, year 6200.

Comm.: Avi-Yonah interpreted the first digit of the date as a digamma, and read the figure 206, by the era of Diocletian, corresponding to 489/90 CE. June 490, however, falls two months short of the beginning of the 14th indiction. Ovadiah dated the mosaic to 491. The oddly shaped digit is in fact a stigma preceded by a “tail” indicating the thousands. This figure appears on mosaic floors of the 8 c. in Israel (SEG 40, 1481; 52, 1667) and Jordan (SEG 42, 1496; 44, 1410), dated by Christian eras of the creation. The year 6200, however, does not coincide with the 14th indiction, either by the Alexandrine reckoning in use in Palestine or by the Byzantine in use east of the Jordan. It might perhaps be interpreted as a date according to the Georgian era, June 596 (Di Segni 1993), or to a creation era in which year 1 of the Nativity corresponded to 5500 of the world (June 701: Di Segni 1997). According to Bagatti (Judaea 24), the martyrs to whom the chapel was dedicated would be the forty soldiers of the legio XII Fulminata who suffered martyrdom by exposure in a frozen pond ca. 320, and whose relics were brought to Jerusalem in the 5 c. However, many dedications “to the martyrs” in general are known from inscriptions and papyri (Meimaris, Sacred Names 112f. nos. 612-27). It is even possible that the inscription referred to the dead buried in the adjoining and much earlier vault, whose real identity had been forgotten, and whose memory had come to be regarded as hallowed. The various corrections and explanations of the unknown term ΠΟΛΑΒΟΤΩΝ must now be reconsidered in the light of the appearance of the same term in an unpublished inscription, also pertaining to the Iberians (Georgians), as the present inscription seems to be. In no. 977 this vol., two members of the clergy of the Anastasis (deacons?) are described as πολ<υ>β'ότων, which in that context can only mean “many-feeding”, in the sense of charitable persons who fed many poor by their alms. If, as it seems, the same term appears here, all suggestions become invalid except that offered by Avi-Yonah, though not in the sense he suggested.

Bibl.: J. Landau - M. Avi-Yonah, Alon 5-6, 1957, 40-3 pl. V,3 (ed. pr.). – S. Yeivin, AJA 59, 1955, 166 pl. 53 figs. 24f.; SEG 16, 850; B. Lifshitz, ZDPV 78, 1962, 79f.; BE 1964, 522; SEG 20, 493; D. Feissel, BCH 100, 1976, 277-81; SEG 26, 1672; BE 1977, 541; Ovadiah, MPI no. 119; BE 1989, 998; Meimaris, Chron. Systems 317 no. 1; L. Di Segni, IEJ 43, 1993, 157-68; AE 1993, 1628; SEG 43, 1059; BE 1994, 650; L. Di Segni, IEJ 47, 1997, 248-54; SEG 47, 2052; L. Di Segni, ARAM 15, 2003, 247; SEG 53, 1835. – On the site, cf. M. Avi-Yonah, CNI 5,3-4, 1955, 23f.; Israel Department of Antiquities and Museums ed., List of Archaeological Sites, 1964, par. 105 (Hebr.); M. Avi-Yonah,

EAEHL 2, 1976, 621; id., NEAEHL 2, 1993, 784; TIR 229, s.v. Kh. Sheibun; Kloner, *Survey of Jerusalem*, 2000, 33*f.(e), 34(h) no. 48; Bagatti, *Judaea 2*; J. Moralee, *For Salvation's Sake*, 2004, 171f. no. 319; A. Kloner - B. Zissu, NEAEHL 5, 2008, 1822-5.

Photo: S. Yeivin, *AJA* 59, 1955, pl. 53 fig.25.

LDS

849.-853. Church of St. John the Baptist and Church of the Visitation, 'Ein Kerem

Two adjoining chapels of the Byzantine period were uncovered under the medieval church of St. John the Baptist at 'Ein Kerem (Saller 117-35). The chapel to the north is larger, and has a small apse partly hewn in the rock of the hillside and partly built. Within the apse are two trough graves open in the rocky floor, at a level lower than the pavement of the bema in front of the apse. Apparently they were originally in a rock-cut chamber, which was reshaped to form the apse of the chapel (Bagatti 1940, 282, 292; Saller 72). Several rock-cut burial chambers and rock-sunk graves were discovered at the site, some of the Herodian period, others of the Roman-Byzantine period. The pre-medieval sources that mention the "House of Elizabeth", where John the Baptist was born, probably refer to this church, as the traditions attaching the Visitation of Mary and St. Elizabeth's hiding place from Herod's soldiers to various spots in and around the village of 'Ein Kerem, only appear in the medieval period. The church dedicated to St. John was erected in the 10-11 c. over the remains of the Byzantine period (Saller 127-30). Crusader and later elements were added to the church. On the other hand, it is possible that older elements were utilized in the pre-Crusader building. The date of this phase is fixed to the 10-11 c. by comparison with other churches commonly ascribed to the same period, especially the Church of the Cross in the Valley of the Cross (Jerusalem), which has a similar plan. Some scholars, however, suggested moving back the erection of the Church of the Cross to the 7 c. (Bagatti - Alliata 280). Inscriptions nos. 849 and 974 belong with the Byzantine remains; no. 850 probably to the early medieval phase.

The church commemorating Mary's visit to Elizabeth (Lk 1,39-56) was built in the 12 c. above a subterranean system of caves and cisterns of the Byzantine period. Inscriptions nos. 851, 852 and 853 were found in the underground Byzantine level, the last two together. Various artefacts were also discovered in the same spot: nos. 1058 (a jar with painted inscription), 1081 (a polycandelon). These finds seem to point to the existence of a cult here centuries before the erection of the church. If one of the caves was already a holy place associated with the mother of the Baptist, two 6 c. eulogiae featuring the hiding of St. Elizabeth with baby John (see App. 39*) may perhaps be linked to this site. (LDS)

Bibl.: Meistermann, *Guida* 434-42; Saller, *Discoveries* 117-38, 158-71; Baldi, *Enchiridion* 44-81 nos. 43-88; Ovadiah, *Corpus* 94-98 nos. 85-87; D. Pringle, in: J. Folda ed., *Crusader Art in the*

Twelfth Century, 1982, 26; B. Bagatti - E. Alliata, SBF 36, 1986, 277-96; Ovadiah, MPI 76-80; TIR 82, s.v. Beth ha-Kerem 2; Bagatti, Judaea 18-21; Kloner, Survey of Jerusalem, 2003, 128*f.(e), 125(h) nos. 155, 157; S. Gibson, The Cave of John the Baptist, 2004, 17-43.

849. Acclamation addressed to martyrs, in mosaic floor of chapel

Greek inscription consisting of four lines in black tesserae on a white background; a double row of red tesserae separates each line from the next. The text is enclosed within a lozenge-shaped frame in black and white, the central element of a colorful mosaic decorating what appears to have been the bema of a chapel erected in front of a rock-cut tomb. A rectangular panel, 199×104 cm, is surrounded by a floral border and encloses a lozenge divided into 9 smaller lozenges filled with geometric motifs. Birds and flowers occupy the four corners of the rectangle. The letters belong to the square alphabet.

Findspot: The apse in the Byzantine Chapel of the Martyrs, located under the portico of the church of St. John at 'Ein Kerem.

Pres. loc.: See findspot.

XAI
PEΣΘEΘY
MARTY
PEΣ

Χαί|ρεσθε Θ(εο)ῦ | μάρτυ|ρες

Hail, martyrs of God.

Comm.: The mosaic floor of the northern chapel, called "Chapel of the Martyrs" because of the inscription, was dated to the 5 c., or to the first half of the 6 c., on stylistic grounds (Bagatti 1940, 290f.; Saller 139-57); Germer-Durand dated the mosaic to the 7 c., Avi-Yonah to the 6 c.; Rina Talgam supports a date in the 5 c. (oral communication). The shape of the letters agrees with a date in the 5 c. The "martyrs" were variously identified: as the Innocents killed by Herod (Mt 2,16); as Sabaite monks slain by the Samaritans during the revolt of 529/530, or later by the Saracens; as St. John Baptist and his father St. Zachariah. A general veneration of martyrs unconnected with local history is also possible (Meistermann 1904, 203-8; id., Guida 437; Avi-Yonah 158; F.-M. Abel, Géographie de la Palestine 2, 1938, 206; Bagatti 1940, 292; Saller 131-4; F. Halkin, *Analecta Bollandiana* 69, 1951, 70).

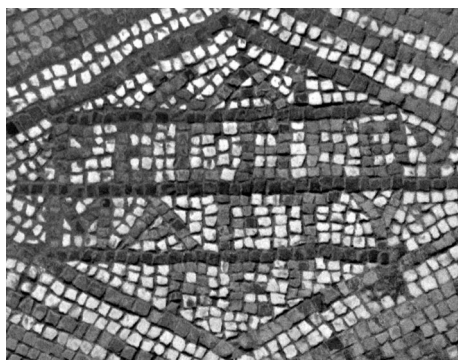


fig. 849

Bibl.: J. Germer-Durand, RB 2, 1893, 212 (ed. pr.). – B. Meistermann, La patrie de Saint Jean-Baptiste, 1904, 178-208 at 190, 199f. fig. 11; M. Avi-Yonah, QDAP 2, 1932, 157f. no. 71; H. Lecler-

cq, DACL 13,1, 1937, 747-902 at 854; SEG 8, 229; B. Bagatti, RAC 17, 1940, 279-92 at 282f.; Ovdiah, MPI no. 116.

Photo: A. and N. Graicer.

LDS

850. Building inscription

Lintel of a door with round letters deeply engraved, reused in the western façade of St. John's Church, opening north of the entrance portico of the church. The lintel is badly worn and damaged.

Meas.: letters 7-8 cm.

Findspot: 'Ein Kerem, on the western façade of St. John's Church.

Pres. loc.: See findspot.

(cross) ΑΥΛΗ[--]

[--]ΕΡ[--]

Αὐλή [--]ΕΡ[--]

Hall of...

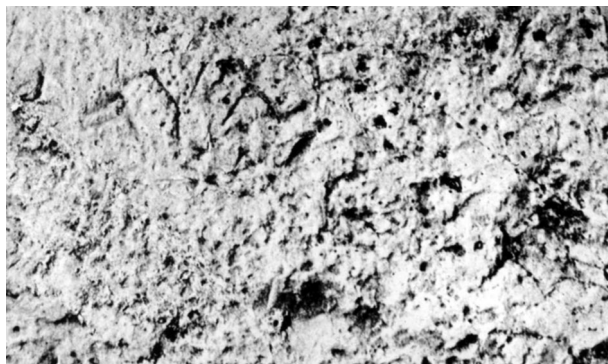


fig. 850.1

Comm.: Bagatti - Alliata reached the conclusion that a large part of the western façade, including the two doors opening north and south of the portico, goes back to the pre-Crusader phase. The lintel of the northern entrance, with the Greek inscription, may belong to the 10-11 c., but the shape of the few surviving letters suggests an earlier date. Conceivably the lintel was reused, or possibly



fig. 850.2

the date of the church itself may have to be revised. For the dating to the 10-11 c., see Pringle. For αὐλή in the sense of chapel or church, see for instance: Waddington nos. 1997, 2053b; IGLS 4, 1825; IGLS 21,2, 156.

Bibl.: B. Bagatti - E. Alliata, SBF 38, 1986, 282 pl. 14 fig. 8-9; SEG 36, 1323.

Photo: B. Bagatti - E. Alliata, SBF 36, 1986 pl. 14 figs. 8-9 (ph. and dr.).

LDS

851. Graffito on the plastered ceiling of a natural cave

Letters incised in plaster covering the walls of a natural cave at the bottom of the crypt in the Church of the Visitation. It predates the church. The natural rock of the cave was covered with regular courses of ashlar which were coated with plaster. A cornice runs along the walls, 68 cm above the floor, and marks the spring of the vault. The letters were incised when the plaster was still fresh, in the 5th course above the cornice, at almost the highest point of the vault. On the plaster in the lower courses, several crosses 5-6 cm high were also incised.

Meas.: letters 1.5 cm.

Findspot: Cave (A) at the end of the crypt in the Church of the Visitation, 'Ein Kerem (Bagatti, Santuario fig. 16).

Pres. loc.: See findspot.

[--]ΑΙΩΝ[--]

[-- ? εἰς] αἰῶν[α?]

... *for eternity* (?).

Comm.: Bagatti (89-97) dated a water-collection system at the back of the cave to an early period, possibly Hellenistic, and the work in



fig. 851

the cave to the Byzantine period (5 or 6 c.). The surviving letters may be part of a quotation from the Bible, one of many containing the formula *ἕως αἰῶνος, εἰς (τὸν) αἰῶνα* (τοῦ αἰῶνος), *εἰς (τοὺς) αἰῶνας* (τῶν αἰώνων), “per omnia saecula saeculorum”, or the like, or of a liturgical invocation of the same type.

Bibl.: Bagatti, Santuario 49, 94f. pl. 10 fig. 19.

Photo: Bagatti, Santuario pl. 10 fig. 19.

LDS

852. Fragments of marble reliquary

Two fragments of a marble reliquary. The first is part of the upper rim and bears three letters and traces of another at the beginning. The second is also possibly a fragment of the upper rim, in which case the broken letter must be read as an *upsilon*.
Meas.: letters 2 cm.

Findspot: 'Ein Kerem, in the filling, stratum b, of cistern M (Bagatti, Santuario fig. 16).

(a) [--]ΑΓΙΩ[--]

(b) [--]Υ[--]

App. crit.: (a) ἀγίω *Bagatti*.

(a) [--] ἀγίω[ν-- ?]

(b) [--]Υ[--]

(a) ... *of the saints* ...

Comm.: Cistern M was still in use in later times, but stratum b was found to contain Byzantine pottery (see no. 1081, a-c) and lamps, as well as colored mosaic tesserae and marble elements of ecclesiastical furniture (see no. 853). For the dating of the cistern and stratum, see Bagatti 70f.

Bibl.: Bagatti, Santuario 76 pl. 22 figs. 46,1-2.

Photo: Bagatti, Santuario pl.22 fig. 46.



fig. 852.1 (a)



fig. 852.2 (b)

LDS

853. Greek graffito(?) engraved on a chancel pillar

Marble pillar from a chancel screen, broken at the lower end. Letters are shallowly incised with a fine point in the crenellations. Nothing can be made out from the photograph and the squeeze provided by Bagatti.

Findspot: 'Ein Kerem, found in the fill, stratum b, of cistern M.

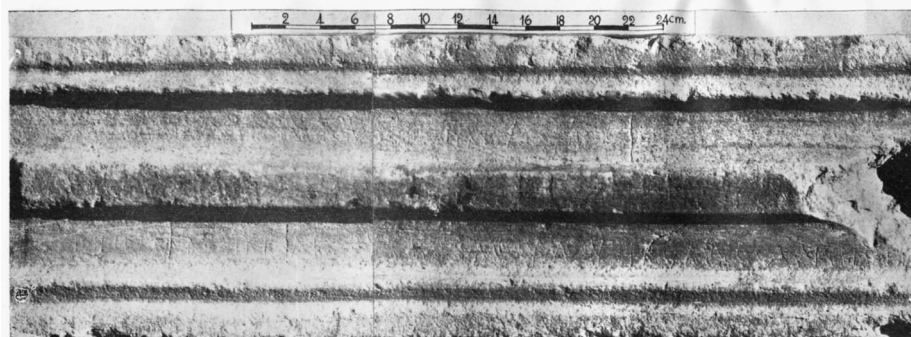


fig. 853.1

ΓΗΠΟΜΟΖΗΒΑ+ΟΥΣΒΟΕΜΟΥΛΟΥ++ΕΒΑΕΣΑΑΒΗ[--]

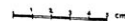




fig. 853.2

Comm.: For the dating of the cistern and stratum, see Bagatti 70f.

Bibl.: Bagatti, Santuario 76 pl. 20-21, 43-45 (ed. pr.).

Photo: Bagatti, Santuario pl. 21 figs. 44-45 (ph. and dr.).

LDS

854. Building inscription in a mosaic floor, hillside at 'Ein el-Jedide

Remains of a monastic complex on the hillside at 'Ein el-Jedide, above the village of el-Jora (today Moshav Orah), 1.5 km southwest of 'Ein Kerem. The western side of the building is obliterated by masses of rock fallen from the overhanging slopes. A central courtyard, paved in the centre with a coarse white mosaic and all around with flagstones (mostly robbed in antiquity), is surrounded on all sides by walls and rooms, only partly excavated. The southern part of the courtyard was cut by the erection of a small chapel and anteroom. In front of the chapel is a mosaic inscription. A fragment of stone, apparently a tetrarchic boundary stone (no. 772), was discovered in the winepress attached to the monastery.

A rectangular panel occupies the middle of the mosaic floor of the courtyard, just in front of the entrance to the chapel. The panel contains an inscription of five lines, oriented to the east. The quality of the mosaic within the panel is much finer than the surrounding pavement, and the characters within the double frame are carefully formed. The letters are traced in black tesserae on a white background and have ornamental curls and knots. The text starts with a sprig. Lunate *sigma* and w-shaped *omega*.

Meas.: h 88 cm, w 2.03 m.

Findspot: Monastery at 'Ein el-Jedide, panel in the middle of the mosaic pavement of a courtyard, in front of the entrance of the later chapel.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-2156 (not found).

(sprig) ΥΠΙΕΡΣΩΤΗΡΙΑΣΚΑΙΑΝΤΙ[--]

[--]ΝΟΣΙΩΝΠΙΑΤΕΡΩΝΗΜΩΝΑ[--]

[--]ΝΙΟΥΤΩΝΠΙΠΕΣ[--]ΩΝΚ[--]

Δ[--]ΟΝΟΥΚΑΙΩΝ[--]

[--]ΤΑΕΨΙΦΩΘ[--]



fig. 854

App. crit.: l.4 *Hamilton* saw part of the initial Δ and remains of the letters ΟΥΚ. ll.4-5 [γιγνώσκει ὁ κύριος | τὰ ὀνόματα]τα all editors; perhaps l.5 ended with [με(ν)] -- ἰνδ(ικτιῶνος) --].

Ἐπερ σωτηρίας καὶ ἀντι[λήμψεως | τῶ]ν ὁσίων πατέρων ἡμῶν Ἀ[-- καὶ | --]νίου
τῶν πρεσ[βυτέρων] καὶ --] | δ[ιακ]όνου καὶ ὧν [ὁ Κ(ύριος) γιγνώσκει τὰ | ὀνόματα
ἐψιφώθη --]

For the salvation and succor of our saintly fathers A... and ...nius the priests and of ... the deacon, and of all those whose names the Lord knows, (this place) was paved with mosaic ...

Comm.: The shape of the letters suggests the last quarter of the 6 c. (cf. J. Russel, in: M. Piccirillo - E. Alliata eds., *The Madaba Map Centenary*, 1999, 128f.). Only Byzantine pottery was uncovered in the excavation. The place was apparently abandoned early in the Islamic period. The formula ὧν (ὁ) Κύριος γινώσκει τὰ ὀνόματα is common in texts recording offerings to a cult place (church or synagogue), such as “offering of those whose names the Lord knows”, in invocations for benefactors “whose names the Lord knows”, or in the second person “whose names Thou knowest”. The inscription suggests an ecclesiastical background, and the presence of a winepress in one of the rooms north of the courtyard, as well as a large cistern below it, may indicate that this was a monastery.

Bibl.: R. Hamilton, QDAP 4, 1935, 111-7 at 111f. pl. LXV,2 (ed. pr.). – M. Avi-Yonah, QDAP 4, 1935, 187 no. 363; SEG 8, 232. – Examples of the formula “whose names the Lord knows”: J. Germer-Durand, RB 2, 1893, 211 (Bethlehem); L. Vincent, RB 12, 1903, 611 no. 15 (Ascalon); A. Alt, ZDPV 46, 1923, 57f. no. 3 (Beersheba); C. Welles, in: C. Kraeling ed., *Gerasa*, 1938, 481 no. 309; SEG 16, 826 (Hippus); IGLS 21,2, 97, 135 (Mt. Nebo, Madaba); SEG 37, 1532 (Beth Shean, synagogue), 1567, 1597 (Umm er-Rasas); SEG 38, 1648 (Wadi Kelt); R. Reich, ESI 10, 1991, 25 (Jerusalem); SEG 42, 1488 (Umm er-Rasas); Lehmann – Holum no. 134 (Caesarea). See also G. Foerster, *Cathedra* 19, 1981, 12-40 (Hebr.); J. Moralee, *For Salvation's Sake*, 2004, 171 no. 316; R. Haensch, KJ. 43, 2010, 289ff. – On the site, cf., C. Kopp, *Grabungen und Forschungen im Heiligen Land 1867/1938*, 1939, 147; Bagatti, *Santuario* 15; Ovadia, *Corpus* 54f. no. 44; R. Cohen,

NEAEHL 3, 1993, 1068; TIR 116, s.v. 'Ein el-Jedide'; Bagatti, *Judaea* 21ff.; E. Baruch, HA-ESI 113, 2001, 94*f. (e), 140f. (h).

Photo: R. Hamilton, QDAP 4, 1935 pl. LXV fig. 2.

LDS

855.-856. A chapel near Moza on the Jerusalem-Nicopolis (Emmaus) road

The village of Moza is located west of Jerusalem, on the Jerusalem-Nicopolis (Emmaus) road. The settlement began near the spring that gave its name to the site (Hebrew: Moza, "spring"). Its Hellenized name, Emmaus, also originated from the presence of hot springs there. After the Great Revolt of 66-70 Vespasian established a settlement of Roman veterans there (Jos. BJ 7,217), from which a new toponym derived, Colonia, which is preserved in the Arab name Qaluniya. A Roman bridge spanned the stream. The springs were an important source of water for Jerusalem in the Byzantine period (Cyril of Scythopolis, *Vita Sabae* 67, ed. Schwartz 167f.). A three-nave basilica was excavated by D. Baramki in 1942 along the Jerusalem-Tel Aviv road near the bridge of Lower Moza, southwest of the road. Baramki uncovered a chapel attached to the northern side of the church and part of the narthex, as well as four rooms, in one of which a wine press had been installed in a late phase of the complex. Two Greek inscriptions (nos. 855, 856) were uncovered in the mosaic pavement of the chapel, which Baramki lifted and brought to the Rockefeller Museum, but the excavation was not published. The data are found in the British Mandate file (no. 151), together with photographs of the inscriptions, later published by Bagatti together with the measurements and an Italian translation. A further excavation was carried out by Y. Leibovitch in 1951, uncovering additional parts of the Byzantine complex, and again by G. Bacchi in 1964, when the road was widened. Bacchi uncovered the narthex, part of the nave and of the southern aisle, with a burial vault underneath; the apse and other parts of the complex were under the road and could not be explored. In Bacchi's report, no mention is made of the northern part of the church or of the chapel. In most references the complex is described as a monastery, but there is nothing in the uncovered data to corroborate this view. The inscriptions in the chapel make no mention of an abbot, who was the sole authority in a monastery and would probably have been named, had the chapel belonged to a monastery. Rooms can be attached to a church for the use of the priest, and even an oil or wine press is not evidence that the church belonged to a monastery: such agricultural installations may have belonged to the village, or privately to the priest. Ca. 200 m southeast of the bridge, Schick excavated a hypogaeal tomb of the early Byzantine period, with frescoes and inscriptions (no. 976) on the walls and ceiling. (LDS)

855. Inscription in mosaic floor of chapel

Mosaic inscription consisting of three lines within a tabula ansata, in red tesserae. The lines are separated by rows of red tesserae. The letters are traced in black tesserae and belong to the round alphabet; OY in ligature. Lunate *sigma*, w-shaped *omega*. Stigma used as abbreviation mark at the end of l.3.

Meas.: h 33 cm, w 113 cm; letters 8 cm.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1947-5532/1. Autopsy: June 17, 2008 (LDS); 3 October 2009 (Walter Ameling, WE).



fig. 855

ΥΠΕΡΜΝΗΜΗΣΚΑΙΑ
ΝΑΠΑΥΣΕΩΣΚΥΡΙΚΟΥ
ΤΟΥΔΙΑΚΟΝΟΥΚΑΙΜΑΡΙΪ

App. crit.: Κυρι(α)κοῦ διακόνου καὶ Μαρίας Fischer et al.

Ὑπὲρ μνήμης καὶ ἀναπαύσεως Κυρικῶ | τοῦ διακόνου καὶ Μαρίας

For the memory and rest of Cyricus the deacon and Maria.

Comm.: There is no need to correct the name Κυρικὸς to Κυριακός: both are legitimate forms.

Bibl.: Meimaris, Sacred Names 173 no. 874 (ed. pr.). – Ovadiah, MPI no. 191; Fischer - Isaac - Roll, Roads II 222-9 at 229 no. 5; Bagatti, Samaria 170ff. pl. 50,2; SEG 46, 2020,2. – Cf. C. Schick, PEQ 19, 1887, 51-5; J. Leibovitch, Alon 5/6, 1957, 25 (Hebr.); G. Bacchi, HA 13, 1965, 8ff. (Hebr.); Ovadiah, Corpus 139f. no. 142; E. Eisenberg, RB 82, 1975, 587; Ovadiah, Corpus Suppl. 2, 157 no. 44; TIR 105, s.v. Colonia, Emmaus, Moza; Z. Greenhut - A. De Groot, Salvage Excavations at Tel Moza, 2009.

Photo: IAA.

LDS

856. Inscription in mosaic floor of chapel

Mosaic pavement with inscription consisting of three lines within a tabula ansata, traced in red tesserae. The lines are separated by rows of red tesserae. The text opens

with a sprig. The letters are traced in black tesserae and belong to the round alphabet. Lunate *sigma*, w-shaped *omega*. *Omicron* and *theta* have a pointed top. Ligature of NH and HM in l.1, and of OY in ll.2-3. Stigma used thrice as abbreviation mark in l.3. Meas.: h 45, w 338 cm; letters 11 cm.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1947-5532. Autopsy: June 17, 2008 (LDS); 3 October 2009 (Walter Ameling, WE).



fig. 856

(sprig) ΥΠΕΡΣΩΤΗΡΙΑΣΚΑΙΗΡΙΝΗΣΔΙΑΜΟΝΗΣΚΑΙΑΝΤΙΛΗΜ
ΨΕΩΣΒΑΣΣΟΥΑΡΧΙΔΙΑΚΟΝΟΥΚΑΙΠΕΤΡΟΥΚΟΜΙΤΟΣΚΑΙ
ΚΥΡΙΑΚΟΥΠΡΕΣΒΥΤJΚΑΙΘΕΟΔΩΡΑΣΚJΜΑΡΙΑΣΤΟΝΦΙΛΟΧΡJ

App. crit.: διαμονῆς SEG; ἀντιλήψεως Fischer et al., SEG; l.3 Θεοδώρας Fischer et al., SEG.

Ὑπὲρ σωτηρίας καὶ ἡρίνης διαμόνης καὶ ἀντιλήμ|ψεως Βάσσου ἀρχidiaκόνου καὶ
Πέτρου κόμιτος καὶ | Κυριακοῦ πρεσβυτ(έρου) καὶ Θεοδόρας κ(αὶ) Μαρίας τῶν
φιλοχρ(ίστων)

*For the salvation and enduring peace and succor of Bassus archdeacon and of
Count Petrus and of Cyriacus priest and of Christ-loving Theodora and Maria.*

Comm.: The date assigned to the church by the excavators was 5-6 c., but the use of a drop-shaped omicron and theta points to a date not earlier than 540 CE. SEG has διαμονῆς, noun, and Bagatti's translation shows that he, too, took this for a noun; but Fischer et al. read διαμόνης, as an adjective. The order of the persons mentioned in the inscription is surprising: first an archdeacon, then a comes, then a priest. While the comes, if he was an important benefactor of the church, could well come first, normally an archdeacon should come after his senior in the ecclesiastical hierarchy, the priest. The inverted order raises the question whether the archdeacon might have been a representative of the archbishop of Jerusalem – a visitor (περιοδευτής) or a steward (οἰκονόμος) – who supervised the construction of the church of which Cyriacus the priest was in charge.

Bibl.: Fischer - Isaac - Roll, Roads II 229 no. 4 (ed. pr.). – Y. Leibovitch, Alon 5/6, 1957, 25 (Hebr.); G. Bacchi, HA 13, 1965, 8ff. (Hebr.); Ovadia, Corpus 139f. no. 142; E. Eisenberg, RB 82, 1975, 587; Ovadia, Corpus Suppl. 2, 157 no. 44; id., MPI no. 190; SEG 46, 2020,1; Bagatti, Samaria 171f. pls. 50,3, 51,1-3 (phs.).

Photo: Bagatti, Samaria pl. 51,1-3.

857. Fragment of reliquary from a monastic complex at Kh. Messani

A 6 c. monastic complex was surveyed and excavated at Kh. Messani (H. Mizna) in the suburbs of northwest Jerusalem, in the Ramot Park area, not far to the west of the ancient Jerusalem-Neapolis road. It is partly hewn in the rock, partly built into quarries of the Second Temple period, and includes a church, a chapel, adjoining rooms, cisterns and reservoirs, the whole enclosed by a wall. Abel, followed by Garitte and Milik, identified it with the “New Saint Zechariah” founded by the priest Zebinas at the second milestone from Jerusalem. Contra Verhelst, who locates this church at Bethany.

Fragment of a limestone box with some incised Greek letters.

Findspot: In a side room of the church.

Pres. loc.: IAA.

ΗΛΗΘΝΑ

Ἡλῆθ' αἰ' οὐα

Eleona.



fig. 857

Comm.: Eleona is the name of the church built by Constantine over the cave where Jesus taught his disciples, and where the Ascension was also commemorated, before the erection of the Ascension Church (Acts 1,3; cf. Eusebius, *Demonstratio Evangelica* 6,18; *Vita Constantini* 3,43; It. Burd. 595 and many other sources. Cf. J. Wilkinson, *Egeria's Travels to the Holy Land*, 2nd ed. 1981, 49ff.). The reliquary may have contained earth or a stone from the cave.

Bibl.: G. Mazor, *Atiqot* 40, 2000, 17*-23* at 22* (Hebr.) 159 (E.S.) (ed. pr.). – SEG 50, 1504; BE 2003, 593; Feissel, *Chroniques* 233 no. 744. – On the site, cf. F.-M. Abel, *RB* 33, 1924, 617 no. 31; A. Schneider, *OC* 30, 1933, 159f.; Garitte, *Calendrier* 246f.; J. Milik, *RB* 67, 1960, 570 no. 52; Ovdiah, *Corpus* 20 no. 7; G. Mazor, *ESI* 3, 1984, 56; *TIR* 184 s.v.; Bagatti, *Samaria* 105f.; S. Verhelst, *Proche-Orient Chrétien* 54, 2004, 54 no. 57.

Photo: G. Mazor, *Atiqot* 40, 2000, 22* fig. 10 (dr.).

Inscriptions with no provenance

858. Lintel with building inscription, 6 c.

The inscription consists of four lines carved on a lintel of reddish sandstone decorated with a round medallion enclosing a cross with trefoils between its arms. The lintel is broken on the right and left ends, but apparently intact along the upper and lower edges. Oval letters; lunate *sigma* and w-shaped *omega*; ligature of *omicron-upsilon* for the diphthong in two out of three cases.

Meas.: h 49.5, w 91.4, d 20 cm.

Findspot: First copied (1862) in secondary use, upside down in the wall of a house in Haret el-Wad (Valley Street, Rehov ha-Gay), near the corner of Suq Bab es-Silsile (Rehov ha-Shalshet, Street of the Chain); lost after the demolition of the house, rediscovered ca. 1906 in the wall of an outbuilding in the garden of the Khaldi family, near the hospital of the London Jews Society (now the Anglican School in the Street of the Prophets - Rehov ha-Nevi'im: see Y. Ben-Arieh, *Jerusalem in the 19th Century II* 1986, 319-24).

Pres. loc.: A squeeze sent by Macalister to the PEF archive; a photo and squeeze made by Fr. Prosper in 1907 and sent to Clermont-Ganneau (in Paris?).

[--]+NHΤΗΣ ΘΕ[--]
 [--]ΙΟΥΙΩΑΝΝΟΥ Δ[--]
 [--]ΟΦΙΑΣΤΟΝ Τ[--]
 [--]ΩΑΝΝΟΥ Α[--]

App. crit.: In l.1 part of the letter preceding N is preserved; it can be O, or Θ; [Υπερ μ]νήμης | [τοῦ ἁγίου Ἰωάννου | [καὶ τῆς Σ]οφίας τὸν | [οἶκον Ἰωάννου] ||

θε[ολόγου] [--] Germer-Durand; [Ἐκτίσθη ἡ μο]νή τῆς Θε[οτόκου παρθένου | καὶ τοῦ ἁγίου Ἰωάννου δ[ιὰ] [-- Σ]οφίας, τὸν τ[οῦ] Ἰωάννου κα[ὶ] [--] Clermont-Ganneau, followed by *all other eds.*; l.4 the first letter after the cross Α Germer-Durand, Α Macalister, who made a squeeze.



fig. 858

[Μ]ονὴ τῆς Θε[οτόκου] καὶ | τοῦ ἁγίου Ἰωάννου δ[ιὰ] -- καὶ Σ]οφίας τῶν τέκνων τοῦ μα[καρίου] Ἰωάννου ἀνεγερθεῖσα (?)

Monastery of the Mother of God and of Saint John, established by ... and by Sophia, the children of the blessed Ioannes.

Comm.: Germer-Durand read the inscription as arranged in two columns on both sides of the medallion and restored the first part accordingly, but Clermont-Ganneau saw the text as set in four long lines separated in the middle by the cross, as common on lintels. He restored the first two lines, leaving the others open and

possibly referring to a benefactress, Sophia. He also read another name, Ioannes. His suggestion was accepted by all subsequent scholars, including Vincent and Abel. The latter rejected any connection between this text and the church of St. Sophia near the Lithostratos (Vincent - Abel, *Jérusalem nouvelle* 3, 575f. n. 8; for this church, see J. Milik, *RB* 67, 1960/61, 362f. no. 13). Clermont-Ganneau's reconstruction of l.1 requires long lines, with about 16 letters on each side of the medallion. To allow this the lintel should have been more than double its present length, about 2 m. This would imply a monumental entrance. The reading offered here could be engraved on a somewhat smaller lintel about 150 cm long. Cf. no. 859.

Bibl.: J. Germer-Durand, *RB* 1, 1892, 584 no. 46 (facs.); Ch. Clermont-Ganneau, *CRAI* 1903, 481 no. 5 (= id., *RAO* 6, 1905, 184 no. 5) (edd. prr.). – Krafft, *Topographie* pl. 1,7; Tobler, *Topographie* I 201 (facs. from Krafft); E. Robinson, *Later Biblical Researches in Palestine and the Adjacent Regions*, 1856, 187; de Vogüé, *Temple* 135 pl. XXXVII,8; Waddington no. 1903; Ch. Clermont-Ganneau, *Athenaeum* 2654, 1878, 314; id., *RA* 35, 1878, 399; Warren - Conder, *SWP Jerusalem* 425 no. 17 (dr.); R. Macalister, *PEQ* 39, 1907, 234f. no. 1 (facs.); *RB* 16, 1907, 636f.; P. Thomsen, *ZDPV MN* 14, 1908, 42; Thomsen I no. 15; Abel, *DACL* 2358; H. Leclercq, *DACL* 13,1, 1937, 853; Thomsen II no. 15; F. Halkin, *Analecta Bollandiana* 69, 1951, 70; Bieberstein - Bloedhorn 2, 351f.

Photo: M. de Vogüé, *Le Temple de Jérusalem*, 1864 pl. XXXVII,8.

LDS

859. Lintel with building inscription

Lintel bearing a four-line Greek inscription within a tabula ansata. The surface of the stone is weathered. The letters belong to the oval alphabet, lunate *sigma* and w-shaped *omega*.

Meas.: h 42 cm, w 150 cm.

Findspot: In secondary use on the northern side of the gate tower of Herod's Gate (Bab ez-Zahara, The Flowers' Gate), near the eastern corner, about 4.5 m from the ground. Pres. loc.: See findspot.



fig. 859.1

(cross) ΓΕΡΟΚΟΜΙΟΝ ΓΥΝΕΚΩΝ
 ΤΑΠΙΝΩΝ ΣΥΣΤΑΘΕΝ ΔΙΑ ΤΗΣ
 ΑΓΙΑΣ ΤΗΣ ΘΕΟΤΟΚΟΥ ΠΟΙΩ
 ΑΝΝΟΥ ΚΒΕΡΙΝΗΣ ΒΥΖΑΝΤΙΩΝ

App. crit.: l. 2 συ(ν)σταθέν Germer-Durand.

Γεροκομίον γυν'αἰκῶν | ταπ'εἰνῶν συσταθέν διὰ τῆς | ἀγίας τῆς Θεοτόκου ὑπὸ
Ἰω|άννου καὶ Βερίνης Βυζαντίων

Home for elderly, poor women, established through the holy (church) of the Mother of God by Ioannes and Verina from Byzantium.

Comm.: In spite of the weathered condition of the stone, the reading is quite certain. Both Germer-Durand and Abel understood the phrase introduced by διὰ as “in

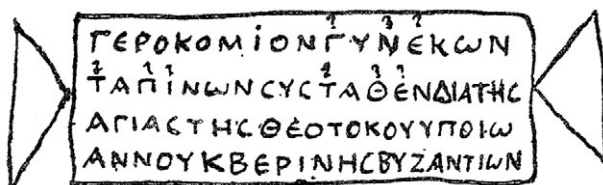


fig. 859.2

the name of the holy Mother of God”, and Clermont-Ganneau translated “under the invocation of the holy Mother of God”, expressing some uncertainty concerning the construction, both regarding the use of διὰ and the repetition of the article. He offered a tentative suggestion, that the expression implied that the place was a dependency of some sanctuary of the Virgin, possibly the Church of the Theotokos called “Nea”. Thomsen adopted this interpretation. J. Milik (MUSJ) also accepted the interpretation that this almshouse was dependent upon a church of the Virgin, but preferred to identify the latter with the church dedicated to the Virgin near the Probatika Pool, which is mentioned by pilgrims from the early 6 c. to the late 9 c.

Bibl.: C. Conder, PEQ 13, 1881, 197, 272f. (ed. pr.). – F. de Saulcy, Voyage en Terre Sainte II, 1865, 151f.; Warren - Conder, SWP Jerusalem 424 no. 9 (dr.); J. Germer-Durand, RB 1, 1892, 583 no. 45 (dr.); Clermont-Ganneau, ARP I 246ff. (dr.); Thomsen I no. 9; H. Leclercq, DACL 6,2, 1925, 2759 fig. 5754; Vincent - Abel, Jérusalem nouvelle 4, 920; Abel, DACL 2357; H. Leclercq, DACL 13,1, 1937, 840 fig. 9470; Thomsen II no. 9; J. Milik, MUSJ 37, 1960/61, 150; BE 1963, 286; K. Mentzou-Meimaris, Byzantina 11, 1982, 286 (Greek); Bieberstein - Bloedhorn 2, 370f.; B. Isaac, in: Tsafir - Safrai, History 383f. fig. 1 (Hebr.). – On the Church of the Virgin near the Probatika Pool, cf. Baldi, Enchiridion 722-5 nos. 987-95; J. Milik, RB 67, 1960, 363 no. 15; Ovadia, Corpus Suppl. 1, 223f. no. 26 (207); see bibl. no. 709.

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 247 (dr.).

LDS

860. Building inscription from a church of St. Thomas, 524-552 CE

The inscription carved in a wooden board was discovered in two fragments. One (a) was found in a storeroom of the Al-Aqsa mosque, the other (b) was discovered during repairs, nailed to a roof beam. A wedge at the left end of fragment (b) indi-

cates that this part was joined to another board on the left. The top and the bottom of the board are cut straight and smoothed, so apparently the inscription has only two lines. The letters are carefully cut and belong to the oval alphabet. *Omicron* is slightly pointed; lunate *sigma* and w-shaped *omega*. No abbreviation marks are used. The wood used was cedar of Lebanon. The arrangement of fragments shown on the photo of the IAA (fig. 3) with fragment (a) attached to right side of fragment (b) has to be considered erroneous, since it seems impossible to establish a meaningful text in this combination.

Meas.: Fragment (a): h 9, w 97 cm (broken at both ends); fragment (b): h 24, w 240 cm.

Findspot: Al-Aqsa Mosque, Temple Mount.

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. M-22. Autopsy: 11 June 2006 (WE); 28 July 2010 (LDS).



fig. 860.1 (a)

(a) [--]ΥΟΣΙΩΤΑΤΟΥ[--]



fig. 860.2 (b)

(b) [--]ΠΙΣΚΟΠΟΥΚΑΙΠΑΤΡΙΑΡΧΟΥΠΕΤΡΟΥΚΑΙΤΟΥΘΕΟΦΙΛΕ[--]
 [--]ΟΥΠΑΙΟΙΚΟΚΟΥΤΟΥΑΓΙΟΥΘΩΜΑΕΚΘΕΜΕΛΙ[--]

(a) and (b) [Ἐπὶ τοῦ ὁσιωτάτου ἀρχιεπισκόπου καὶ πατριάρχου Πέτρου καὶ τοῦ θεοφιλεστάτου --] ? πρεσβυτέρου καὶ οἰκονόμου ὁ πᾶς οἶκος οὗτο[ς τ]οῦ ἁγίου Θωμᾶ ἐκ θεμελίων ἐκτίσθη --]



fig. 860.3 (a) and (b), see description

In the time of (our?) most saintly archbishop and patriarch Petrus and of the most God-loving priest and church-steward(?) ..., this whole house of Saint Thomas was erected from the foundations ...

Comm.: Avi-Yonah suggested the missing name (Ἰωάννου?) at the end of l.1 and his titles, [πρεσβυτέρου καὶ οἰκονόμου], at the beginning of l.2; ἐτους at the end; but the mention of a specific year is unlikely, as Jerusalem had no era of its own. Milik assumed a gap of about 20 letters at the beginning of l.2, into which a name of ca.

9 letters and the title [πρεσβυτέρ]ου can fit. Ὁσιωτάτου may have been followed by ἡμῶν. Peter was patriarch of Jerusalem between 524 and 552. Avi-Yonah suggested that the building of St. Thomas may have been connected with the flow of imperial funds to Palestine after St. Sabas' journey to Constantinople in 531 (Cyr. Scyth., Vita Sabae 73, ed. Schwartz 177). The location of St. Thomas is unknown, therefore we can only speculate where the present object originally came from. Cedar of Lebanon is an expensive wood, and the beam, like those bearing nos. 1021 and 1022, may have been reused more than once before its reuse in Al-Aqsa Mosque. For a possible identification, see App. 43*.

Bibl.: M. Avi-Yonah, QDAP 10, 1944, 162-5 (ed. pr.). – BE 1946/47, 221; AE 1948, 138; F. Halkin, *Analecta Bollandiana* 69, 1951, 69; J. Milik, *MUSJ* 37, 1960/61, 139; N. Liphshitz - G. Biger, *Qadmoniot* 25, 1992, 19-22 (ph. fragment b); SEG 42, 1436; BE 1994, 651; Bieberstein - Bloedhorn 3, 61f.; DGI 620ff. no. 211. – Cf. J. Milik, *RB* 67, 1960, 577 no. 64; Meimaris, *Sacred Names* 105f.; for inscriptions on wood, see W. Eck, in: P. Kneissl – V. Losemann eds., *Imperium Romanum. Studien zu Geschichte und Rezeption*, 1998, 203ff.

Photo: M. Avi-Yonah, QDAP 10, 1944 pl. XXXV, 3-4; IAA.

LDS

861. Building inscription on lintel, 6 c.

A lintel broken into two pieces. In the middle is a round medallion with a cross flanked by inscription (b). Two tabulae ansatae flank the medallion; the outer handles of these are decorated with crosses. The first three words of inscription (a) are incised in the left panel, the other two in the right one. The letters are tall and narrow. *Kappa* at the beginning with abbreviation mark; the first *omicron* and *upsilon* in ligature, *omicron* at the end written in small size above *kappa*. Lunate *sigma* and w-shaped *omega*. The crosses on the lintel have been partly obliterated. Meas.: h 64, w (left fragment) 114, (right fragment) 175 cm.

Findspot: In a ruined building at H. Sa'adim, southwest of 'Ein Kerem. The left-hand fragment of the lintel was seen in secondary use in the northern wall of the medieval (?) building at the site; the other fragment was discovered lying on the ground. Now both fragments have disappeared (Marcus).

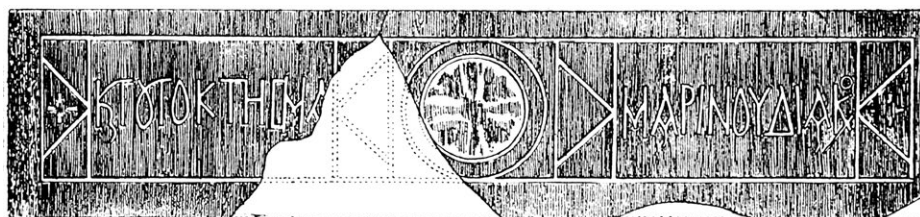


fig. 861.1 (a)

(a) (cross) ΚΤΟΥΤΟΚΘΗΣΜΑ ΜΑΡΙΝΟΥΔΙΑΚΟ (cross)

(b) ΙΣ ΧΣ (cross) Α Ω

App. crit.: (a) κτήμα Guérin; Μαρτίνου Conder, Alt, SEG; Μαρίνου all other editors, confirmed by Bagatti on autopsy. [--] Μαρίνου διακό(νου) κ(αί) τοῦ τοκτης Μα[--] Macalister.

(a) Κ(αί) τοῦτο κτήμα Μαρίνου διακό(νου)

(b) Ἰ(ησοῦ)ς Χ(ριστός) ἀ(λφά) ω(μέγα)

(a) *This too (is) a foundation of Marinus the deacon.*

(b) *Jesus Christ, beginning and end.*



fig. 861.2 (b)

Comm.: Conder and Bagatti dated the script to the medieval period, but the abbreviations are typically Byzantine. Macalister and Alt, followed by SEG, assigned a date in the 6 c. CE, which seems correct.

Bibl.: Guérin, Judée 2, 6 (ed. pr.). – Conder - Kitchen, SWP 3 Judaea 134f.; J. Germer-Durand, RB 2, 1893, 209f.; Clermont-Ganneau, ARP II 220f.; R. Macalister, PEQ 35, 1903, 170-3; id., PEQ 36, 1904, 250f. fig. 3; BE 1906, 52; F.-M. Abel, RB 29, 1920, 259-65; F. Burkitt, PEQ 52, 1920, 22; H. Leclercq, DACL 13,1 1937, 747-902 at 855 figs. 9481-2; SEG 8, 231; A. Alt, ZDPV 47, 1924, 91-9 at 95f. no. 5; Bagatti, Judaea 23f. – Cf. Bagatti, Santuario 16; M. Marcus, Harei Yerushalaim: sefer nof u-maslulei tiulim, 1993, 115f. (Hebr.); TIR, 218 s. v. H. Ša'adim.

Photo: J. Germer-Durand, RB 2, 1893, 209f. (dr.).

LDS

862. Lintel with inscription

The fragmentary stone was apparently the central part of a lintel. In the centre there is a cross within a double circle, and Greek letters are engraved on both sides. The characters are round; the nomina sacra in the first line are marked with a horizontal line above; lunate *sigma*.

Meas.: h 49, w 105, d 33 cm (lintel); l. left of medallion 10 cm; l. right of medallion 47 cm; letters 8-10 cm.

Findspot: Reused in a wall west of the southwestern tower of the Citadel.

Pres. loc.: Tower of David Museum, Jerusalem.

(left of cross) [--]Σ

[--]Α

(right of cross) ΧΣΒΑ

ΣΙΑΕΥΙ

App. crit.: [--] Ἰησοῦ]ς Χ(ριστὸς) Βα[--
[-- β] ασιλεύει [--] Johns; [Ἰησοῦ]ς +
Χ(ριστὸς) β[α] [σι]λεύς -- β] ασιλεύ(σε)ι
[εἰς αἰῶνα] Bagatti; [Ἰησοῦ]]ς
Χ(ριστὸς) β[α] [σι]λεύς β] ασιλεύει[ι --]
Bieberstein - Bloedhorn.



fig. 862

(left of cross) [Ἰ(ησοῦ)ς Χ(ριστὸ)]ς | [νικ]ᾷ

(right of cross) Χ(ριστὸ)ς βα|σιλεύ<ε>ι

(left of cross) *Jesus Christ conquers.*

(right of cross) *Christ reigns.*

Comm.: Bagatti interpreted the inscription as a quotation – or rather an oblique reference – based on Lk 1,33 and on 1 Tm 6,15. A more likely reference would have been to Ps 28 (29),10. However, if the two parts of the inscription were symmetrical to the cross, there is no space for εἰς αἰῶνα which Bagatti proposed and without this addition, all connection between the inscription and the above-mentioned biblical texts is lost. The phrase Χριστὸς βασιλεὺς βασιλεύει in itself makes little sense. On the other hand, in the region there are several examples of the acclamation Ἰ(ησοῦ)ς Χ(ριστὸ)ς or only Χ(ριστὸ)ς νικᾷ βασιλεύει (for instance SEG 32, 1573 from Egypt; SEG 34, 1503 from a cave in Nahal Michmas in northern Judaea; SEG 40, 1491 from Luzit in the Judaeian Shephelah).

Possibly the lintel stood over the entrance of an ecclesiastical foundation in the area of David's Tower. Several are mentioned in the sources (Vita Petri Iberi, 64, 66, tr. Horn - Phenix 93ff., 97; Cyr. Scyth., Vita Sabae 31, ed. Schwartz 116; Vita Theodosii 1, ibid. 236; and cf. J. Milik, MUSJ 37, 1960/61, 187f.).

Bibl.: C. Johns, QDAP 14, 1950, 121-90 at 159, 168 fig. 25 (plan), pl. LVIII,1 (ph.) (ed. pr.). – B. Bagatti, SBF 3, 1952/53, 117f. no. 11; Bieberstein - Bloedhorn 2, 88-95.

Photo: A. and N. Graicer.

LDS

863. Fragment of marble chancel screen with dedication, 6 c. (?)

Fragment of marble chancel screen according to De Rossi. It was mistakenly described as one side of a sarcophagus by de Vogüé who was followed by Conder and Thomsen. The stone is decorated with a wreath with streamers. Greek inscription in round letters, apparently complete, along upper border. Lunate *sigma* and w-shaped *omega*.

Findspot: Built into the inner marble casing of the outer wall of the Dome of the Rock, on the western side of the octagon.

Pres. loc.: Not located; possibly disappeared in the renovation of the esplanade by the Waqf in the 19-20 c.

ΥΠΕΡΣΩΤΗΡΙΑΣΜΑΡΙΑΣ

App. crit.: Τῆς ὥσας (?) Μαρίας
Tobler.

Ὑπὲρ σωτηρίας Μαρίας

For the salvation of Maria.

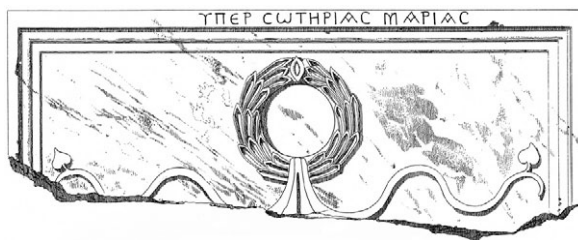


fig. 863

Comm.: De Rossi dated the decoration and the inscription to the 6-7 c.

Bibl.: de Vogüé, *Temple* 133 pl. XXXVII,7 (ed. pr.). – T. Tobler, *Nazareth in Palästina*, 1868, 325; Waddington no. 1901; G.-B. de Rossi, *Bulletin d'archéologie chrétienne* 1, 1882, 146 pl. 11,3 (non vidi); id., *Archives de l'orient latin* 2, 1884, 445f.; Warren - Conder, *SWP Jerusalem* 426 no. 19; J. Sepp, *ZDPV* 12, 1889, 182; J. Germer-Durand, *RB* 1, 1892, 586 no. 49; Thomsen I no. 97; Bieberstein - Bloedhorn 3, 85f.

Photo: de Vogüé, *Temple*, pl. XXXVII,7.

LDS

864. Fragment of building inscription

Fragment of a marble (?) slab with remains of two lines of Greek script. Remains of blue color. No other details given. Perhaps a fragment of chancel screen? Lunate *sigma* and w-shaped *omega*; stigma as abbreviation mark in l.2.

Meas.: d 2.3 cm.

Findspot: Church of St. Mary of the Spasm of the Armenian Catholics (4th station of Via Dolorosa) (Clermont-Ganneau); in digging the foundations for the chapel of St. Veronica (6th station of Via Dolorosa) (Germer-Durand, Thomsen). The latter findspots seems unlikely, for St. Veronica's chapel was built in 1895, ten years after the publication of Clermont-Ganneau's report.

Pres. loc.: In the Latin Patriarchate according to Thomsen and Bieberstein - Bloedhorn (not found). A squeeze was sent to Paris, see Clermont-Ganneau 159f.

[--]ΠΙΕΡΣΩΤΕΡΙΑΣΑ[--]

[--]ΙΤΟΥΑΓΙΩΤ]Ε[--]

App. crit.: *Milik* tentatively suggests [ὕ]πὲρ σωτερίας Ἀνατολίας --| ἐπ]ὶ τοῦ ἁγιωτ(άτου) ἐπισκόπου Ζαχαρίου --].

[-- ὕ]πὲρ σωτερίας Ἀ[--|-- κα]ὶ τοῦ ἁγιωτ(άτου) Ε[--]

... *for the salvation of A... and of the most holy E...*

Comm.: Thomsen tentatively dates the fragment to the 5 c. *Milik*, on the other hand, suggests that this stone (which he believed was found at the 6th station, together with no. 1010) belonged to the church of SS. Cosmas and Damianus. On the assumption that this church was erected by refugees of the imperial family, *Milik* tentatively suggested restoring in the first line the name of Anatolia, the emperor's sister whose tomb was discovered near the Third Wall (see no. 875). Some structure in the church would have been erected "for the salvation of Anatolia, under Bishop Zacharias", the successor of Isacius (609-628). This is an unlikely hypothesis. It is unwise to restore the title ἐπισκόπου in l.2, for the head of the Jerusalem Church was an archbishop and patriarch. Giving the title of bishop to a metropoli-

tan, though not unheard of, would certainly be very unusual. On the other hand, simple bishops and sometimes hegumens could be styled ἀγιώτατος (for titles and attributes of prelates, see DGI, 121-133). It is quite possible, therefore, that the inscription mentioned a visiting bishop or a hegumen, with the *epsilon* representing either the beginning of the word ἐπισκόπου or the initial of the man's name; but he would be one of the benefactors whose salvation is invoked, not the bishop in office at the time of the building. Therefore also Milik's restoration ἐπὶ in l.2 must be rejected, together with the date in the early 7 c. that is implied.

Bibl.: J. Germer-Durand, RB 1, 1892, 586 no. 50 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 11, 1885, 205 no. 25; Thomsen I no. 14; Abel, DACL 2358; J. Milik, MUSJ 37, 1960/61, 156f. n. 2; Bieberstein - Bloedhorn 2, 315f.

LDS

865. Medallion in relief on marble, with inscription

Fragment of white marble (or sandstone?), bearing a round medallion in relief containing a *chi-rho* monogram flanked by *alpha* and *omega*, the whole surrounded by a double wreath. W-shaped *omega*.

Meas.: Ø 30, d 2.8 cm.

Findspot: Found during the building of the Russian monastery on top of the Mount of Olives (et-Tur).

Pres. loc.: Squeeze sent to the Louvre (Thomsen).

XP

Α Ω

Χρ(ιστός) | ἄλφα ὠμέγα

Christ, beginning and end.

Comm.: According to Clermont-Ganneau, "this fragment may date from the epoch of the building of the first sanctuary on the Mount of Olives"; that is, to the 4 c. However, Thomsen dates the fragment to the 6 c., a more likely date. A reference to Apoc 1,8; 21,6; 22,13.

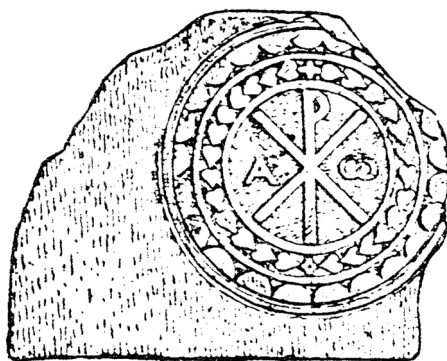


fig. 865

Bibl.: Ch. Clermont-Ganneau, AMSL 11, 1885, 210 no. 44 (ed. pr.). – Id., ARP I 328 (dr.); Thomsen I no. 145; Bieberstein - Bloedhorn 3, 336f. no. 12. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 138*(e), 177(h) no. 429.

Photo: Clermont-Ganneau, ARP I 328.

LDS

866. Fragment of liturgical furnishing

Fragment of marble, roughly triangular, broken on all sides except perhaps for a remnant of the original edge near the upper left corner; the front and back are smooth. Two letters, elegantly carved on the left; on the right, the tips of the stem and the left arm of a cross are visible on the break.

Meas.: h 12.6, w 10.5, d 2.5 cm; letters 4.5 cm.

Findspot: Western edge of the Western Wall plaza.

Pres. loc.: Har Hotzvim, IAA inv. no. A-4710 3746.

NI (cross) [--]

NI[$\chi\tilde{\alpha}$]

(The cross) conquers.

Comm.: An example of the common acclamation: "Christ conquers" or "(The cross) conquers", recalling the vision of Constantine on the eve of the battle at the Milvian Bridge (Eusebius, *Vita Constantini* 1,28). The marble fragment may have belonged to a piece of furniture (e.g. a chancel screen), or to the revetment of a wall in a church.

Bibl.: Unpublished.

Photo: IAA, courtesy of A. Onn and Sh. Weksler-Bdolah.



fig. 866

LDS

867. Invocation of a donor on piece of liturgical furniture

Fragment of marble slab, smoothed on both sides, bottom edge chipped but preserved, all other sides broken; moulding along the bottom. A groove runs parallel to the lower edge, separating the inscribed border of the slab from the moulding and the central panel. Oval Greek letters, deeply engraved, with notable serifs; lunate *sigma*. Short horizontal stroke covering only part of the nomen sacrum. Iotacism.

Meas.: h 22.5, w 28.6, d 7 cm; letters 2-3 cm.

Findspot: Found on the surface in the YMCA cemetery, near Grave 22.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-873.

ΚΕΜΝΗΣΘΙΤΙ[--]

Κ(ύρι)ε μνήσθιτι [--]

Lord, remember ...

Comm.: The fragment clearly belongs to a piece of liturgical furniture, but since the inscription is carved on the lower border, it probably was neither a chancel screen nor an altar table, which usually would have been inscribed on the upper border (screen) or on the thickness (mensa; see for instance no. 815; A. Acconci, in: M. Piccirillo - E. Alliata eds., Mount Nebo, 1998, 493ff. no. 68, and the bibl. there). Possibly the fragment belonged to



fig. 867

the parapet of an ambo, which, being raised above the floor of the nave, would have offered a better position for a dedicatory inscription on its base or on the lower edge of the parapet. Two examples of inscribed ambos – one from the church of Kh. Beit Sila (S. Batz, IMSA 1, 2002, 45ff. fig. 8) and the other from Jordan, at the SBF Museum (unpublished) – bear the inscription on the base. Another possibility: the slab formed the base of an altar (see for example Batz 48 fig. 10), or served as an offering table. These tables were attached to the inner side of the chancel screen (see M. Piccirillo, in: L. Di Segni et al. eds., *Man near a Roman Arch. Studies presented to Prof. Yoram Tsafrir*, 2009, 220*f., figs. 16-17), so that the “lower” edge, leaning on the screen, would have been the best position for an inscription to be seen by the people attending the service.

Bibl.: Unpublished.

Photo: IAA.

LDS

868. Poem of the patriarch Sophronius, probably connected to a mosaic or a painting, 634-638

In the *Anthologia Graeca* I 123 a poem is transmitted with the title: Σωφρονίου: Εἰς τὸν Κρανίου λίθον ἐν Ἱερουσαλὴμ. According to A. Cameron the poem may have been inscribed beneath a mosaic or painting showing perhaps “choirs of heavenly angels and earthly kings” surrounding the rock of the Holy Calvary.

Πέτρα τρισμακάριστε θεόσσυτον αἶμα λαχοῦσα, | οὐρανὴ γενεή σε πυρίνπνοος
ἀμφιπολεύει | καὶ χθονὸς ἐνναετῆρες ἀνάκτορες ὕμνοπολοῦσι

Thrice-blessed rock, who didst receive the blood that issued from God, the fiery children of Heaven guard thee around, and Kings, inhabitants of the Earth, sing thy praise (translation A. Cameron).

Comm.: Sophronius was patriarch of Jerusalem from 634-638, immediately after the recapture of the city from the Persians and before the conquest by the Muslims. The church of the Holy Calvary was destroyed by the Persians and rebuilt shortly after. It seems likely that in the rebuilt church a mosaic or a painting showed the Holy Rock surrounded by choirs of angels and earthly kings worshipping the cross. Sophronius wrote other poems in honor of the Holy Cross, to which Cameron is referring.

Bibl.: *Anthologia Graeca* I 123. - A. Cameron, *CQ* 33, 1983, 284-92 at 291; Merkelbach - Stauber, *Steinepigramme* 4, 331.

WE

C. Funerary inscriptions

Inscriptions found in situ

869. Mosaic inscription in funerary chapel, 7. c. (?)

Four-line Greek inscription framed in a tabula ansata, facing north. The lines of script are separated by rows of orange-red tesserae; the frame and letters are traced in black tesserae; orange and red triangles in the handles and a dark red ivy leaf at the beginning of the text. Elegant oval characters; lunate *sigma* and w-shaped *omega*. *Iota* with trema in ll.1, 3. Nomen sacrum marked with horizontal line of orange-red tesserae. The central part of the tabula was destroyed, and the inscription is heavily restored, based on Reich's reading.

Meas.: Tabula ansata: h 59, w (with handles) 150, (without handles) 115 cm. Inner panel h 43, w 98 cm; letters 8-9 cm.

Findspot: In a funerary chapel in the upper rock terrace of the slope descending from the Old City to the Hinnom Valley, in front of the wall north of Jaffa Gate, see also introduction to nos. 810-811.

Pres. loc.: Kneset Archaeological Garden, IAA inv. no. 1995-2498/1.

(hedera) [--]ΤΗΡΙΑΣΚΑΙ
ΑΝ[--]ΩΞΩΝ
ΚΣΓ'ΙΝ[--]
ΝΟΜ[--]

App. crit.: ll.3-4 ὁ νόματα
αὐτῶν Reich, Bieberstein -
Bloedhorn.

[Ἵπέρ σω]τηρίας καὶ |
ἀν[τιλήμψε]ως ὧν |
Κ(ύριο)ς γι<γ>ν[ώσκει τὰ
ὁ]|νόμ[ατα. Ἀμήν]

*For the salvation and suc-
cor of those whose names
the Lord knows. Amen.*

Comm.: Tomb 10 on the
slope in front of the Turk-
ish wall consists of a burial
cave and a small chapel in
front of it. The chapel (ori-
ented east, 5.45 m long,
3.45 m wide at the east end,



fig. 869.1

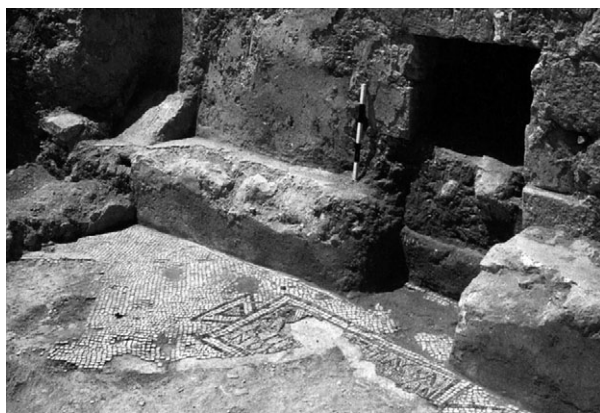


fig. 869.2

ca. 2.90 m on the western side) was partly hewn partly built. An opening cut in the north wall gave access to a burial cave that extended in a northwest direction. The chapel was paved with a mosaic decorated with three crosses in front of the apse and a tabula ansata enclosing the inscription in front of the entrance into the burial cave. The cave was filled with a large number of human skeletons, not deposited in orderly fashion but apparently thrown in pell-mell. About 130 Byzantine coins were found in the cave, the last of which dated from the days of Phocas (602-10). This, and the way the corpses had been buried, led the excavators to suggest identifying the cave with one of the mass graves where the Christian inhabitants of Jerusalem were buried after the massacre following the Persian conquest in 614. The Mamilla Pool is mentioned in the various recensions of the *Expugnatio Hierosolymae* as one of the places where Thomas the deacon found a large number of bodies (J. Milik, *MUSJ* 37, 1960/61, 133 no. 21). The palaeography of the script fits a date in the early 7 c. The chapel was probably built after the burial had taken place, in order to hold commemorative masses in memory of the dead. The restoration *ὑπὲρ σωτηρίας καὶ ἀντιλήψεως* is not in doubt. The alternative *ὑπὲρ σωτηρίας καὶ ἀναπαύσεως* must be rejected, for whenever the two terms appear in the same inscription, they always refer to different subjects: *σωτηρία* (preservation, welfare) to the living, *ἀνάπαυσις* (rest) to the dead: see for instance G. Fitzgerald, *A Sixth-century Monastery at Beth Shan*, 1939, 13f. no. 1. The well-known formula *ὑπὲρ σωτηρίας καὶ ἀντιλήψεως* always applies to living benefactors, and the phrase “of those whose names the Lord knows” replaces their names when the donors were anonymous or too many to be mentioned in one inscription. See for instance M. Avi-Yonah, *QDAP* 2, 1932, 142, 153 nos. 13, 62; id., *QDAP* 4, 1935, 187, no. 363; *SEG* 16, 850; 27, 1006; 37, 1498; 46, 2020. In spite of the location of the inscription in front of the burial crypt, it is therefore clear that the invocation refers not to the dead buried there, as maintained by Reich - Shukrun, but to the living who erected the funerary chapel.

Bibl.: Translation only: R. Reich - E. Shukrun - Y. Billig, *ESI* 10, 1992, 24f. (= *HA* 96, 1991, 20f. [map] [Hebr.]); R. Reich, *Qadmoniot* 26, 1993, 103f. 108 (ph.); Bieberstein - Bloedhorn 2, 59f. (edd.prr.). – R. Reich, in: H. Geva ed., *Ancient Jerusalem Revealed*, 1994, 111 (map), 117f. (ph., plan); id., *BAR* 22, 1996, 26-33, 60 (ph.; plan); Y. Israeli - D. Mevorah eds., *Cradle of Christianity*, 2000, 196; R. Reich - E. Shukrun, in: Stone - Ervine - Stone, *The Armenians* 199f.

Photo: Y. Israeli - D. Mevorah, *Cradle of Christianity*, 2000, 196; R. Reich, *BAR* 22,2, 1996, 29.

LDS

870.-874. Cemetery in the area of Notre Dame and the French Hospital of St. Louis

The Musrara (Morashah) neighbourhood extends north of the Old City, from the northwestern corner of the Turkish wall and Jaffa Road to Damascus Gate and Derech Shechem (Nablus Road), up to the remains of the Third Wall of Second

Temple Jerusalem to the north. The whole area is scattered with tombs of the First Temple period and of the Byzantine period; in between the cemeteries are funerary chapels and monasteries with their annexes (church, hostel). In the western part, between Jaffa Road and Route 1, several funerary inscriptions were found in the areas of St. Louis Hospital and Notre Dame. In a monastery excavated alongside Route 1, an Armenian funerary inscription (no. 873) and two dedicatory inscriptions were uncovered, one Greek (no. 809), the other Armenian (no. 817). Another Armenian epitaph was discovered near the Third Wall, on Route 1 (no. 874). (LDS)

870. Three fragments of funerary inscription(s?)

Three fragments of slab, perhaps from a single tombstone. In (c) l.1 stigma as abbreviation mark. No further details are known.

Findspot: In a Byzantine cemetery in the area of Notre Dame and the French Hospital of St. Louis.

Pres. loc.: Thomsen suggested that the fragments might be at St. George College, but no inscriptions were located there.

- (a) ΘΗΚΗ[--]
[--]ΕΡΟΥΣ[--]
[--]
(b) [--]ΑΝ[--]
[--]ΔΙΑΚ[--]
[--]ΝΟΥ
(c) [--]
ΚΤ[--]
ΦΕΡΟΝ[--]
ΤΟΥ (cross)

App. crit.: (b) [--]ἀ[νου] | διακ[ό]ου Germer-Durand; [--]αν[ου?] | διακ(όνου) [--]--]νου Thomsen; ΑΝ[--] | διακ(όνου) | ΝΟΥ[--] Bieberstein - Bloedhorn.

- (a) Θήκη [δια|φ]έρουσ[α --|--]
(b) [--]άν[ου --|--] διακ(όνου --|--]νου [--]
(c) [--] | κ(αὶ) τῶν δια|φέρόν[των αὐ]|τοῦ

Private tomb of ... the deacon and his household ...

Comm.: Since nothing is known of the appearance of the fragments or the size of the letters, it is impossible to prove that all three belong to the same tombstone, but as they were found on the same site and their contents fit well into one epitaph, this seems possible, and was already suggested by Thomsen. Dated by Thomsen to the 5 c., but a date in the 6 c. is more likely, given the use of the stigma as abbreviation mark.

Bibl.: Germer-Durand, RB 1, 1892, 580 nos. 35-37 (ed. pr). – Thomsen I no. 176a, b, c; Bieberstein - Bloedhorn 2, 63f. A-C. – Cf. Kloner, Survey of Jerusalem, 2001, 108*f.(e), 137f. (h) no. 334.

LDS

871. Fragment of a funerary inscription

Fragment of large slab with beautifully engraved characters. Lunate *sigma* and w-shaped *omega*. No further details are known.

[--]ΕΤΩ[--]

[--]Σ[--]Σ[--]

[--]ἐτῶ[ν? --]Σ[--]Σ[--]

So-and-so, ... years (old?) ...

Comm.: Dated by Thomsen to the 5 c. Germer-Durand suggested the name Μεγετῶ, hypochoresitic form of Μεγαλη.

Bibl.: Germer-Durand, RB 1, 1892, 580 no. 38 (ed. pr). – Thomsen I no. 176d; Bieberstein - Bloedhorn 2, 64 D.

LDS

872. Funerary inscription

Fragment of slab. No details are known.

Findspot: Found in secondary use in a building.

ΔΟΡΟ[--]

Δ'ω'ρο[θέου/ας? --]

(Tomb) of Dorotheus or Dorothea (?).

Comm.: The name can be understood as Dorotheus or Dorothea. Dated by Thomsen to the 5 c.

Bibl.: Germer-Durand, RB 1, 1892, 580 no. 39 (ed. pr). – Thomsen I no. 176e; Bieberstein - Bloedhorn 2, 64 E.

LDS

873. Armenian funerary inscription of Petros of Sodk', first half of 6 c.

Tombstone with a horned cross; below are three lines of large Armenian erkat'agir (uncial) letters. This cover of a tomb or a sarcophagus is comparable to the Mt. of Olives tomb inscriptions, where the sarcophagi with their covers are still visible.

Meas.: h 87, w 52.5, d 8 cm.

Findspot: In a rectangular tomb in Morasha (Musrara) near the "Third Wall" on the Route 1; the stone was sealed beneath the mosaic floor of the narthex of the Armenian Monastery (see no. 809).

Pres. loc.: Beth Shemesh, IAA inv. no. 1998-383.

ՊԵՏՐՈ
ՍԻՍՈՂԱ
ՑԻՈՅ

ՊԵՏՐՈՍԻ ՍՈՂԱՅԻ:

Translit.: Petro|si Soda|c'woy

(*This is the tomb*) of Petrus of Sodk'.

Comm.: The name Petrus is very common. The name and the local indicator Sodac'i, "man of Sodk'", are both in the genitive case. Thus the meaning of the inscription is "(This is the tomb) of Petrus of Sodk'". Sodk' is a district in the region of Siwnik' in Armenia, not far from Lake Sevan. The script is normal for the period. This tombstone was found in a rectangular tomb underneath the mosaic floor of the narthex which sealed three tombs. Consequently, we may infer that the tombs are older than the floor. In the fill that accumulated in them, a 5 c.

coin was found. Taking these facts into account, we may cautiously date the floor to the first part of the 6 c., the tombstone is at least as old.

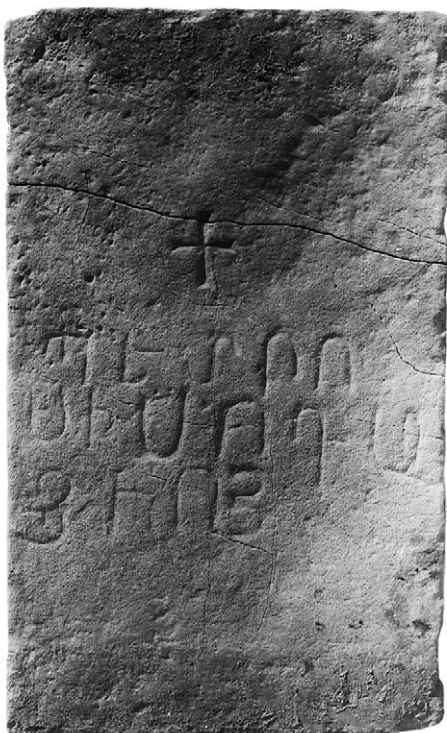


fig. 873

Bibl.: M. Stone, Patmasirakan Hantes 137/38, 1993, 15-26 (Arm.) (ed. pr.). – D. Amit - S. Wolff, Qadmoniot 26, 1993, 52-6 (Hebr.); M. Stone, in: N. Awde ed., Armenian Perspectives, 1997, 266f.; M. Stone - D. Amit, Cathedra 83, 1997, 41f. (Hebr.).

Photo: IAA.

874. Armenian funerary inscription for Abel, early 6 c.

Tombstone broken on all sides, only the lower edge is preserved.

Meas.: h 45, w 70 cm.

Findspot: Morasha (Musrara), near the "Third Wall" on the road no. 1.

Pres. loc.: Beth Shemesh, IAA inv. no. 1998-382.

ԱԲԵԴ[--]

Աբեդ[--]

Translit.: Abel[--]



fig. 874

(This is the tomb) of Abel.

Comm.: This inscription has preserved only the name "Abel", whose genitive suffix has been lost (probably only two letters are missing). In that case, the meaning of the inscription would be "(This is the tomb) of Abel." The script is curious *erkat'agir* (uncial), characterized by the round forms of all the letters. Only three distinct signs are present in the inscription. The ligature of the letters *ԲԵ* "be" is palaeographically noteworthy. It is one of the oldest ligatures known in the history of Armenian writing. It belongs probably to the same time as the newly discovered inscription from Mt. Scopus (no. 817B), or is slightly later.

Bibl.: M. Stone, *Patmasirakan Hantes* 137/38, 1993, 15-26 (Arm.) (ed. pr.). – D. Amit - S. Wolff, *Qadmoniot*, 26, 1993, 52-6 (Hebr.); M. Stone, in: N. Awde, *Armenian Perspectives*, 1997, 267; M. Stone - D. Amit, *Cathedra* 83, 1997, 42f. (Hebr.).

Photo: IAA.

MS

875.-882. East Musrara, between Route 1 to the west and Nablus Road to the east

During the excavation of sections of the Third Wall in 1925, a Byzantine building was uncovered on the property of the Swedish School. The building was located immediately north of the Third Wall; here two Greek inscriptions were found (nos. 875, 1032). The orientation and decoration of the building show that it was a church, and its location in the midst of a burial area indicates that it served a funerary purpose. "A second Byzantine building was found in this section west of Nablus Road. (...) In this section were found tombs cut into the rock. (...) On clearing the upper tomb we found a Latin inscription..." (Sukenic - Mayer 39), see no. 740. Beside Ha-Nevi'im Street (Street of the Prophets) two other funerary chapels were discovered, one (with the "Mosaic of the Birds") with an Armenian dedication (no. 812). A stone bowl with Greek and Armenian inscriptions (no. 1083) was also found there, as well as some Greek fragments (nos. 876, 877). The other

– also most likely a funerary monument – is paved with a splendid mosaic featuring Orpheus and two female portraits labelled in Greek (no. 878). More funerary inscriptions in Greek were found on the west side of Derech Shechem (Nablus Road), in front of St. Stephen's (nos. 879, 880, 892, 1014). Further to the north along Derech Shechem an epitaph was unearthed in a tomb near the American Colony Hotel (no. 882). (LDS)

Bibl.: Kloner, Survey of Jerusalem, 2001, 103*, 105*ff.(e), 135f.(h) nos. 322, 326, 330, 336-338.

875. Funerary inscription in mosaic floor of a chapel, 7 c.

A tabula ansata contains an inscription at the edge of a mosaic near the southwestern corner of a room oriented to the northeast. The lines are separated by rows of red tesserae; the characters are traced in black, in a calligraphic script with chiar-oscuro and decorative serifs. *Nu* has a knotted or sinuous bar; *delta* is curvilinear, *omicron* and *theta* are drop-shaped; *sigma* is lunate and *omega* w-shaped. A horizontal line on the nomen sacrum and stigma mark the abbreviations; lifted letters are also used, as well as an elaborate ligature of three letters in l.9. Digits are also marked with horizontal line. At the end, the last line is divided by a row of tesserae into two lines with smaller letters.

Meas.: h 163 (inner measurement 158, with handles 211.5), w 69 cm; letters 12-13.7 cm, small letters 5-6 cm.

Pres. loc.: École Biblique, Jerusalem (St. Stephen, in the portico of the atrium of the church). Autopsy: 20 November 2008.

ΕΝΘΑΔΕΚΙΤ΄
ΑΝΑΤΟΛΙΑ
ΗΑΡΑΒ[--]Η
ΗΤΟΥ[--]
ΗΚΑΔ[--]
ΑΓΩΝ[--]
ΝΙΣΑΜΕΝΗΚ΄
ΘΩΕΑΥΤΗΝ
ΑΝΑΘΕΙΣΑΕΚΟΙ
ΜΗΘΗΔΕΜΗΝΗ
ΟΚΤΟΒΡΙΩΚΑ
ΙΝΔΙ

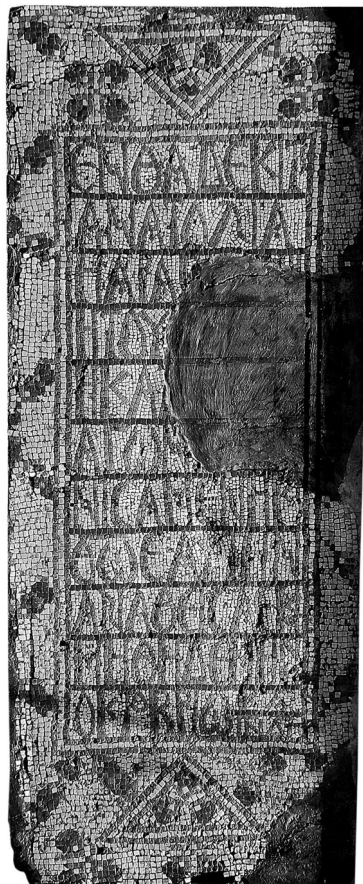


fig. 875

App. crit.: 1.4 ἡ τοῦ [Μαυρικίου ?] Abel, Sukenik - Mayer, Leclercq; 1.5-7 ἡ καλ[ὸν τὸν] | ἀγῶν[α ἀγῶ]|νισαμένη Abel, Sukenik - Mayer, Avi-Yonah, Leclercq, Thomsen, Bieberstein - Bloedhorn; ἡ καὶ [καλὸν] | ἀγῶν[α ἀγῶ]|νισαμένη Buckler (cited in SEG); 1.10 μην[ί], Abel (1925), Sukenik - Mayer, Hippolytos, Avi-Yonah, Leclercq, Thomsen, Bagatti, Bieberstein - Bloedhorn; μην(ι) SEG; μηνί, Abel (DACL), but N and H are written one below the other as small letters. SEG and Thomsen give the letters ATT after the proper text, arranged in form of a triangle, for which H. Grégoire (cited in SEG) suggests the reading ἀ(γιο)τ(ά)τ(ης); but the supposed letters seem rather to be a geometric decoration.

Ἐνθάδε κῆτ(αι) | Ἀνατολία | ἡ Ἀραβ[ισσην]ῇ | ἡ τοῦ [Αὐγ(ούστου) ἀδ(ελφῆ)]? | ἡ καλ[ῶς τὸν] | ἀγῶν[α ἀγῶ]|νισαμένη κ(αι) | Θ(ε)ῶ ἑαυτὴν | ἀναθεῖσα. Ἐκοι[μήθη] δὲ μηνῇ | Ὀκτοβρίῳ κα' ἰνδ(ικτιῶνος) γ'

Here lies Anatolia of Arabissos, the sister of the emperor(?), having valiantly fought the fight and consecrated herself to God. She fell asleep in the month of October, the 21st, of the third indiction.

Comm.: Abel's reading in 1.4, ἡ τοῦ [Μαυρικίου], was rejected by Heisenberg, both for lack of space and because it leaves too much untold. W. Buckler's proposal, cited in SEG and adopted above, resolves both difficulties. The restored ethnic Ἀραβ[ισσην]ῇ suggests a family connection of the deceased to the Emperor Mauricius, who was originally from Arabissos in Melitene (Lesser Armenia). He had a large family whom he summoned to Constantinople and enriched on becoming emperor (John Ephes., HE Part 3,5,18). A sister of his, Damiana, resided in Jerusalem and became a nun and hesychast; her son was appointed bishop of Petra. A niece of the emperor visited Damiana in the Holy City (John Mosch., Prat. 127, PG 87, 2989-92). Anatolia is otherwise unknown; she may have been a female relative (another sister of Mauricius?) who, after the massacre of the imperial family by Phocas in 602, found refuge in Jerusalem (for Mauricius' family, cf. PLRE III 855-60; DGI 636-9). From the palaeography of the inscription, a date in the early 7 c. is more likely than an earlier one. October 614 and October 629 fell in the 3rd indiction – no later date is possible, if the link to Mauricius is to be accepted. The chapel can hardly have been erected in 614, during the occupation and ravage of Jerusalem by the Persians, but the date may be that of Anatolia's death. The chapel may have been erected later, during the reconstruction of the city churches by Modestus, abbot of the monastery of St. Theodosius and later patriarch, in the years 616-626 (see introduction to nos. 833-835).

Bibl.: F.-M. Abel, RB 34, 1925, 575ff. pl. XIX,1 (ph.) (ed. pr.). – A. Hippolytos, Nea Sion 20, 1925, 636f. (Greek); A. Heisenberg, BZ 26, 1926, 227; Vincent - Abel, Jérusalem nouvelle 4, 921 fig. 381 (ph.); Abel, DACL 2370f.; E. Sukenik - L. Mayer, The Third Wall of Jerusalem, 1930, 46f. fig. 39 (ph.); M. Avi-Yonah, QDAP 2, 1932, 175f. no. 151; SEG 8, 193; H. Leclercq, DACL 13,1, 1937, 789f. fig. 9457 (dr.); Thomsen II no. 163A; B. Bagatti, SBF 3, 1952/53, 138 no. 52; Bieberstein - Bloedhorn 2, 73f.; DGI 639 no. 219*. – Cf. Sukenik - Mayer 36ff.; M. Avi-Yonah, NEAEHL 2, 1993, 782.

Photo: A. and N. Graicer.

876. Funerary inscription, 22 March 647 CE

Two adjoining pieces of a slab of white marble (or limestone?). The letters show traces of having been picked out with red paint. The script is square, with some cursive forms: *xi* and *lambda* are especially noteworthy; w-shaped *omega*. Abbreviations are marked with a diagonal or horizontal stroke, or with stigma. Μῆ(νί) is abbreviated with a lifted *eta*; in μακαρ(ίου) the first *alpha* is also raised.

Meas.: h 29, w 18, d 2.5 cm; letters 1.5 cm.

Findspot: Supposedly the slab was discovered in a burial area in front of St. Stephen's monastery during excavations of the foundation of an additional wing of a house built over the mosaic floor known as "The Bird Mosaic" (Vincent 1902, 437f.).

[--]ΔΕΑ[--]
 [--]ΜΑΚΑΡ
 ΙΩΑΝΝΟΥΜΗΞΑΝΘΙΚΑ
 ΙΝΔΙΕΤΚΑΤΑΕΛΕΥΘΕ
 ΡΟΠ *vacat* ΥΜΗ (palm)

App. crit.: [Ἀνεπὰν ἐν Κ(υρί)ῳ --]
 ΔΕΑ[--] σύμβιος? τοῦ μακαρ(ίου) |
 Ἰωάννου etc. Thomsen, Meimaris; [--]
 μακάριος) |[--] Ἰωάννου etc. Alt.

[--]ΔΕΑ[--] μακαρ(ίου) |
 Ἰωάννου μῆ(νί) Ξανθικ(οῦ) α' |
 ἰνδ(ικτιῶνος) ε' ἔτ(ους) κατὰ Ἐλευθε|ροπ(ολίτας) υμη'



fig. 876.1

... of(?) blessed Ioannes, on the 1st of the month Xanthikos of the 5th indiction, year 448 of Eleutheropolis.

Comm.: The wording of the text, the era used in it, as well as the shape of the letters and the decoration of the stone – all seem to point to a southern origin for the stone. In 1904, after the discovery of epitaphs of the same type and era from Beersheba, Abel expressed a certainty that this stone did not come from Jerusalem, but from Beersheba. In 1905 Vincent and his confrères stated that "a little inquiry", of which no details are given, had made them certain that indeed the stone had been brought from there (cf. RB 16, 1907,

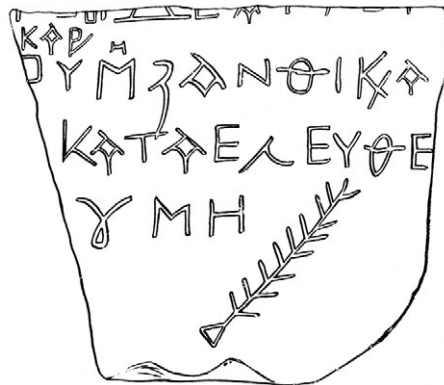


fig. 876.2

635). The later editors (except Macalister, who does not discuss the provenance of the stone) did not doubt the origin of this epitaph from Beersheba, the main area where

the era and the wording used in the epitaph are common. However, since the circumstances of its appearance in Jerusalem are unclear, we feel obliged to place it among the finds from Jerusalem. Year 448 of the era of Eleutheropolis corresponds to 647, if the New Year fell on 1 January, or 646/7 if it fell in autumn. The date of the epitaph is then 22 March 647, in the 5th indiction.

Bibl.: L. Vincent, RB 11, 1902, 437ff. (ph.) (ed. pr.). – F.-M. Abel, RB 13, 1904, 269f.; A. Jaussen - R. Savignac - L. Vincent, RB 14, 1905, 245f.; E. Schwartz, Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen. Phil.-Hist. Klasse 4, 1906, 380 no. 11; R. Macalister, PEQ 39, 1907, 238f. fig. 5 (dr. of right-hand half of the stone); Alt, GIPT no. 28; Thomsen I no. 163; Meimaris, Chron. Systems 313 no. 14; DGI 640f. no. 221*, 724f. no. 261. – Cf. P.-L. Gatiér, La Syrie de Byzance à l'Islam, 1992, 147 (from Beersheba).

Photo: L. Vincent, RB 11, 1902, 438 (squeeze); R. Macalister, PEQ 39, 1907, 239 fig. 5.

LDS

877. Funerary inscription

Fragment of tombstone; no details are provided. Lunate *sigma*.

Findspot: Found in a burial chamber under the southwestern corner of the “Mosaic of the Birds” (Séjourné).

[--]KHΔΙΑΦ[--]

[--]ΣΑΤΧΦ[--]

[--]ΟΜΙΟΝ[--]

App. crit.: [Θή]κη διαφ[έ|ρου]σα – all editors.

[(cross) [Θή]κη διαφ[έ|ρου]σα τ(ῶ?) Χ(ριστο)φ(υλακτῶ?) [νο|σοκ]ομίω ν[έω?]

Tomb belonging to the new(?) hospital(?) protected by Christ(?).

Comm.: Only a diplomatic copy of the inscription is provided. The surviving letters in l.3 strongly suggest νοσοκ]όμιω, with exchange of *omicron* for *omega*, common enough in Byzantine inscriptions. Assuming that the reading of the last three letters in l.2 is acceptable, ΤΧΦ may be seen as an abbreviation of τ(ῶ) Χ(ριστο)φ(υλακτῶ), a not unlikely attribute for a religious foundation. The tomb may have belonged to the new hospital built by Justinian in the compound of the Nea Church (see no. 1008), perhaps called “New hospital” by comparison with the patriarchal hospital, for which see no. 967.

Bibl.: P.-M. Séjourné, RB 3, 1894, 628 (ed. pr.). – H. Leclercq, DACL 13,1, 1937, 843; Bieberstein - Bloedhorn 2, 102f.; M. Stone, in: Stone - Ervine - Stone, The Armenians 211. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 109*(e), 139(h) no. 337.

LDS

878. Captions attached to figures in mosaic floor

Mosaic floor of a rectangular room, 5.70 m long, 3.20 m wide, oriented in a southwest-northeast direction. On the northeast is a small apse, 0.83 m in diameter, flanked by passages leading into two rooms behind it. A cross adorns the mosaic pavement of the apse. The mosaic in the main room is composed of an upper register featuring Orpheus holding a lyre and surrounded by animals, accompanied by a centaur and a satyr. The panel is surrounded by a broad frame of inhabited acanthus scrolls. The middle register has five panels, and there is a lower register with a hunting scene. The central panel of the middle register, 70×67 cm, represents two nimbused female figures in rich dress, separated by a column. The names of the two figures are inscribed vertically in the field, on both sides of each. The panel was flanked by two stone slabs that may have served to open a grave located under the mosaic. The existence of a tomb can only be surmised, for no proper excavation was conducted at the time of the discovery, in spring 1901, and the mosaic was later removed from the site, again without archaeological supervision. Lunate *sigma* and w-shaped *omega*.

Findspot: Musrara. In a chapel ca. 215 m west-northwest of Damascus Gate.
Pres. loc.: Istanbul Archaeological Museum.

ΘΕΩΔΟ
ΣΙΑ
ΓΕΩΡ
ΓΙΑ

App. crit.: *Omicron for omega in*
Θε'ο'δοσία.

Θεωδο|σία | Γεωρ|γία

Theodosia, Georgia.

Comm.: Scholars have formed different opinions about the date of the pavement: 2-3 c. (Schick; Dickson), 4-5 c. (Strzygowski), 5 c. (Cook; Grabar; Ovadiah), first half of the 6 c. (Bagatti), not earlier than the 5 c. and possibly as late as the 7 c. (Vincent). There is also no agreement about the function of the room. Different interpreta-



fig. 878

tions of its function – a private hall, a chapel, a funerary monument? – also lead to a different interpretation of the two female figures: famous women, perhaps celebrated singers (Schick; Dickson), noble ladies who were buried here (Vincent, Bagatti), or allegorical figures (Eisler; Ovadia - Mucznik). The latter maintained that the pavement, first designed with a pagan conception, at the beginning of the 5 c. at the latest, was later appropriated by Christians in the second half of the 5 c., when the apse with the cross would have been added. Vincent's and Bagatti's opinion, which is widely accepted, is that the pavement belonged to a Christian burial chapel; hence the orientation towards the west, so that the two figures looked east, in the position in which Christians were buried. There is no doubt about the fact that the pavement is located in an area (west of the modern enclosure of St. Stephen) that served as a cemetery in the Byzantine period. Elsner cast doubt on the function of the room: in his opinion it is highly doubtful that it was a burial chapel and even that it had a Christian character. However, working on the mosaic at its actual venue in the Archaeological Museum in Istanbul, he disregards evidence provided by the excavators: the cross in the mosaic pavement of the apse, the large stone slabs framed in the panels on both sides of the female figures, which may reasonably have served to cover underlying tombs, as is the case, for instance, in Kissufim (R. Cohen, BAR 6, 1980, 19; SEG 30, 1692) and in the Kyra Maria monastic church in Beth She'an (SEG 8, 39-40). Elsner also disregards the context in which the building was located. The entire area north of the Turkish wall was a necropolis in the late Roman and Byzantine period (see introductions to nos. 870-874; 875-882), and it is highly unlikely for a building to be erected there for the pleasure of the living.

According to Bagatti, the dress of the two women did not come into fashion before the 6 c. The shape of the letters (Γ and Α in Γεοργία) points to a date possibly as late as the 7 c. (Vincent) or the late 6 c. (Rina Talgam, oral communication).

Bibl.: L. Vincent, RB 10, 1901, 436-44 at 437-40 (dr., ph.) (ed. pr.). – C. Schick, ZDPV 23, 1900, 83f. (first notice of discovery); id. – J. Dickson, PEQ 33, 1901, 233f. (dr.); Ch. Wilson, PEQ 33, 1901, 423-8; R. Horning, ZDPV 32, 1909, 128 no. 2; Thomsen I no. 162; Abel, DACL 2353ff. fig. 6191; M. Avi-Yonah, QDAP 2, 1932, 172f. no. 133; SEG 8, 196; Thomsen II no. 162; B. Bagatti, RAC 28, 1952, 151f. figs. 2, 4; SEG 13, 597. – Cf. J. Strzygowski, ZDPV 24, 1901, 137-71; R. Elsner, Vorträge der Bibliothek Warburg, 1922/1923, 2; 1925, 299-306; S. Cook, The Religion of Ancient Palestine in the Light of Archaeology, 1930, 228 pl. 39; H. Leclercq, DACL 12,2, 1936, 2740-55 fig. 9240; A. Grabar, L'âge d'or de Justinien, 1966, 398 fig. 119; M. Barasch, Assaph 1, 1980, 1-33; A. Ovadia - S. Mucznik, *ibid.* 43-50; *ibid.*, The Jerusalem Cathedra 1, 1981, 152-66; B. Rosen, IEJ 34, 1984, 182f.; M. Avi-Yonah, NEAEHL 2, 1993, 782; Bieberstein - Bloedhorn 2, 101f.; Kloner, Survey of Jerusalem, 2001, 109*f.(e), 139(h) no. 337; J. Elsner, BAR 35,2, 2009, 35-45, 68.

Photo: G. Noga Banai, courtesy of R. Talgam.

879. Funerary inscription, 7 c. (?)

Four-line Greek inscription, carefully engraved on the upper half of a slab of hard limestone that blocked the entrance of a tomb. The letters belong to the oval alphabet, except the *omega*, which is shaped like an inverted *mu*. *Omicron* and *theta* are drop-shaped; *sigma* and *epsilon* are ellipsoidal, with narrow opening. The diphthong OY is in ligature. The abbreviations are redundantly marked: in l.2, with a diagonal stroke and a lifted S-sign, in l.3, with a diagonal stroke and an overwritten letter. The third abbreviation is even more redundant: a diagonal stroke cuts the last letter but one before the truncation, the last letter is reduced to half-size and is followed by a large raised S-sign.

Meas.: h 102, w 92, d 13 cm; letters 9-9.5 cm.

Findspot: At the entrance of a tomb of the necropolis near St. Stephen's, west of Nablus Road, in front of the street leading to the Garden Tomb; today in the area of the Central Bus Station of eastern Jerusalem.

Pres. loc.: Beth Shemesh, IAA inv. no. 1979-525.

(cross) ΘΗΚΗΔΙΑΦΕ
ΡΑΝΑΣΤΑΣΙΩ
ΟΣΙΟΤΩΕΠΙΣΚΟΪ
ΤΩΝΕΥΣΤΡΑΤΙΟΥ

Θήκη διαφέρ(ουσα)
Ἀναστασίῳ | ὀσιοτ(άτ)ῳ
ἐπισκό(πῳ) | τῶν
Εὐστρατίου

*Tomb belonging to Ana-
stasius, most saintly
bishop of the (estate? com-
munity?) of Eustratius.*



fig. 879

Comm.: The shape of the letters and the redundant abbreviation marks may point to a date in the 7 c. rather than the 6 c. Anastasius was bishop, but apparently not of a city. Meimaris considered the nominative to be τὰ Εὐστρατίου: it would be the name of some institution named after its founder, e.g., a charitable foundation (almshouse, home for the aged, or the like), a religious foundation, or a country estate. The place where Anastasius was in charge could have been in Jerusalem or its vicinity or in another part of the world, if Anastasius had come to Jerusalem as a pilgrim and died there. The question, however, is whether the man in charge of such a foundation or estate would be a bishop *ex officio*. Another possibility is to take the nominative to be οἱ Εὐστρατίου, a community named after its founder and subject to a bishop of its own, either because it consisted of a foreign ethnic group, or more likely be-

cause it was not in communion with the patriarch of Jerusalem. The Georgians had a bishop of their own, based in the monastery of the Iberians near David's Tower (see no. 1000), and the Armenians had their own bishop in Jerusalem from the mid-6c., who was not in communion with the patriarch of the Holy City (Sanjian 280). The Georgian Calendar commemorates an Eustratius, martyr of Sebastia in Armenia, on December 13 (Garitte, Calendrier 408), and it is not inconceivable that an Armenian monastery might have been dedicated to this martyr; or perhaps οἱ Εὐστρατίου was an Armenian or Albanian monastery named after a benefactor (Sanjian 266, 278).

Bibl.: Y. Meimaris, SBF 30, 1980, 225-8 pl. 7 (ph.) (ed. pr.). – SEG 30, 1696; Y. Meimaris, in: Actes du Xe congrès international d'archéologie chrétienne, 1984, 2, 331-4 no. 1 (dr.); SEG 36, 1349; Meimaris, Sacred Names 209f. no. 1050; BE 1987, 521; P. Figueras, in: Actes du XIe congrès international d'archéologie chrétienne, 1989, 2, 1771-85; BE 1989, 997; Bieberstein - Bloedhorn 2, 143. – Cf. A. Sanjian, Le Muséon 82, 1969, 265-92; Kloner, Survey of Jerusalem, 2001, 109*(e), 138(h) no. 336.

Photo: IAA.

LDS

880. Funerary inscription, 6 c.

No details are available. From Germer-Durand's copy it appears that the diphthong OY was always in ligature and stigma was used for καί.

Findspot: Found in a tomb some meters west of St. Stephen's Church.

Pres. loc.: Muséum École Biblique, Jerusalem (according to Bieberstein - Bloedhorn).

(cross) ΘΗΚΗΔΙΑ
ΘΕΡΟΥΣΑΓΕΩΡ
ΓΙΟΥΙΩΑΝΝΟΥ
ΑΡΤΟΚΟΠΟΝ
Φ

Θήκη δια|φέρουσα Γεωρ|γίου (καί) Ἰωάννου | ἀρτοκόπῳν. | (Ἔτους?) φ'

Tomb of Georgius and Ioannes, bakers. (Year?) 500.

Comm.: Germer-Durand, cautiously followed by Thomsen and Abel, interpreted the Φ as a date referring to a Christian era. However, it cannot be the Dionysian era in use today, which was elaborated only in the mid-6 c. and made its earliest appearance in documents in the West at the end of the 7 c. and in the East not before the Middle Ages. An Incarnation era based on the Alexandrine reckoning, and beginning the count on March 25, 9 years before the Dionysian reckoning, was used by eastern chronographers and historians, e.g. Cyril of Scythopolis and

John Malalas, in the 6 c. (Grumel, *Chronologie* 224; DGI 32f.), but never as their primary chronological system. This system, however, never appears in documents or inscriptions in the East, and if such a rare dating system was employed, it is hard to believe that no word was added to indicate it. According to this reckoning the epitaph would be dated 491/2 CE. More likely, the solitary letter is an abbreviation or an isopsephism of some funerary formula.

Bibl.: J. Germer-Durand, RB 1, 1892, 579 no. 33 (ed. pr.). – Thomsen I no. 174; Abel, DACL 2370; Bieberstein - Bloedhorn 2, 144; DGI 631f. no. 216*; B. Isaac, in: Tsafrir - Safrai, *History* 388f. (Hebr.).

LDS

881. Aramaic Epitaph of Yosef son of Aharon, 3-5 c. (?)

Four short lines engraved in Jewish script on a marble slab.

Findspot: A grave in northern Jerusalem, near the “Ash Heap” (in today’s Beth Israel neighborhood: see Y. Ben-Arieh, *Jerusalem in the 19th Century II*, 1986, 60, 167).

פסוי בר
אהרן דמן
אבודן
ניחן נפשה

פסוי בר | אהרן דמן | אבודן? | ניחן נפשה

Translit.: pswy br | 'hrn dmn | 'bwdn | nyħn npšh

Pswy (= Yosef) son of Aharon, who is from/of 'bwdn(?). May his soul (find) rest.

Comm.: Ch. Clermont-Ganneau reports this marble slab being found “in a tomb near the ash-heaps of Jerusalem”. The obscure circumstances of its discovery, as well as the lack of a drawing or photo, make dating difficult. Yet a date from the 3 c. or later may be guessed from the medium and content of the inscription: there are almost no Jewish epitaphs on marble from the Jerusalem necropolis before the 3 c., and very few after that; and the biblical name Aharon was not used by Jews of Palestine until extremely late (cf. the two instances from Egypt, Ilan, *Lexicon* III 74f.). Thus this epitaph may even be from the Islamic period. Yosef is written backwards, perhaps for magical or apotropaic reasons; cf. the other instances of this phenomenon, see vol. I 141, 159, 239 and 426 (Greek). The unknown word in l.3 indicates a place or family name: Abudan? The wish for the deceased in the last line was common in Jewish epitaphs of the Roman period, compare e.g. the inscriptions from Zo‘ar (J. Naveh, *Tarbiz* 64, 1995, 448-97 and id., *Tarbiz* 69, 2000, 619-35). The *nun* (instead of *he*?) at the end of the first word in the last line may be a dittography because of the following *nun*.

Bibl.: Ch. Clermont-Ganneau, PEQ 27, 1895, 83 (ed. pr.). – Répertoire d'épigraphie sémitique 3, 1916/18 no. 1269; Klein, JPCI no. 175; CIJ 2, 1389; S. Klein, JJPES 1, 1921/24, 92f. no. D (Hebr.) (= JJPES 1,2-4, 1925, 55f., no. D [Hebr.]); B. Lifshitz, ZDPV 76, 1960, 159f.; Beyer, Aramäische Texte 387 ggJE 90; J. Naveh, IEJ 38, 1988, 42; Van der Horst, Ancient Jewish Epitaphs 44; Bieberstein - Bloedhorn 2, 75f.

AY/JJP

882. Fragment of funerary inscription

Irregular fragment of limestone slab, broken on all sides, with remains of three lines. The blank strip under the third line shows that it was the last line of the inscription. Surface and back are smooth; round regular letters, w-shaped *omega*. Meas.: h 13.5, w 10, d 2.5 cm; letters 1.7-2 cm.

Findspot: From a tomb excavated near the American Colony Hotel.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1947-4370.

[--]ΦΟΒ[--]

[--]ΛΗΘΟΤ[--]

[--]ΑΘΛΩΝ[--]

[--]ΦΟΒ[--] -- πεπ]ληθότ[ος --] --] ἀθλῶν

[--]

(Tomb of) ... full of days(?) ... contests
(or: prizes) ...



fig. 882

Comm.: The fragment was found in a tomb, and there is little doubt that

it belongs to an epitaph. This is suggested also by the mention of “contests” sustained or “prizes” won by the deceased, probably through a virtuous life rather than owing to athletic prowess, for expressions like “completing the contest” or “the race”, “to contend in the contest”, echoing Acts 20,24; 2 Tm 4,7, often appear in Christian literature and in epitaphs in the sense of “carrying out the struggle of life in the service of God”. In this context, the participle perfect πεπληθότος (from πλήθω) is reminiscent of another scriptural idiom, πλήρης ἡμερῶν (Gen 25,8) that often appears in hagiographic literature (e.g. Cyril of Scythopolis, Vita Euthymii 36,39; Vita Sabae 70; Vita Theodosii 5, ed. Schwartz 54, 59, 171, 239). Possibly l.1 contained the name of the deceased (Ἀφόβιος, Ἀφόβητος, Θεοφόβιος. Δηιφόβιος?) rather than a noun, adjective or verb from the root φοβ-. The palaeography points to a date in the 4 or early 5 c.

Bibl.: Unpublished. - Cf. Kloner, Survey of Jerusalem, 2001, 84*(e), 105(h) no. 249 for the area.

Photo: IAA.

LDS

883.-893. Area of St. Stephen's

See introduction to nos. 814-816.

883. Funerary inscription of Euthymius the deacon

Slab of polished limestone, broken in two parts, engraved with a three-line inscription. Rounded letters; lunate *sigma*; OY in ligature. Abbreviations with diagonal strokes, and a lifted *omicron* in l.2.

Meas.: h 65, w 105, d 10 cm; letters 5.5-8 cm.

Findspot: In the great hypogaeum at the southeastern end of St. Stephen's enclosure, north of the Damascus Gate, on tomb 2 in the southwestern chamber (first chamber to the left of the entrance).

Pres. loc.: École Biblique, Jerusalem, funerary chapel ("hypogée"). Autopsy: 29 October 2009.

(cross) ΘΗΚΙΑΔΙΑΦΕΡΟΥΣΑ
ΕΥΘΥΜΙΟΥΔΑΚΟΠΙΝ
ΔΙΡΗ (cross)

App. crit.: ll.2-3 π<ε>ν<θε>ρ<οϋ>
early eds.; Πινδιρη Vincent - Abel.

Θήκι διαφέρουσα | Εὐθυμίου
δ(ια)κό(νου) Πιν|δίρη

*Tomb belonging to Euthymius the
deacon, (son) of Pindires.*



fig. 883

Comm.: The hypogaeum, now attached to the modern funerary chapel of the Dominican convent of St. Étienne, formerly dated to the Herodian period (Vincent), is now recognized as a First Temple period burial (Barkai - Mazar - Kloner). It was reused in the Byzantine period, when the area was attached to the church and monastery of St. Stephen founded by Eudocia and consecrated in 460 (above, nos. 814-816). The southern part of the hypogaeum was damaged by the creation of Byzantine tombs (Barkai - Mazar - Kloner 72f.). The inscription is dated to the 6 c. on palaeographical grounds.

Bibl.: L. de Vaux, RA 12, 1888, 37ff. (dr.) (ed. pr.). – C. Schick, PEQ 22, 1890, 10 (dr.); H. Guthe, ZDPV 13, 1890, 233f.; E. Nestle, ZDPV 14, 1891, 256; J. Germer-Durand, RB 1, 1892, 575f. no. 25 (dr.); Lagrange, Saint Étienne 116f. (dr.); Thomsen I no. 166; L. Vincent, RB 34, 1925, 405f. fig. 2 (ph.); Vincent - Abel, Jérusalem nouvelle 4, 784 pl. 80,3; Abel, DACL 2368; SEG 8, 190; H. Leclercq, DACL 13, 1937, 838f.; Thomsen II no. 166; G. Barkai - A. Mazar - A. Kloner, Qadmoniot 8, 1975, 71-76 (Hebr.); J. Murphy-O'Connor, BAR 12,2, 1986, 54; P. Benoit, BAR 12,4, 1986, 58; Bieberstein - Bloedhorn 2, 225f. – Cf. Küchler, Jerusalem 968-78 figs. 553-61 (drs.).

Photo: A. and N. Graicer.

884. Fragmentary Greek inscription

Rectangular fragment of slab, broken on three sides; the bottom edge, though chipped, is apparently intact. Remains of two lines of script, separated by a blank space ca. 3 cm wide. The width of the blank strip under the second line is more than double, indicating that this was the last line. Rounded letters. *Nu* has a curling middle bar, pointing to a date not earlier than the second half of the 6 c. *Lunate sigma*. Meas.: h 30, w 23, d 12 cm; letters 7.5-9 cm.

Findspot: Among the debris in the great hypogaeum at the southeastern end of St. Stephen's enclosure, north of Damascus Gate.

Pres. loc.: École biblique, funerary chapel ("hypogée"). Autopsy: 29 October 2009.

[--]ΟΣ[--]

[--]ΝΚΕ[--]

[--]ος [--]ν χε̃ [--]

Comm.: Since it was found in the hypogaeum (cf. no. 883), it may be a fragment of a funerary inscription.

Bibl.: L. Vincent, RB 34, 1925, 406 fig. 3 (dr.).

Photo: A. and N. Graicer.



fig. 884

LDS

885. Funerary inscription reused as flagstone

Slab broken in three pieces, reused as a flagstone in the pavement of the courtyard of the Crusader chapel. The surface is much worn. Martell already noticed that the stone bore two different sets of marks, but Thomsen was the first to establish that the slab bore the remains of two funerary inscriptions: the earlier (b) was engraved in what is now the vertical direction and began with a cross under the *epsilon* of l.1 of the later text (a). A second line, not noticed by Thomsen, can be made out under the first. Inscription (a) was engraved perpendicularly to (b), and only its right-hand side is preserved. From the number of letters missing in l.1, the full width of the original stone must have been about 1.00 m. *Lunate sigma*. In (b), ligature of OY. Meas.: h 60, w 40, d 10 cm; letters (a): 6.5-7.5 cm, (b): 5-6 cm.

Findspot: Set in the stone-paved courtyard in front of the Crusader chapel which had been built over the remains of the Eudocian basilica of St. Stephen; just in front of the entrance, cf. Frei. Autopsy: 4 December 2008; 29 October 2009.

Pres. loc.: École Biblique, Jerusalem, in the church, on St. Catherine's altar.

- (a) [--]ΦΕΡΟΥ
 [--]ΗΣΔΙΑ
 [--]ΟΡΣΣ
 [--]ΕΤΑ
 [--]ΟΣ (cross)
 (b) (cross) ΘΗΚΗΟΥΡΒ[--]
 ΚΟΡΙ[.]ΣΔΙ[--]

App. crit.: (a) l.1 Χρ(ιστο)φέρου *Chaplin* quoted by *Mantell*; ll.2-3 δια|[κ(όνου) --] *Abel*; ll.4-5 [ναοῦ ἐνδοξ]οτά[του μάρτυ]ος *Abel*; in 1887 *Germer-Durand* reconstructed the whole text: Θήκη διαφέρουσα πενήτηρ Στεφάνου διακόνου τοῦ Χριστοῦ σωτήρος λιθοβολεῖται(?) ἀναπαύσεως τόπος (cross) Α Ω, but in 1892 left the text unrestored, except for [Θήκη δια]φέρου|[σα --]ης δια[--]. – (b) l.1 (cross) ΘΗΚΗΟΥΡΗ *Thomsen*. *Mantell*'s sketch shows OPB or OPΘ with a drop-shaped *omicron*, and a possible *delta* (cursive) followed by *iota* in the second line. Θήκη Οὔρη | Ωριγέν[ους] *Abel*; (cross) Θήκη διαφέρουσα *Vincent - Abel*.



fig. 885.1

- (a) [Θήκη δια]φέρου|[σα --]ης δια|[κον(ίσσης)? --]ΟΡΣΣ|[--]ΕΤΑ|[--]ΟΣ
 (b) Θήκη Οὐρβ[--]|ΚΟΡΙ[.]Σ δι[ακονίσσης? |--]

- (a) *Tomb belonging to...., the deaconess (?) ...*
 (b) *Tomb of Urb... deaconess (?) ...*

Comm.: The slab was certainly engraved twice in the late antique period, and even the later inscription does not appear to be later than the 5 c. Could it have been used twice in this period? The remains of the second line visible in *Mantell*'s sketch (in which he copied the marks from a squeeze, without realizing that they were letters) raise the possibility that the earlier text was the same as the later. If this is so, what we have is probably a correction: the engraver began working in what is now the vertical direction and must have been the narrow side of the slab, but was then advised that the stone was supposed to stand on the broad side, and thus began again, engraving the same text at right angles with the former. The letters ΔΙΑ



fig. 885.2

in l.2 suggest the term διακών or διακονίσση or διάκονος (nom.) for both genders, and the ΗΣ that precede them suggest that the deceased was a woman.

Bibl.: A. Mantell, PEQ 14, 1882, 119f. (dr.) (ed. pr.). – S. Merrill, PEQ 15, 1883, 241f.; Warren - Conder, SWP Jerusalem 388-91 fig. 392, 427 no. 27; A. Frei, ZDPV 8, 1885, 51; J. Germer-Durand, Le Cosmos 12.11.1887 (non vidi); L. de Vaux, RA 12, 1888, 48 (dr.); J. Germer-Durand, RB 1, 1892, 577f. no. 30 (dr. from squeeze); Thomsen I no. 171; Vincent - Abel, Jérusalem nouvelle 4, 803 pl. 80,9; Abel, DACL 2369; Thomsen II no. 171; Bieberstein - Bloedhorn 2, 232f. 236.

Photo: A. and N. Graicer; J. Germer-Durand, RB 1, 1892, 578 (dr. from squeeze).

LDS

886. Funerary inscription

Fragment of slab of hard limestone with beginning of inscription. Smoothed surface, rough back. Upper and left edge intact, right edge not preserved, bottom edge cleanly cut but not original. Round characters, carefully incised with a wide point. Meas.: h 28, w 70, d 5-7 cm; letters 7-9.5 cm.

Findspot: Inserted in secondary use in the border of a mosaic pavement at the entrance of a tomb containing three rock-cut graves separated by a narrow corridor, about 15 m south of the Eudocian basilica of St. Stephen. Autopsy: 29 October 2009. Pres. loc.: École Biblique, Jerusalem, inv. no. SE 11.

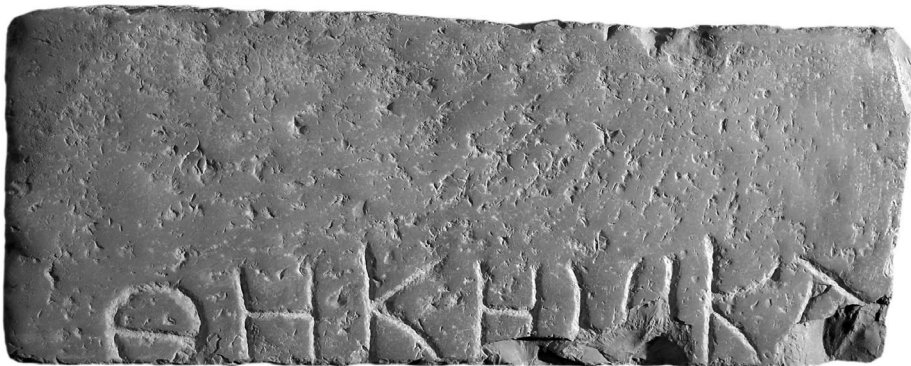


fig. 886

ΘΗΚΗΜΙΚΑ

[--]

App. crit.: Μιχᾶς Séjourné, Battifol; Μίκα[ήλ] all other eds.

Θήκη Μίκα|[ς --]

Tomb of Mika.

Comm.: Sejourné read the name ΜΙΚΑΣ, but the stone does not support his reading. However, as the name seems to be feminine, a *sigma* for the genitive may have been in the lost second line. Μίχα, with its variants, Μίχχα, Μίχη and Μίχχη, is a common female name, meaning “tiny”, used from the Mycenaean through the Byzantine period in Greece proper as well as in Asia Minor and in the Levant, including our region: see O. Masson, *Museum Helveticum* 47, 1990, 131f. The masculine form, Μίχκος, is common as well. For some Near Eastern examples see, for instance SEG 41, 1597 (Bostra); 43, 1038 (Palmyra); 46, 1971 (Na‘aran in the Golan); 47, 2017 (Hammath Gader).

Bibl.: P.-M. Séjourné, RB 1, 1892, 261; J. Germer-Durand, RB 1, 1892, 579 no. 32 (edd. prr.). – P. Battifol, BZ 1, 1892, 616; Lagrange, Saint Étienne 122; Thomsen I no. 173; Vincent - Abel, Jérusalem nouvelle 4, 788; Abel, DACL 2370; Thomsen II no. 173; Bieberstein - Bloedhorn 2, 231.

Photo: A. and N. Graicer.

LDS

887. Epitaph of a cantor of the Holy Sepulchre

Four-line inscription of a fragment of a slab with smoothed, very worn front and rough back. Of l.1 only the bottom half of the letters is preserved. Round letters, lunate *sigma*, w-shaped *omega*.

Meas.: h 37, w 53, d 11 cm; letters 6-7 cm.

Findspot: St. Stephen's Church.

Pres. loc.: École Biblique, Jerusalem. Autopsy: 29 October 2009.

[--]ΑΦΕΡΟ[--]
[--]ΨΑΛΤΗΚ[--]
[--]ΣΤΟΥ[--]
[--]ΕΩΣ[--]

[Θήκη δι]αφέρο[υσα | τῷ δείνα] ψάλτη
κ[αὶ ἀναγνώ]στου [ἀγίας Ἀναστάσ]εως
[--]



*Tomb belonging to ... cantor and lector
of the Holy Anastasis ...*

fig. 887

Comm.: The shift from dative to genitive is not rare in late-antique Greek. The inscription most likely comes from the Byzantine church of St. Stephen itself: another cleric from the same church was buried here (no. 888). The formula designating the Anastasis Church can be of various length: with or without article, with or

without abbreviations, or with additions, e.g. ἀγ(ίας) Ἀναστάσεως (no. 930), ἀγ(ίας) Ἀναστάσεως (nos. 1066, 1067), τῆς ἀγίας Ἀναστ(άσεως) (no. 824), τῆς ἀγ(ίας) τοῦ Χ(ριστοῦ) Ἀ(ναστάσεως) (no. 888), τῆς ἀγ(ίας) τοῦ Χ(ριστοῦ) Ἀναστάσεως (no. 913). Here the variant is adopted that seems better to fit in the space.

Bibl.: Unpublished. – Cf. Meimaris, *Sacred Names*, 251ff. on the offices of cantor and lector.

Photo: A. and N. Graicer.

LDS

888.-891. Underground burial chamber in the Eudocian basilica

In the Eudocian basilica (modern St. Stephen's), north of the city wall, a flight of steps descends into an underground chamber with trough graves on the right and left sides. The grave on the right was covered with slabs and contained a skeleton, that on the left was uncovered and contained mixed bones from several deceased persons. The entrance into the chamber was blocked by a stone door, turning on pivots. Above the door was inscription no. 891 and inside the chamber, nos. 889 and 890. In the atrium a flagstone (no. 888), which in former times probably belonged to one of the graves, covered the access to the flight of steps. (LDS)

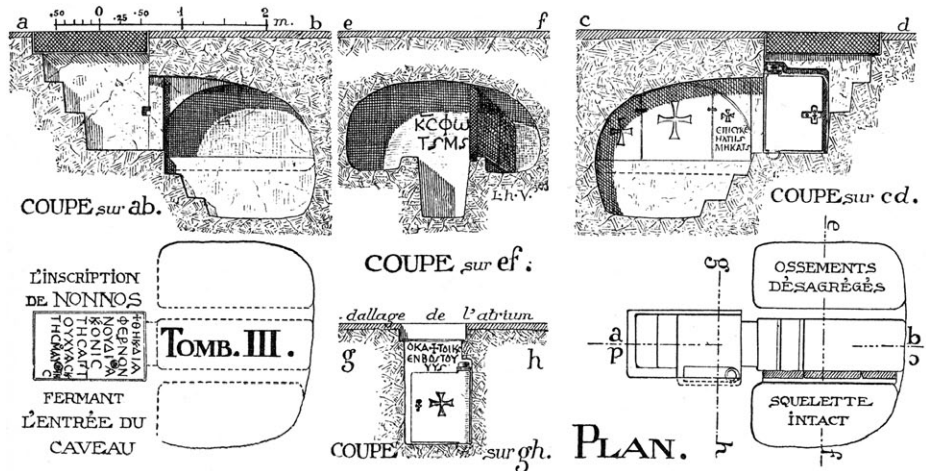


fig. 888 (nos. 888-891)

888. Funerary inscription of deacon Nonnus

On the flagstone, which broke into several pieces when removed from its place, an eight-line inscription is engraved. The letters are rounded; lunate sigma.

Several abbreviation marks are used: diagonal stroke across K in ll.4 and 6, a small stigma, raised or aligned with the base of the letters, and raised letters. Two big holes, which destroyed some letters, were later carved into the stone, which shows that the place, where the stone was found, was not the original one.

Meas.: h 100 cm, w 80 cm (Germer-Durand); h 106.7, w 83.8, d 15-18 cm (Schick); wooden frame h 129, w 80 cm.

Findspot: In the atrium of the Eudocian basilica of St. Stephen, covering the entrance of a tomb (Schick's Tomb 2; Vincent - Abel's Tomb III).

Pres. loc.: On the left side of the atrium of the modern Church of St. Stephen, against a wall.

Autopsy: 20 November 2008, 4 December 2008.

(cross) ΘΗ[--]ΔΙΑ
ΦΕΡ'ΝΟΝ
ΝΟΥΔΙΑ
Κ'ΟΝΙΣ'
ΤΗΣΑΙ'Τ
ΟΥΧΥΑΣΚ
ΤΗΣΜΟΑΥΤΗ
Σ

App. crit.: ll.1-2 Θῆκ(αι)
δια|φέρ(ουσαι) *Papadopoulos-Kerameus* 1890; ll.2-4 Νόν|νου διακ(όνου)
| κ(αί) 'Ον<η>σ[ίμου διακ(όνου)?]
Papadopoulos-Kerameus 1890, *Thomsen*; Νον|νοῦ διακονίσ(ης) *Papadopoulos-Kerameus* 1907; Νον|ν<ί>ου
διακ(όνου)?] *W. Buckler*, quoted in
SEG; l.6 ΑΣΤs = 'Α(να)στ(άσεως) (καί)
Germer-Durand, *Papadopoulos-Kerameus*; ΑΣΤs = 'Α(να)στ(άσεως)
Abel; ΑΣΚ = 'Α(ναστάσεως)ς κ(αί) *Vincent*, *Vincent-Abel*, *SEG*, but no horizontal line is visible. *Papadopoulos-Kerameus*' reading quoted by *Schick* has misprints but does not justify *Thomsen*'s rendering of l.5 τῆς ἀ(γ)-
ί(α)ς τ(άφ)ου Χ(ριστο)ῦ 'Α(ναστάσεως).
ll.5-7 τῆς ἀγ(ίας) τοῦ Χ(ριστο)ῦ
ἀσκη(ήσεως) τῆς μο(νῆς) αὐτῆς *Milik*.



fig. 888.1

Θῆ[κη] δια|φέρ(ουσαι) Νόν|νου διακ(όνου) 'Ον'η'σ(ίμου) | τῆς ἀγ(ίας) τ|οῦ Χ(ριστο)ῦ
'Α(ναστάσεως)ς κ(αί) | τῆς μο(νῆς) αὐτῆς|ς

Tomb belonging to Nonnus (son of) Onesimus, deacon of the Holy Anastasis and of its monastery.

Comm.: There are quite varying interpretations of this inscription. Leaving aside the reading *διακονισ(σης)*, which is not consistent with the marks on the stone, and the minor question of whether Onesimus is a surname or a patronymic, the main issue is the meaning of *καὶ τῆς μονῆς αὐτῆς*. This construction would normally be translated: “and of the monastery of the latter”, i.e., the monastery of the Anastasis, which was built by the patriarch Elias in 494, near the bishop’s palace (Cyr. Scyth., *Vita Sabae* 31, ed. Schwartz, 116). Papadopoulos-Kerameus told Schick that the inscription might “be read so that it becomes fatal to the traditional site of the Holy Sepulchre”, apparently meaning that, if the inscription is translated: “Private tomb of Nonnus ... and of the monastery of the Anastasis”, one might surmise that the tomb was attached to



fig. 888.2

this monastery, and the monastery contiguous to the church, which would locate the Holy Sepulchre in this area. This interpretation was embraced by the Protestants, who had for some time been presenting arguments in favor of a location of the Calvary at “Gordon’s Calvary”, a knoll north of Damascus Gate, and that of Christ’s tomb at the Garden Tomb nearby. In their anxiety to refute this theory, the Catholic party translated *καὶ τῆς μονῆς αὐτῆς* “and of this monastery” (which would normally be expressed with a different word order, *καὶ αὐτῆς τῆς μονῆς*), and interpreted this expression as referring either to *θήκη διαφέρουσα* (Private tomb of Nonnus ... and of this monastery: Germer-Durand, Leclercq) or to Nonnus, who would then have been attached to two religious institutions, the Anastasis Church of which he was a deacon, and the monastery where the inscription was found, namely, St. Stephen’s church and monastery, inaugurated by Eudocia in 460 (Vincent, Vincent - Abel; Abel in *DACL* eliminated *καὶ* and explained that Nonnus had left his former monastery, St. Stephen’s, to become a deacon of the Anastasis). Thomsen understood the monastery in question to be that of the Anastasis; accordingly, he dated the inscription to the 6 c. (though the other inscriptions found inside the same tomb are dated by him to the 5 c.), based on the date of the foundation of the monastery of the Anastasis, at the end of the 5 c.

The translation “and of its monastery”, i.e., that of the Anastasis, is undoubtedly correct, though of course this does not imply that either the monastery or the

Anastasis were located in this area. The question of whether this genitive refers to the tomb or to Nonnus is more difficult to answer. The example of the “tomb belonging to Samuel, bishop of the Iberians, and of his monastery” (no. 1000) supports the former interpretation, especially in view of the fact that the grave on the left side held the remains of several dead. On the other hand, one might argue that the tomb was used also for Nonnus’ family, despite the absence of the usual formula *καὶ τῶν διαφερόντων*; in this case we should understand that Nonnus fulfilled the function of deacon both in the Anastasis Church and in the attached monastery. If so, the inscription is certainly later than 494. If, however, we accept the former interpretation, a date between 460 and 494 (which would be consistent with the form of the letters) cannot be entirely excluded, for though the *spoudaioi* of the Anastasis were scattered in cells near David’s Tower prior to 494, the community existed long before (Cyr. Scyth., *Vita Sabae* 19, ed. Schwartz 104, mentions its hegumen in 490). The purchase of a vault – a small one, where only a few dead could be deposited – in the atrium of St. Stephen’s for the monastery of the Anastasis seems a somewhat temporary solution, more suitable to the time when the community still lacked proper logistic arrangements. If so, *μονή* in this case would be used in the sense of monastic community, not of monastery in the architectural sense.

Bibl.: J. Germer-Durand, *Le Cosmos* 27.07.1889, 453 (ed. pr.). – Id., RB 1, 1892, 576f. no. 26; C. Schick, PEQ 22, 1890, 69f. (dr. with reading by “Papadoculos”, i.e. A. Papadopoulos-Kerameus); Lagrange, *Saint Étienne* 127; A. Papadopoulos-Kerameus, *Journal Minist. Instr. publ. russe*, October 1907 (non vidi; reported in BE 1908, 207); Thomsen I no. 167; L. Vincent, RB 34, 1925, 408ff., fig. 5 pl. 14,1; Vincent - Abel, *Jérusalem nouvelle* 4, 778, 802f., fig. 325 pl. 80,6; Abel, DACL 2368; SEG 8, 191; H. Leclercq, DACL 13,1, 1937, 839 fig. 9469 (from Germer-Durand); Thomsen II no. 167; J. Milik MUSJ 37, 1960/61, 160 n. 1; Finegan, *Archeology* 176 no. 196 (ph.); J. Murphy-O’Connor, BAR 12,2, 1986, 54f. (dr.); Bieberstein - Bloedhorn 2, 227f.; Küchler, *Jerusalem* 958, 975 no. 542 (dr.). – On the site, see bibl. no. 814.

Photo: A. and N. Gracier; Germer-Durand, RB 1, 1892, 576f. no. 26 (dr. from squeeze); Vincent - Abel, *Jérusalem nouvelle* 4, 779 fig. 325 (dr.).

LDS

889. Quotation of Ps 30 (31),2 and 70 (71),1 in tomb

Inscription on a slab covering a grave (cf. introduction to nos. 888-891). Round and oval letters. In l.1, the horizontal stroke of the nomen sacrum covers only the E. In ll.2 and 3, the abbreviation mark is a large slanting stigma.

Meas.: h 21 (total), w 25-30 cm; letters 4-7 cm; cross: h 5.5, w 8.5 cm.

Findspot: Grave on the left side of Tomb III (Schick Tomb 2), under the atrium of the Eudocian basilica of St. Stephen.

Pres. loc.: See findspot; now leaning on the south wall of the tomb. Autopsy: 4 December 2008.

(cross)
ΕΠΙΣΥΚΕ
ΗΑΠΙΣ
ΜΗΚΑΤΙ

App. crit.: l.1 ΣΥ = σ'οί' Vincent -
Abel.

Ἐπὶ σὺ, Κ(ύρι)ε, | ἤλπι(σα), | μὴ
κατ(εισ)χυνθείην)

*In Thee, O Lord, I have hoped; let
me never be put to shame.*

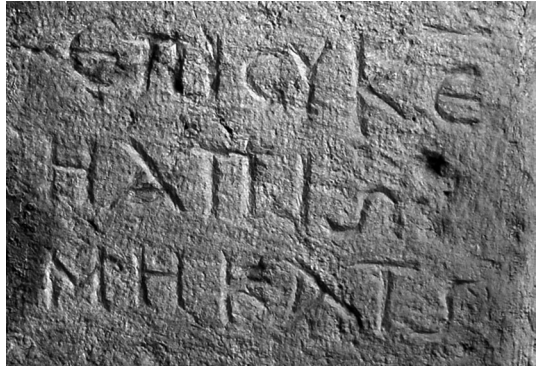


fig. 889.1

Comm.: Pss 30 (31),2 and 70 (71),1 too
are part of the burial service in the
Greek rite (see no. 891).

Bibl.: J. Sarum, PEQ 22, 1890, 306f.; C. Schick,
PEQ 22, 1890 (dr. in front of p. 10) (edd. prr.).
– W. Flinders Petrie, PEQ 22, 1890, 158 (dr.);
J. Germer-Durand, RB 1, 1892, 577 no. 28; La-
grange, Saint Étienne 129; Thomsen I no. 169;
Vincent - Abel, Jérusalem nouvelle 4, 778f. fig.
325 pl. 80,7; Abel, DACL 2369; H. Leclercq,
DACL 13,1, 1937, 840; Thomsen II no. 169; B.
Bagatti SBF 3, 1952/1953, 135f. no. 45; Bieber-
stein - Bloedhorn 2, 228f. – Cf. Felle, Biblia
Epigraphica 129 no. 214, 523; Küchler, Jerusa-
lem 968-78 figs. 553-61.

Photo: A. and N. Graicer.

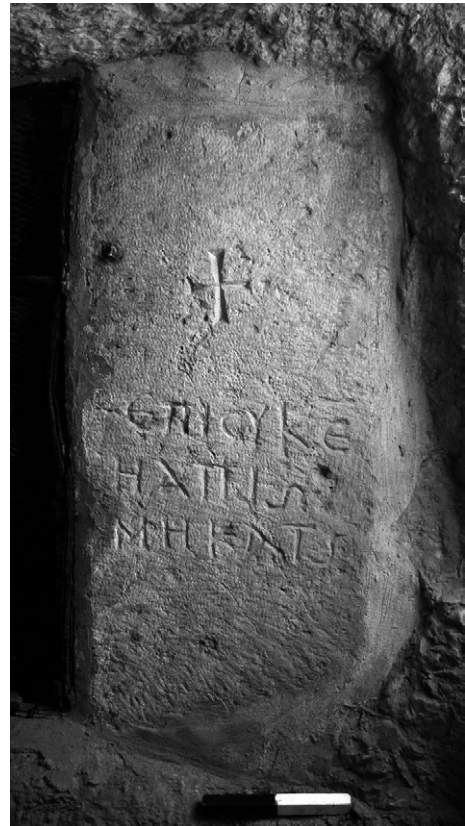


fig. 889.2

890. Quotation of Ps 26 (27),1 in tomb

Inscription shallowly engraved on the rock; round letters, large stigma used as abbreviation mark. W-shaped *omega*.

Meas.: h 20 (roughly), w (l.1) 35, (l.2) 33 cm; letters 5-7 cm.

Findspot: On the eastern wall of Tomb III, in the atrium of the Eudocian basilica of St. Stephen, between the two graves.

Pres. loc.: See findspot.

Autopsy: 4 December 2008.

ΚΣΦΩ

ΤΙΜΙ

Κ(ύριος) Φω|τ(ισμός) μ(ου)

The Lord is my light.



fig. 890.1

Comm.: The quotation of Ps 26 (27),1 is common on lamps: cf. Loffreda, *LIG* 122, Types C 1.2 and C 1.3; id., *SBF* 44, 1994, 598ff. no. 4.

Bibl.: J. Germer-Durand, *RB* 1, 1892, 577 no. 29 (ed. pr.). – Lagrange, *Saint Étienne* 129; Thomsen I no. 170; Vincent - Abel, *Jérusalem nouvelle* 4, 778f. fig. 325; Abel, *DACL* 2369; Thomsen II no. 170; B. Bagatti, *SBF* 3, 1952/53, 135f. no. 45; Bieberstein - Bloedhorn 2, 228ff.; *SEG* 44, 1342. – Cf. Felle, *Biblia Epigraphica* 128f. no. 213, 522; Küchler, *Jerusalem* 968-78 figs. 553-61.

Photo: A. Ecker; Vincent - Abel, fig. 325.

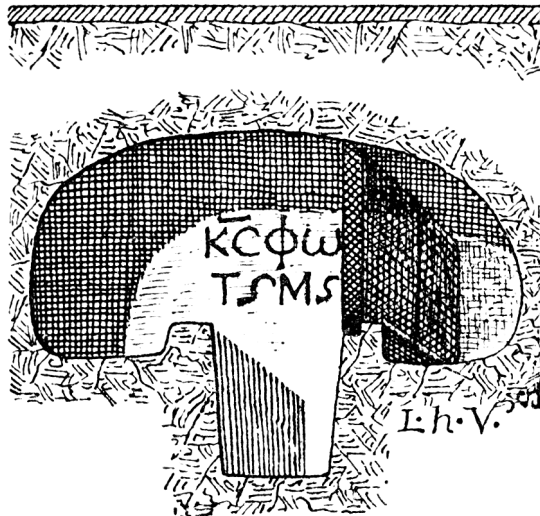


fig. 890.2

891. Quotation of Ps 90 (91),1 in tomb

Inscription, written on the rock, round and oval letters; abbreviations marked with stigma, slanting in l.1, small and subscript in l.2, large and subscript in l.3.

Meas.: w (l.1) 60, (l.2) 48, (l.3) 21 cm; letters 7-10 cm.

Findspot: On the rock above the stone door blocking the entrance to Tomb III (Schick Tomb 2).

Pres. loc.: See findspot. Autopsy: 4 December 2008.

OKA (cross) TOIKJ
ENBOJTOY
YYJ

App. crit.: l.2 β(οη)θ(εία)
Thomsen.

Ὁ κατοικ(ῶν) | ἐν
βο(η)θεία τοῦ | Ὑ(ψίστου)

He who dwells in the shelter of the Most High.



fig. 891.1

Comm.: Germer-Durand noted that Ps 90 (91),1 is part of the burial service in the Greek rite. Verse 1 is especially used in Christian inscriptions, mostly for apotropaic purposes, but it is also found in tombs: e.g., painted in a funerary chamber, reused by Christians, in the necropolis of Galbari west of Alexandria (SEG 32, 1573), and at the entrance of a tomb in the Crimea, dated 491 CE (Feissel 575 n. 147).

OK Δ + TOIKJ
EN BOJTOY
YYJ

fig. 891.2

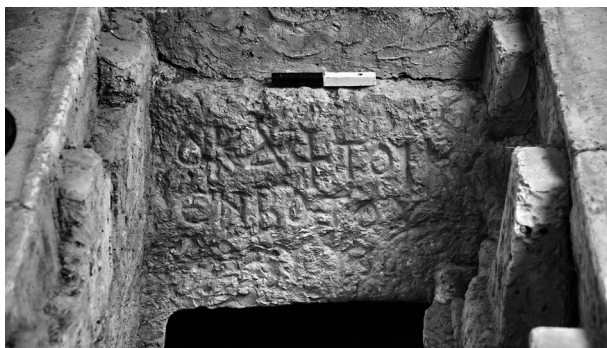


fig. 891.3

Bibl.: J. Sarum, PEQ 22, 1890, 306f.; C. Schick, PEQ 22, 1890 (dr. in front of p. 10) (edd. prr.). – W. Flinders Petrie, PEQ 22, 1890, 158 (dr.); H. Guthe, ZDPV 13, 1890, 233;

J. Germer-Durand, RB 1, 1892, 577 no. 27; Lagrange, Saint Étienne 128; Thomsen I no. 168; Vincent - Abel, Jérusalem nouvelle 4, 778f. fig. 325 pl. 80,5; Abel, DACL 2369; H. Leclercq, DACL 13,1, 1937, 840; Thomsen II no. 168; B. Bagatti, SBF 3 1952/53, 135f. no. 45; Bieberstein

- Bloedhorn 2, 228f. – Cf. M. Piccirillo, SBF 29, 1979, 245-52; H. Heinen, in: G. Wirth ed., Romanitas-Christianitas, 1982, 675-701; D. Feissel, BCH 108, 1984, 571-9; Felle, Biblia Epigraphica 129 no. 215, 523.

Photo: A. and N. Graicer; W. Flinders Petrie, PEQ 22, 1890, 158 (dr.).

LDS

892. Funerary inscription

Lunate *sigma* and w-shaped *omega*. ΟΥ in ligature; stigma used for καί. No other details are available.

Findspot: Found on a tomb a few meters west of St. Stephen's Church.

Pres. loc.: According to Bieberstein - Bloedhorn, it was in storage at the École Biblique (not found).

(cross) ΜΝΗΜΑΔΙΑ
ΦΕΡΩΝΣΙΛΑ
ΛΕΚΤΙΚΑΡΙΟΥ
ΣΤΥΣΔΙΑΦΕΡΟΥ
ΣΙΝΑΥΤΟΝ

Μνήμα διαφέρων Σιλᾶ | λεκτικαρίου | (καί) τ'οἷς διαφέρουσιν αὐτόν

Tomb belonging to Silas the litter-bearer and his household.

Comm.: This inscription was found on a tomb near no. 880. Thomsen dated it to the 5 c., but the use of monogramme ΟΥ and stigma for καί (as indicated in Germer-Durand's copy) makes a date in the 6 c. more likely.

Though the term λεκτίκιον or λεκτίκη means "litter" in general (a means of transport for ladies on journeys, or a stretcher for wounded or sick people: cf. Pall., Hist. Laus. 55, ed. Butler 149; Mir. Choziba 1, ed. Houze, Analecta Bollandiana 7, 1888, 361; Cyr. Scyth., Vita Sabae 76, ed. Schwartz 182; Jo. Mal., Chron. 14, ed. Dindorf 366), the *lecticarii* or *decani* were bearers of the funeral litters and also gravediggers, as is shown by a Christian inscription from the necropolis of Tyre (J.-P. Rey-Coquais, Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-74). I. Inscriptions de la Nécropole, 1977, 21f. no. 29 and cf. D. Feissel, BCH 102, 1978, 546ff.). In Constantinople, they were organized in *ergasteria* financed by the state through the patriarch, and were forbidden to transport anything but corpses (Nov. 43 and 59, 536 and 537 CE).

Bibl.: J. Germer-Durand, RB 1, 1892, 579f. no. 34 (ed. pr.). – Thomsen I no. 175; Abel, DACL 2370; H. Leclercq, DACL 8,2, 1929, 2269; Thomsen II no. 175; Bieberstein - Bloedhorn 2, 144; B. Isaac, in: Tsafir - Safrai, History 388 (Hebr.)

LDS

893. Graffito in underground tomb

A large cross, 55 cm high and 33 cm wide, is moulded in the plaster on the eastern wall of a tomb chamber with a built and plastered barrel vault. The entrance faces north, and the graves are oriented in an east-west direction. Near the end of the left arm of the cross, some Greek letters were incised. A horizontal line stretches above the last three, a *chi*, an *iota*, and a faintly incised *beta*. On the second line is an isolated letter resembling a slanting *upsilon* or a *koppa*.

Meas.: letters 10-12 cm.

Findspot: On the eastern wall of a tomb opening, in the northwestern corner of the atrium of the modern church of St. Stephen (Tomb II in Schick's plan, ZDPV 11, 1884, 255; Tomb 12 in the general plan of Lagrange, Saint Étienne 121).

Pres. loc.: See findspot. Autopsy: 4. December 2008.

KXIB
Υ/Ω

App. crit.: Κ(ύριος) Χ(ριστός) Ἰ(ησοῦς)
Thomsen, Bieberstein - Bloedhorn.

Κ(ύριος) Χ(ριστός) Ἰ(ησοῦς)
β(ασιλεὺς) | ὤ(ψιστος) or Κ(ύριε)
Χ(ριστὲ) Ἰ(ησοῦς) β(οήθει) | ζ[θ] (99
= Ἀμήν)

Lord Jesus Christ King the Most High.
or Lord Jesus Christ, help! Amen.



fig. 893.1

Comm.: The order of the names is unusual, the usual being Κύριος Ἰησοῦς Χριστός. The meaning of the last two marks is unclear. On autopsy, the last letter of the first line appears to be a *beta*.

If the letter in l.2 is an *upsilon*, the two

can be taken as an abbreviation of β(ασιλεὺς) ὤ(ψιστος). For a similar abbreviation of ὤψιστος – though in the genitive – see Avi-Yonah, Abbreviations 107. If, however, the mark in l.2 is a *koppa* (which it strongly resembles), one must surmise that a *theta* after it is lost. There is no trace of it on the plastered surface. *Koppa theta* has the numerical value of 99, the well-known isopsephia of Ἀμήν (Avi-Yonah, Abbreviations 114).

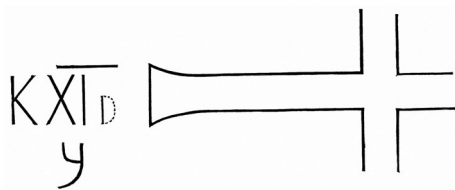


fig. 893.2

Bibl.: S. Merrill, PEQ 15, 1883, 240 (dr.) (ed. pr.). – Id., PEQ 17, 1885, 227f. (dr.); Thomsen I no. 165; Bieberstein - Bloedhorn 2, 227.

Photo: A. and N. Graicer; W. Conder, PEQ 17, 1885, 228 (dr.).

894.-901. Cemetery area on the western slope of the Upper Kidron Valley

A cemetery area extended on the western slope of the Upper Kidron Valley, beneath St. Stephen's Gate (Lions' Gate; Bab Sitti Miriam). The gate owes its name to a tradition according to which Stephen the Deacon, the first martyr, was stoned on this spot. At the beginning of the 20 c. the Greek Orthodox Patriarchy built a church dedicated to the Protomartyr in their property in front of the gate, in an endeavour to pinpoint the tradition of the site, which was falling into oblivion following the construction of the Dominican church and monastery on the site of the Eudocian church of St. Stephen north of Damascus Gate. The Greek builders went so far as to maintain that, in digging the foundations of the new church, they had found a broken lintel with an engraved invocation to Saint Stephen, but their claim, accepted by Macalister and Vailhé, was promptly disproved by Vincent, who was able to show that the lintel came in fact from Beersheba. Vincent and Abel maintained that the tradition about Stephen's stoning at the eastern gate of Jerusalem was not earlier than the 12 c., while the tradition pointing to the northern gate was ancient. Of the tombstones found in this area, some belong to rock-hewn tombs (nos. 894, 895), but most were not discovered in situ. Some were tombs of individuals (nos. 899, 900, 980), of a family (no. 996), or a monastery (no. 901). Two of the individuals were members of the clergy, and in one case (no. 980) the epitaph specifies the church in which the deceased had served: it was the Probatika, the church built over the pool where Jesus had healed the paralysed man (Jn 5,2-9). The Probatika was located just within the Lions' Gate ("The Sheep Gate" of the Gospel), in the area now occupied by the Church of St. Anne of the White Fathers. J. Milik (MUSJ 37, 1960/61, 171) suggested that all the tombstones discovered in this area belonged to the cemetery of the Probatika. (LDS)

Bibl.: On the site, cf. P. Louvaris, *Nea Sion* 4, 1906, 248 (Greek); C. Spyridonidis, *PEQ* 39, 1907, 137-9 (ph.); R. Macalister, *PEQ* 39, 1907, 235; S. Vailhé, *EO* 8, 1905, 78-86; id., *ROC* 12, 1907, 70-89; L.-H. Vincent, *RB* 16, 1907, 276f.; id., *ibid.*, 607-11; Meistermann, *Guida* 238-44; Vincent - Abel, *Jérusalem nouvelle* 4, 758-61; R. Hamilton, *QDAP* 6, 1938, 153-6; Bieberstein - Bloedhorn 3, 224-8; E. Shukrun - R. Reich, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem* 5, 1999, 113-6 (Hebr.); Kloner, *Survey of Jerusalem*, 2001, 112*, 130*ff. (e), 141f., 170f. (h) nos. 345, 406, 409.

894.-895. Rock-hewn burial cave of Alexander's family and descendants

A rock-hewn burial cave, part of the Late Roman and Byzantine cemetery situated on the slopes of the Kidron Valley, was found sealed and was excavated by B. Zissu and Z. Adawi in May 2000. The entrance to the cave was hewn in the cliff looking east, and led into a burial chamber (4.5-4.75×2.55-2.85 m), with five burial troughs cut into the floor, and a loculus hewn in the southern wall. The remains of 25 individuals were found in the three troughs that were excavated. Among the finds, pottery and glass dated to the 4-6 c., and two coins, one of Justin I (518-527), the other of the early

reign of Justinian (527-538). The entrance of the cave was blocked by a close-fitting stone slab, bearing a Greek inscription (no. 895). The door was sealed with white plaster, in which a coin dated 572/3 or 573/4 was embedded. The façade of the tomb was coated in antiquity with a filling of dirt mixed with marble and stone chips, which contained also a coin of the year 569/70. (LDS)

894. Burial inscription on a rock-cut tomb, late 4-early 5 c.

Five-line Greek inscription, deeply engraved on the roughly chiselled surface of the rock, above the right side of the entrance of the cave. Five niches for lamps are hewn in the rock above the inscription; a small cross is engraved between the second and third niche. A hole in the rock, perhaps a failed attempt to create an additional niche, destroyed the beginning of the first line. Round letters, irregular and badly aligned; cursive *alpha*, *mu* with low, almost horizontal middle bar. Meas.: letters 5-6 cm.

Findspot: Beneath Lions' Gate, at the bottom of the western slope of the Kidron Valley.

Pres. loc.: See findspot (covered with earth).

[--]ΜΑΔΙΑ
ΦΕΡΟΝ
ΑΛΕΞ
ΑΝΔ
ΡΟΥ

[Μνη]μα δια|φέρον | Ἀλεξ|άνδ|ρου



fig. 894.1



fig. 894.2

Tomb belonging to Alexander.

Comm.: The shape of the letters points to a date in the late 4-early 5 c. The tomb was used by Alexander's family and descendants for several generations, until it was sealed in the late 6 c., as indicated by the coins.

B. Zissu - Z. Adawi, Atiqot (forthcoming), no. 1 (ed. pr.). — On the site, cf. Kloner, Survey of Jerusalem, 2001, 130* (e), 170 (h) no. 406.

Photo: B. Zissu.

LDS

895. Burial inscription on tomb door

Five-line inscription, opening with a cross, engraved on the rectangular slab with arched top that blocked the entrance to the burial cave. Round irregular letters; lunate *sigma*. Abbreviation with diagonal stroke. The upper right part of the slab is weathered.

Meas.: h 110, w 58, d 9 cm; letters 5-11 cm.

Findspot: See no. 894.

Pres. loc.: Beth Shemesh, IAA inv. no. 2000-2370.

(cross) ΘΗΚΗΔ[.]
ΑΦΑΛΕ
ΞΑΝΔΡΟΥ
ΚΑΙΣΟΦΙ
ΑΣ

Θήκη δι[ι]α φ(έρουσα) Ἀλε|ξάνδρου | καὶ Σοφί|ας

Tomb belonging to Alexander and Sophia.

Comm.: For comment, see no. 894.

Bibl.: See bibl. in no. 894.

Photo: IAA.



fig. 895

LDS

896. Funerary inscription on door of burial cave

Two-line inscription surmounted by a Latin cross, engraved in the upper part of a rectangular slab intended for a tomb door. Elegant letters of the round alphabet.

Round letters are considerably smaller than upright letters and float above the line; *omicron* alternates between large and small size.

Meas.: h 95, w 68, d 25 cm; letters 4-8, *omicron* 2.5-4.8 cm.

Findspot: In earth filling in the area of the tomb beneath Lions' Gate, at the bottom of the western slope of the Kidron Valley.

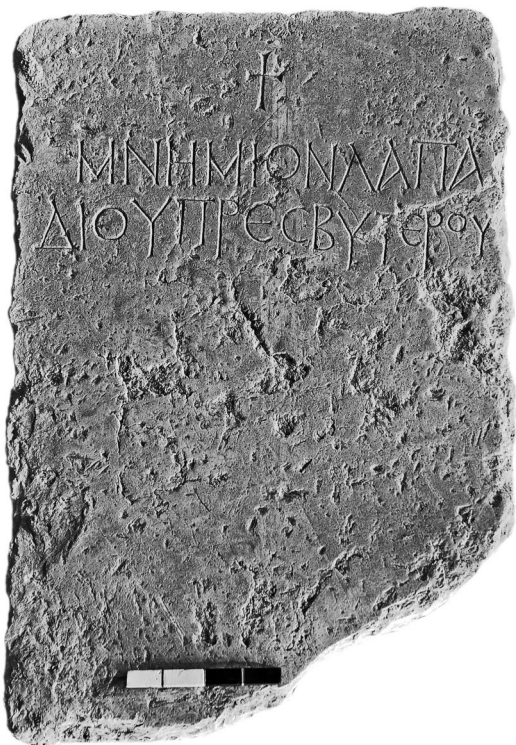
Pres. loc.: Beth Shemesh, IAA inv. no. 2000-2371.

(cross)

MNHMIONΛΑΠΑ
ΔΙΟΥΠΡΕΣΒΥΤΕΡΟΥ

Μνημῖον Λα<μ>πα|δίου
πρεσβυτέρου

Tomb of Lampadius the priest.



Comm.: Μνημῖον with iotacism.
The shape of the letters points to
a date not later than the 5 c.

Bibl.: See bibl. in no. 894.

Photo: A. and N. Graicer.

fig. 896

LDS

897. Funerary inscription on door of burial cave

Four-line inscription, opening with a horned cross, carefully engraved on a rectangular slab intended for a tomb door. Lunate *sigma*, w-shaped *omega*. Abbreviations with raised letter (monogrammed *omicron-upsilon* over *nu* in l.2) and with stigma in l.3.

Meas.: h 107, w 71, d 19 cm; letters 8-12 cm.

Findspot: In earth filling in the area of the tomb beneath Lions' Gate, at the bottom of the western slope of the Kidron Valley.

Pres. loc.: Beth Shemesh, IAA inv. no. 2000-2372.

(cross) ΘΗΚΗ
ΣΤΕΦΑΝΟΥ
ΤΕΚΤΟΣΙ
ΤΙΩΝΟΣ

Θήκη | Στεφάνου | τέκτο(νος)
Σι|τίωνος

*Tomb of Stephanus, carpenter,
(son) of Sition(?).*

Comm.: The name Σιτίων seems unknown. The position of Σιτίωνος, after the professional attribute, would fit an ethnic rather than a patronymic; however, the ending -ίων (nom.) does not fit an ethnic (the citizen of Sit(t)ai or Settai would be called Σιττηνοί or Σεττηνοί: cf. SEG 37, 884, 1011). It is therefore preferable to consider Σιτίωνος the name of Stephanus' father, perhaps a variant of Sittas (Justinian's Armenian bodyguard, later magister militum per Armeniam). Τέκτων means "carpenter", or "craftsman" in general.

Bibl.: See bibl. in no. 894.

Photo: A. and N. Graicer.

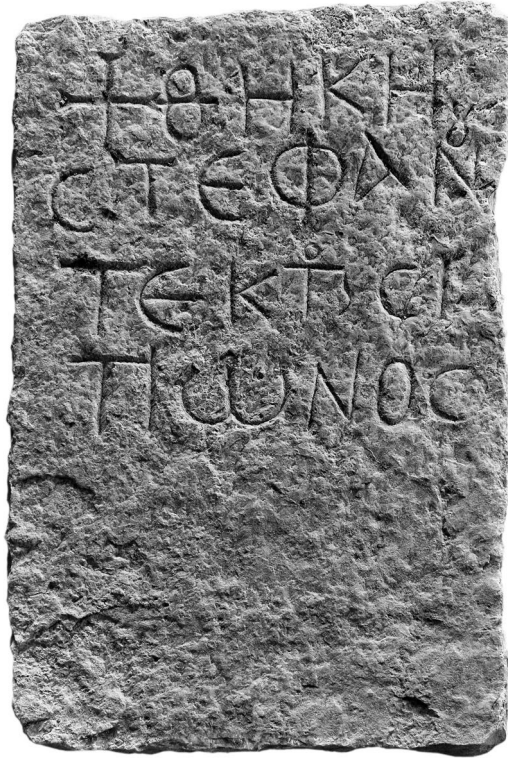


fig. 897

LDS

898. Door of tomb with two inscriptions

Large slab of hard limestone, bearing two inscriptions on its smoothed surface. The main inscription (a) is engraved on the upper part of the stone, the secondary text (b) runs vertically along its left edge. (a) opens with a cross and ends with a palm branch; another small cross separates the first from the second word in l.1, and the line also ended with a cross that was obliterated. The characters are beautifully engraved and well spaced, and belong to the round alphabet. The *alpha* is cursive.

(b) also opens with a cross, and each of its three lines ends with a cross. Oval letters, well spaced; *mu* with a low curving middle bar.

Meas.: h 170, w 104, d 13 cm; letters (a) 7-9 cm, (b) 3.5-4.5 cm.

Findspot: On the eastern slopes of the Temple Mount (Reich and Shukrun's excavations).

Pres. loc.: Beth Shemesh, IAA inv. no. 1995-4050. Autopsy: 5 July 2010.



fig. 898.1 (a)

- (a) (cross) ΘΗΚΗ (cross) ΘΕΟΦΙ (cross)
 ΛΟΥΚΑΙΘΕΟΦΑ
 ΝΙΟΥΚΑΙΣΤΕΦΑΝ
 ΙΔΟΣ (palm branch)
- (b) (cross) ΜΝΗΜΑΔΙΑΦΕΡΟΝΗΣΥΧΙΩ (cross)
 ΒΡΕΚΑΡΙΩΚΑΙΤΟΙΣΑΥΤΟΥ (cross)
 ΚΛΗΡΟΝΟΜΟΙΣ (cross)



fig. 898.2 (b)

- (a) Θήκη Θεοφί|λου καὶ Θεοφαν|ίδος
 (b) Μνήμα διαφέρον Ἑσυχίω | βρεκαρίω καὶ τοῖς αὐτοῦ | κληρονόμοις

(a) *Tomb of Theophilus and Theophanius (Theophanion?) and Stephanis.*

(b) *Tomb belonging to Hesychius the breeches-maker and to his heirs.*

Comm.: Theophanius is a variant of the common name Theophanes; it is recorded in this form in the LGPN. But it may well be neuter, Θεοφάνιον, a form of diminutive: if so, the deceased is more likely a woman than a man (cf. O. Masson, MH 47, 1990, 132f.; id., ZPE 119, 1997, 62-7). The common burial of three persons of both sexes must have resulted from their family relationship: siblings, or parents and a daughter, if Theophanion was female. Inscription (b) presents several points of interest. First, rather than superseding inscription (a), it seems an addition to it. Possibly Hesychius was another member of the same family, who had the text (b) engraved to make clear that the tomb, though belonging to his deceased relations, was open for burial of his heirs. The



fig. 898.3

mention of heirs is another point of interest, for while common in Greek and Latin epitaphs of the Roman period, the term is never encountered in Palestinian inscriptions of the Byzantine period. A third point is the mention of the deceased's profession: he was a *bracarius* (spelled *βρακάριος* or *βρεκάριος* in Greek; see LSJ, s.vv.), a maker of *bracae*, a garment originally worn by Gauls and Germans as well as by Persians, which became popular in late antiquity. The date remains unclear, perhaps 4 c. or early 5 c.?

Bibl.: Unpublished. – On the site, see E. Shukrun - R. Reich, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem* 5, 1999, 113-6 (Hebr.).

Photo: A. and N. Graicer.

LDS

899. Funerary inscription

Limestone slab, roughly dressed. The script occupies a small part of the surface of the stone, leaving a blank space 24 cm above the inscription, 68 cm below it. *Lunate sigma*. At the end of each line a stigma.

Meas.: h 126 cm, w 65 cm, d 27 cm; letters 7-8.5 cm.

Findspot: Near no. 900, at the entrance of the Greek St. Stephen's, in front of Gethsemane (Thomsen).

Pres.loc.: Not located.

(cross) MNHM̐
 ANΑΣΤ̐
 ΔΙΑΚ̐

Μνημ(α) | Ἀναστ(ασίου) or Ἀναστ(ασίας) | διακ(όνου) or διακ(ονίσσης)

Tomb of Anastasius the deacon (or: Anastasia the deaconess).

Comm.: Alt dated the inscription to the 5 or 6 c., based on the form of the letters. He noted that this tombstone must have come from the same cemetery as nos. 900, 901, 996, situated on the western slope of the Kidron Valley outside St. Stephen's Gate (Lions' Gate, Bab Sitti Miriam).

Bibl.: A. Alt, ZDPV 47, 1924, 93f. no. 3 (ed. pr.). – SEG 8, 188; Thomsen II no. 123C; J. Milik, MUSJ 37, 1960/61, 170f.; Bieberstein - Bloedhorn 3, 224f. – On the site, see introduction to nos. 894-901.

LDS

900. Tombstone with inscription

Tombstone with three-line Greek inscription, carefully engraved. It opens with a cross, and another large horned cross is engraved below the last line, almost in the middle of the slab. Round letters, *mu* with low middle bar. Lunate *sigma* and w-shaped *omega*.

Meas.: h 90, w 58.4, d 12.7 cm.

Findspot: Found outside St. Stephen's Gate near the entrance to St. Stephen's chapel of the Greek Orthodox Church, beside no. 899.

Pres.loc.: Not located.

(cross) MNHMA
 ΜΑΡΙΑΣ
 ΡΩΜΕΑΣ
 (cross)

Μνημα | Μαρίας | Ῥωμέας

Tomb of Maria from Rome.



fig. 900

Comm.: According to Milik, the Roman woman belonged to the monastery perhaps founded by the Roman emperor's daughter, Apollinaris: see no. 901.

Bibl.: P. Louvaris, *Nea Sion* 4, 1906, 248 (Greek); C. Spyridonidis, *PEQ* 39, 1907, 138f. (ph.); R. Macalister, *PEQ* 39, 1907, 235 no. 3 (edd. prr.). – BE 1908, p. 207; P. Thomsen, *ZDPV MN* 14, 1908, 42; Thomsen I no. 187; A. Alt, *ZDPV* 47, 1924, 93f. no. 3; Thomsen II no. 123B; J. Milik, *MUSJ* 37, 1960/61, 171; BE 1963, 286; Bieberstein - Bloedhorn 3, 224f. – For the site, cf. Kloner, *Survey of Jerusalem*, 2001, 131*(e), 170f.(h) no. 409.

Photo: C. Spyridonidis, *PEQ* 39, 1907, 138.

LDS

901. Funerary inscription

The text opens with an ivy leaf instead of the usual cross. Lunate *sigma* and w-shaped *omega*; the *omicron* in l.2 is written above the *mu*.

Meas.: h 72, w 54, d 30 cm.

Findspot: Near St. Stephen's of the Greek Orthodox, outside St. Stephen's Gate.

Pres. loc.: In Thomsen's time in situ. Not located.

(ivy leaf) ΘΗΚΗΔΙΑΦΕ
ΡΟΥΣΑΜΟΑΠΟ
ΛΙΝΑΡΙΩΝ
ΓΥΝΕΚΟΝ

Θήκη διαφέ|ρουσα μο(νής) Ἀπο|λιναρίων |
γυνεῶν

ϙ ΘΗΚΗΔΙΑΦΕ
ΡΟΥΣΑΜΑΠΟ
ΛΙΝΑΡΙΩΝ
ΓΥΝΕΚΟΝ

*Tomb belonging to the monastery of the
Apollinarian women.*

fig. 901

Comm.: This tombstone must have come from the same cemetery as nos. 899, 900, 996, situated on the western slope of the Kidron Valley, outside St. Stephen's Gate (Lions' Gate, Bab Sitti Miriam).

According to a "Life", preserved in the *Menologium* of Symon Metaphrastes (*Vita sanctae Apollinaris virginis*, PG 114,321-8), Apollinaris, daughter of Anthemius, emperor of the West 467-472, came as a pilgrim to the Holy Land. She may have founded a monastery named after her and possibly occupied by nuns of Italian origin, as is apparently hinted by no. 900, found nearby. In l.2: also possible μο(ναστηρίου) or one or the other term in dative (Milik). Cf. no. 996.

Bibl.: J. Germer-Durand, *RB* 1, 1892, 566 no. 9 (ed. pr.). – Thomsen I no. 125; Abel, *DACL* 2365; H. Leclercq, *DACL* 13., 1937, 853; Thomsen II no. 125; J. Milik, *MUSJ* 37, 1960/61, 171; BE 1963, 286; Bieberstein - Bloedhorn 3, 225; B. Isaac, in: Tsafirir - Safrir, *History* 387 (Hebr.). – Mention of this monastery, known only from the present inscription, in: S. Vailhé, *Revue de l'Orient*

chrétien 4, 1899, 516; K. Koikylides, *Περὶ τῶν ἐν Παλαιστίνῃ ἀρχαίων καὶ νεοτέρων Ἑλληνικῶν μοναστηρίων*, 1906, 5; Vincent - Abel, *Jérusalem nouvelle* 4, 911. – On the site, cf. Kloner, *Survey of Jerusalem*, 2001, 131*(e), 170f.(h) no. 409.

Photo: J. Germer-Durand, RB 1, 1892, 566 no. 9 (dr.).

LDS

902.-910. Area of Gethsemane

902.-906. Inscriptions from the Cave of Gethsemane

See introduction to nos. 818-823.

902. Mosaic with inscription at the entrance to the cave, not earlier than 5 c.

The mosaic is made of small tesserae and adorned with florets in blue and red on a white background. It encloses an inscribed panel of which only the upper left corner remains, with the beginning of the first line and two letters at the beginning of the second. The letters are traced in red tesserae. Lunate *sigma*. Nomen sacrum marked with horizontal line.

Meas.: h 15, w 75 (max., frame), l.l: 54 cm (max.); letters 6-7 cm.

Findspot: In front of the entrance to the cave of Gethsemane, covering two tombs (nos. 58 and 52 in Corbo, *Ricerche* pl. I), to the right of the descending steps of the modern entrance, bounded on the north side by a water channel of the Roman period (nos. 63 and 64 in Corbo pl. I).

Pres. loc.: See findspot.

ΚΕΑΝΑΠΙΑΥΣ[--]
ΝΑ[--]

Κ(ύρι)ε ἀνάπαυσ[ον --] |
ΝΑ[--]

Lord, give rest ...

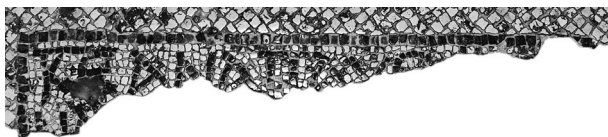


fig. 902.1

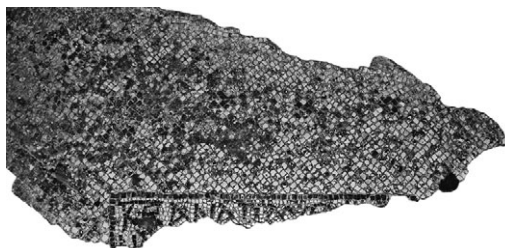


fig. 902.2

Comm.: The mosaic pavement covering the two tombs above the crypt cannot be earlier than the 5 c.

Bibl.: Corbo, Ricerche 21, 16f. figs. 15-16 (ed. pr.). – Bieberstein - Bloedhorn 3, 248-51. – For the site, cf. Corbo, Ricerche 3ff., 43-9, 50-8; Küchler, Jerusalem 819f. with fig. 457, 826 fig. 462 (plans).

Photo: A. and N. Graicer.

LDS

903. Graffito in the vault of the cave

Graffito consisting of seven lines within a roughly square frame. Careless, irregular letters, with a few cursive features. Lunate *sigma* and w-shaped *omega*. Nomen sacrum marked with horizontal line.

Findspot: On the vault of the Cave of Gethsemane, in the northwestern corner.

Pres. loc.: See findspot. Not found.

(cross) ΕΠΕΡΜΝΗΜΗΣ
ΚΕΑΦΕΣΕΩΣ
ΑΜΑΡΤΗΩΝ
ΣΑΜΟΥΗΛ
ΗΠΟΜΕΝΟΝ
ΤΕΣ
ΚΕΕΛΕ[.]ΣΟΝ

“Υπὲρ μνήμης | καὶ
ἀφέσεως | ἀμαρτηῶν |
Σαμουήλ | ὑπομένον|τ’ ὅς.
| Κ(ύρι)ε ἐλέ[η]σον

*For the memory and
remission of the sins of
long-suffering(?) Samuel.
Lord, have mercy.*



fig. 903

Comm.: Bagatti interpreted ὑπομένοντος in the sense of “suffering” or “patiently bearing”, recalling I Cor 13,7; Jas 1,12; 5,13. However, it could also mean “submissive”, “humble”, especially if the writer was not proficient in Greek, as seems to be the case from his spelling. The writing is careless but clearly earlier than no. 904.

Bibl.: B. Bagatti, SBF 3, 1952/53, 134f. no. 43 fig. 3 (ed. pr.). – Corbo, Ricerche 22 n. 10 (announcing that the graffiti would be published by S. Loffreda, but no publication did appear), 32 figs. 27, 28; Bieberstein - Bloedhorn 3, 248-51. – For the site, see no. 902.

Photo: Corbo, Ricerche 32 fig. 28.

LDS

904. Two-line graffito on the vault of the cave, 7-8 c.

Two-line Greek graffito in cursive lettering with some ligatures. Lunate *sigma*.

Findspot: On the vault of the Cave of Gethsemane, in the northwestern corner (?).
Pres. loc.: See findspot. Not found.

(cross) ΜΝΙΣΤΙΤΗΚΕ
ΤΟΥΔΟΥΛΟΥΣΟΥΠΑΣΜΟΥ

App. crit.: ΠΑΣΜΟΥ *Bagatti*; possibly ΠΑΣΙΜ[-] with ligature of *sigma* and *iota* (from ph.).

Μνίστιτη (= Μνῆς ἡ σ' ἡ τ' ἡ) Κ(ύρι)ε |
τοῦ δούλου σου Πασίμου (?)



fig. 904

Remember, O Lord, your servant Pasimus(?).

Comm.: Bagatti dates the characters to the 7 c. The graffito was incised on plaster that was twice coated with additional layers, the last time in the 12 c. Bagatti mentions as parallel for his reading of the name an example from Egypt, Πασμοῦν (SEG 8, 607), but this would not give a nominative Πασμος, as he restores. A more likely reading could be Πασίμ[ου] or Πασίμ[ιου] from Πασήμις or Πασήμιος/Πασίμιος, a common Egyptian name: see P.Stras. 6, 501 l.11; BGU 6, 1315 l.4; 1316 l.6; P.Grenf. 2, 29 r. l.4; IGR 1, 1271; A. Bernard, *De Thèbes à Syène*, 1989, 24f. no. 10 l.4; SEG 53, 2003. The form *Pasimos* seems not otherwise attested.

Bibl.: B. Bagatti, SBF 3, 1953, 133 no. 42 fig. 2 (ed. pr.). – See bibl. no. 903.

Photo: B. Bagatti, SBF 3, 1953, 133 fig. 2.

LDS

905. Fragment of white marble with remains of inscription

Fragment of white veined marble with remains of two lines of Greek script carefully engraved; tall narrow letters with notable serifs. W-shaped *omega*.
Meas.: h 18, w 13, d 5 cm; letters 5-6 cm.

Findspot: Mount of Olives, Cave of Gethsemane.

Pres. loc.: SBF Museum, Jerusalem. Autopsy: 21 January 2008.



fig. 905

[--]ΤΟΤΕΑΓΩ[--]
[--]ΕΚΛ[--]

App. crit.: l.1 IOIEATΩ Corbo; l.2 EKM Corbo.

[--]τό τε ἀγώνισμα? [--] ἐκλ[ησι? --]

... and the contest (?) ... church (?) ...

Comm.: The fragment may belong to an epitaph containing a paraphrase of 2 Tm 4,7 (τὸν καλὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα), something along the lines of τὸν δρόμον τελέσας τὸ τε ἀγώνισμα καλὸν ἀγωνισάμενος, καὶ τῇ ἐκκλησίᾳ δουλεύσας ἐνθάδε κεῖται ὁ δεῖνα[--]. This would be the epitaph of a priest. For similar formulae, all in epitaphs of clerics or nuns, cf. Felle, *Biblia epigraphica*, nos. 198, 212 (no. 875 this vol.), 246 from Palestine, 771 from France. All the Palestinian examples date from the late 6-early 7 c., a date that can also fit the present fragment.

Bibl.: Corbo, *Ricerche* 45f. no. 3 fig. 39,3 (ed. pr.).

Photo: G. Nalbandian.

LDS

906. Fragment of marble with remains of inscription

Remains of two lines of Greek script, engraved on a fragment of gray marble. Blank strip on the left side, indicating that the fragment comes from the left-hand edge of the slab. The upper side is chipped, but it seems to represent the upper edge of the slab. Traces of guidelines.

Meas.: h 10, w 9, d 3 cm; letters ca. 2 cm.

Findspot: Mount of Olives, Cave of Gethsemane.

Pres. loc.: SBF Museum, Jerusalem. Autopsy: 21 January 2008.

ΕΠΕ[--]

ΟΥΙ[--]

Ἐπε[δήμησε? --] | ΟΥΙ[--]

Departed ... (?)

Comm.: If this fragment is really the upper left corner of a slab, and thus the letters ΕΠΕ[--] represent the beginning of the inscription, it may belong to an epitaph opening with the formula Ἐπεδήμησε πρὸς Κύριον ὁ δεῖνα τοῦ δεῖνα

..., "Departed to the Lord so-and-so, son of so-and-so ...". For this formula, cf. P.-M. Séjourné, *RB* 7, 1898, 126f., a Byzantine epitaph from 'Ein Fit, in northern Golan. However, it cannot be excluded that the fragment belonged to a dedicatory



fig. 906

inscription beginning with the formula 'Επι, "in the days of", for in Byzantine inscriptions ἐπι is sometimes spelled ἐπεί.

Bibl.: Corbo, Ricerche 45f. no. 8 fig. 39,8 (ed. pr.).

Photo: G. Nalbandian.

LDS

907.-908. Rock-hewn tomb in front of the Garden of Gethsemane

The garden of olive trees, traditional place where Jesus spent the night before his capture, lies between the Tomb of the Virgin and the Church of the Agony (Gethsemane Church). The old road to Jericho ran in front of it in a north-south direction. A rock-hewn tomb discovered in the late 19 c. in front of the garden to the west was buried under the motorway built by the Jordanians in the 1960s. On the walls and vault of the tomb were painted decorations, including Greek letters. (LDS)

907. Painted funerary inscription

Painted double wreath of olive leaves, flanked by two birds, of which only the one on the left was completely preserved; above the bird is a cross. Remains of an *omega* could be seen under the right arm of the cross. Underneath are the remains of a painted inscription. W-shaped *omega*.

Pres. loc.: Disappeared.

(cross)

[.] Ω

[--]MON[--]

[A] Ω | [--]MON[--]

Comm.: Remains of a child's skeleton were found in the tomb, which makes it less likely that it could be-

long to a monastery (if one reads μον[ῆς]) or contain the burial of monks or nuns (μον[άζοντος?] or μον[αχοῦ?]).

Bibl.: Fr. Pancrace, Saint François et la Terre Sainte, 1891, 201-6 (non vidi), reprinted in: Corbo, Ricerche 71-4 fig. 64 (ed. pr.). – Bieberstein - Bloedhorn 3, 242f. – For the site, cf. Kloner, Survey of Jerusalem, 2001, 130*(e), 170(h) no. 406.

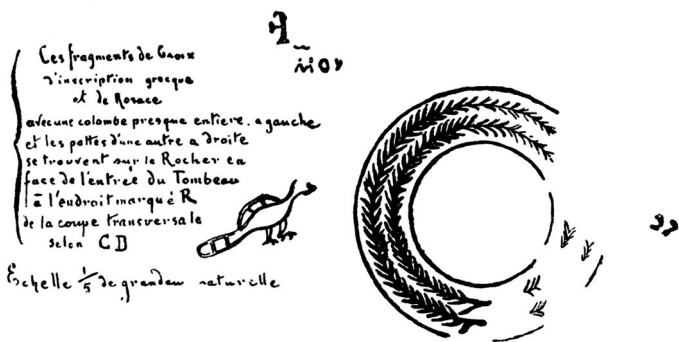


fig. 907

Photo: Fr. Pancrace, in: Corbo, Ricerche 72 fig. 64 (dr.).

LDS

908. Inscription painted on wall of burial chamber

Painted cross with remains of the letters *alpha* and *omega* under its arms. Remains of an unreadable inscription could be seen painted on the vault above it. Today no longer visible. W-shaped *omega*.

[--]

(cross)

A Ω

Bibl.: Fr. Pancrace, Saint François et la Terre Sainte, 1891, 201-6 (non vidi), reprinted in: Corbo, Ricerche 71-4 fig. 64 (ed. pr.). – See bibl. no. 907.



fig. 908

Photo: Fr. Pancrace, in: Corbo, Ricerche 72 fig. 64 (dr.).

LDS

909.-911. Burial caves above Gethsemane

A little building, Qasr 'Abd ed-Danaf, just above Gethsemane, adjoins two burial caves, one Byzantine with trough graves, the other Herodian, comprising two chambers, one with kokhim, the other with arcosolia, reused in the Byzantine period (no. 911). The tombs belong to the extensive necropolis of Dominus Fleuit (Kloner, Survey of Jerusalem, 2001, 136*(e), 175(h) no. 424). The area is now included in the garden of the Russian monastery of St. Mary Magdalene. A tomb door (no. 909) and a fragment of tombstone (no. 910) were found in the qasr. (LDS)

909. Funerary inscription of abess Charate

Large slab of hard calcareous stone (Thomsen: marble) broken at the top and bottom; the surviving piece is broken into two parts. On the left side, along the edge, one can make out a groove or rebate, which seems to imply that the slab was to be fitted somewhere. The inscription has three lines in a tabula ansata in relief, surmounting a large cross also in relief; the text also opens with a cross. Various abbreviations are marked with a stigma and the diphthong OY is ligatured. Μοναστηρίου is abbreviated with a small *omicron* raised above the *mu*. Lunate *sigma* and w-shaped *omega*.

Meas.: h 49, w 67 cm.

Findspot: Qasr 'Abd ed-Danaf, just above Gethsemane.

Pres. loc.: Museum of Louvre, Paris, inv. no. AO 1214.

(cross) ΘΗΚ[Σ]ΔΙΑΦΕΡΟΥΣΑΤΗ
 ΟΣΙΩΤΑΤΙΧΑΡΑΤΙΗΓΟΥΜ[Ε]ΤΟΥ
 ΕΥΑΓ[Ε]ΜΟ[Σ]ΤΟΝΑΡΜΕΝΙΣ[Σ]

App. crit.: l.1 Θήκ[η] Clermont-Ganneau; Θήκι Germer-Durand; Θήκη Leclercq, Bieberstein - Bloedhorn;
 l.2 Χαράτη Germer-Durand, Leclercq; Χαρατῆ, Thomsen; l.3 Εὐανγ(γελίστου) Germer-Durand, Leclercq; Ἀρμενί(ων) Clermont-Ganneau; Ἀρμενί(ων) Bieberstein - Bloedhorn.



fig. 909

Θήκ(η) διαφέρουσα τῇ | όσιωτάτῃ
 Χαρατῇ ἡ γουμ(ένη) τοῦ | εὐαγ(ούς) μο(ναστηρίου) τῶν | Ἀρμενισ(σῶν)

Tomb belonging to the most saintly Charate, abbess of the chaste monastery of the Armenian women.

Comm.: Thomsen assigned a 6-7 c. date to the inscription, apparently because he connected it to the monastery with mosaic pavements and Armenian inscriptions discovered not far from the building where the tombstone of Charate was found. The inscriptions are dated by M. Stone to the late Byzantine - early Islamic period (nos. 837-839, 925; for earlier discussion of their date, see Avi-Yonah, 168 n. 4). The Armenian inscriptions are in a funerary context (a burial chapel?), but there is no clear indication that this chapel (?) was attached to a convent or nunnery. Milik noticed that one of the inscriptions (no. 838) invoked St. Isaiah, and suggested identifying the monastery of Charate with an ancient foundation of Melania the Younger († 439) on the Mount of Olives, based on his surmise that a cult of the prophet Isaiah was widespread in the sanctuaries of Jerusalem in the time of Eudocia († 460), and particularly in nunneries. This foundation might have been taken over by Armenian nuns when the Latin nuns became scarce in Jerusalem (Milik). An Armenian monastery on the Mount of Olives, near the tomb of the prophet Isaiah (traditionally located in the Kidron Valley), was destroyed by the Muslims: Archives de l'Orient Latin 2, 1884, 395; Sanjian 276 no. 6. A connection between Charate's tombstone and the Armenian inscriptions might thus be suggested, and the palaeography of the epitaph could be consistent with a late Byzantine - early Islamic date.

However, according to Dussaud, who quotes F. Macler, the name Charate is not Armenian, nor can it be identified with the Greek female name *Χαρίτις*. Rather, it would be a Semitic name, probably *חרתא* *hrt'*, known as a woman's name in Palmyrene.

Bibl.: J. Germer-Durand, RB 1, 1892, 571 no. 15 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 11, 1885, 167 no. 11 (dr.); id., ARP I 325-42 at 326; Dussaud, Louvre 38f. no. 22; Thomsen I no. 141; Abel, DACL 2355f.; H. Leclercq, DACL 13,1, 1937, 849; Thomsen II no. 141; Bieberstein - Bloedhorn 3, 259-62 at 261. – Cf. M. Avi-Yonah, QDAP 2, 1932, 167ff. nos. 117-120, with earlier

bibliography; J. Milik, RB 67, 1960, 364ff. no. 18, 563 no. 35; A. Sanjian, Le Muséon 82, 1969, 265-82; K. Hintlian, History of the Armenians in the Holy Land, 1976, 14. – On the site, cf. Kloner - Zissu, Necropolis, 205 nos. 3-20.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 167 no. 11.

LDS

910. Fragment of a tombstone (?)

Fragment of a tombstone?

Findspot: In the floor of one of the upper chambers of the Qasr 'Abd ed-Danaf.

[--]ΥΛΑ[--]

Comm.: According to Clermont-Ganneau, the letters belonged to the same period as those of the burial inscription of Charate (no. 909); on the other hand, Thomsen assigned an 8-9 c. date to the Charate inscription and a 5 c. date to the present one. Even if the stone could be located, a date could hardly be assigned to it on palaeographical grounds, as only three letters remain. Clermont-Ganneau was told by the owner of the qasr that the rest of the inscription was in another part of the building, to which he was denied access.

Bibl.: Clermont-Ganneau, ARP I 326 (ed. pr.). – Thomsen I no. 142; Bieberstein - Bloedhorn 3, 261.

LDS

911. Funerary inscription painted on wall of cave

Burial system consisting of two chambers, one containing kokhim, the other arcosolia. The walls were decorated with flowers, palm leaves, doves, and crosses flanked by the letters *alpha* and *omega*. W-shaped *omega*.

Findspot: Painted on the wall the two-chamber burial cave on the slope of the Mount of Olives, above the Church of the Agony (Gethsemane Church).

Pres. loc: See findspot.

Α Ω

ἄ(λφᾱ) ὦ(μέγα)

Alpha - omega (the beginning and the end).

Comm.: The burial cave was in use in the Herodian period, as shown by fragments of ossuaries found in it, and later reused in the Byzantine period, as indicated by the painted decoration. Cross with *alpha* and *omega* is a reference to Apoc 1,8; 21,6; 22,13.

Bibl.: M.-J. Lagrange, RB 1, 1892, 448-51 (dr.) (ed. pr.). – Clermont-Ganneau, ARP I 325; Bieberstein - Bloedhorn 3, 260. – Cf. K. Galling, PJB 32, 1936, 83 (map), 90.

LDS

912.-914. Grounds of the Russian church of St. Mary Magdalene

The Russian church of St. Mary Magdalene was built by Czar Alexander III in memory of his mother; it was consecrated in 1888. It stands between the Church of the Agony (Gethsemane Church) and Dominus Flevit, and in the grounds there are several tombs of the extensive necropolis of Dominus Flevit. Inscriptions were found in rock-hewn burial chambers (nos. 912, 914) and on stone slabs scattered in the area, which may have served as doors of tombs (no. 913).

Bibl.: F. Robinson Lees, PEQ 25, 1893, 140; Meistermann, Guida 277; S. Kochav, Mount of Olives, 1999, 16.

912. Funerary inscription of Mamas of Gades(?) engraved on lintel of rock-cut tomb, late 6-early 7 c.

Greek inscription of three lines roughly engraved on the lintel of a rock-hewn tomb with an entrance of masonry. The burial chamber, entered by three descending steps, has three sunken loculi; there is also an inner chamber. The letters are rough; *theta* is drop-shaped. Lunate *sigma* and w-shaped *omega*. The letters ΝΩΝ were inserted in l.2 by the stonecutter, who miscalculated the space and could not complete the word τέκνων.

Meas.: h 30, w 90 cm.

Findspot: In the southeastern corner of the area.

Pres. loc.: Not located.

(cross) ΘΙΚΗΔΙΑΦΕΡΟΥ
ΝΩΝ ΣΑΜΑΜΑΚ
ΑΔΙΤΑΝΟΥΚΤΩΝΤΕΚ

App. crit.: l.2 ON *Germer-Durand, Abel*; ll.2-3

Μαμακ|αλιον, Τατίου κ(αί)

τῶν τέκ(νων) *Germer-Durand, Abel*; Μαμα κ|αλ(λ)ιτ(έ)χνου κ(αί) τῶν τέκ(νων) *Murray, Thomson, Bieberstein - Bloedhorn*.



fig. 912.1

Θίκη διαφέρου|σα Μάμα Κ|αδιτανοῦ κ(αί) τῶν τέκ|νων

Tomb belonging to Mamas from Gades(?) and (his) children.

Comm.: Θήκη is spelled Θίχη, with iotacism. Thomsen assigned a 5 c. date to this inscription, but the shape of the *theta* points to the second half of the 6 c. or even the early 7 c. If the reading Καδίτανου is right, Mamas was a Gaditanus, from Gades (= Cadiz in Spain). On western Europeans in Jerusalem, see L. Di Segni - Y. Tsafrir, in: Tsafrir - Safrai, *History* 265ff. (Hebr.).



fig. 912.2

Bibl.: J. Germer-Durand, *RB* 1, 1892, 567f. (ed. pr.). – M.-J. Lagrange, *RB* 1, 1892, 448-51; A. Murray, *PEQ* 25, 1893, 138 (ph.), 140f.; Vincent - Abel, *Jérusalem nouvelle* 1-2, 390; Thomsen I no. 127; Abel, *DACL* 2364f.; Bieberstein - Bloedhorn 3, 259-62.

Photo: A. Murray, *PEQ* 1893, 138.

LDS

913. Funerary inscription of Theodulus, 5-6 c.

13-line Greek inscription on a marble slab. The letters are carefully chiseled in elegant round script. Stigma marks one of the abbreviations. The copies made by the early editors do not mark the *nomen sacrum* with horizontal line, but perhaps the beginning of such a line may be made out in the photo.

Meas.: h 150, w 70 cm; letters 8 cm.

Pres. loc.: Reburied in an unknown spot of the Russian estate.

(cross) ΘΗΚΗΔΙΑ
ΦΕΡΟΥΣΑ
ΘΕΟΔΟΥΛΩ
ΓΕΝΟΜΕΝΩ
ΘΥΡΩΡΩΤΗΣ
ΑΓΙΑΣΤΟΥΧΥ
ΑΝΑΣΤΑΣΕΩΣ
ΚΑΙ ΠΕΤΡΩΘΕ
ΟΣΕΒ[ς] ΘΥΡΩΡΩ
ΤΗΣ ΑΥΤΗΣ ΥΙ
ΩΑΥΤΟΥ (cross)

vacat

ΚΑΙ ΠΑΝΤΩΝ
ΤΩΝ ΔΙΑΦΑΥΤΩ

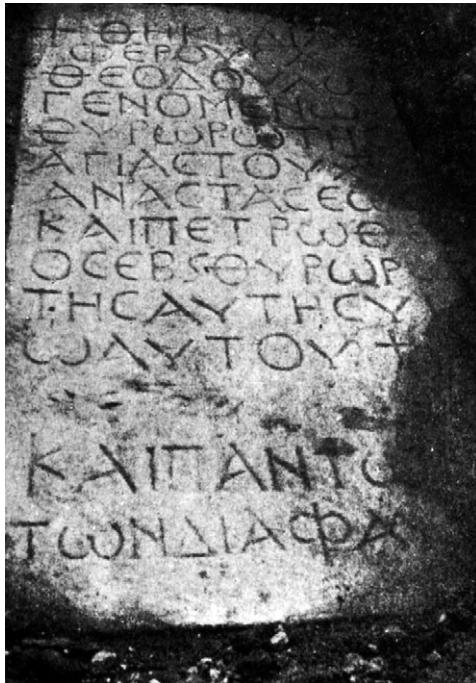


fig. 913.1

App. crit.: 1.13 αὐτῷ(ν) Germer-Durand, Abel.

Θήκη δια|φέρουσα |
 Θεοδούλῳ | γενομένῳ | θυρωρῷ τῆς |
 ἁγίας τοῦ Χ(ριστοῦ) Ἀναστάσεως |
 καὶ Πέτρῳ θε|οσεβ(εστάτῳ) θυρωρῷ |
 τῆς αὐτῆς υἱ|ῷ αὐτοῦ | καὶ πάντων |
 τῶν διαφ(ερόντων) αὐτῷ

Tomb belonging to Theodulus, who was doorkeeper of the Holy Anastasis of Christ (= Holy Sepulchre) and to Petrus, most God-fearing doorkeeper of the same (church), his son, and of all his (their) household.

Comm.: Lagrange and Thomsen dated the script to the 5 c., while Abel ascribed it to the 6 c. On the office of a doorkeeper of a church, see no. 968.

Bibl.: J. Germer-Durand, RB 1, 1892, 567f. (ed. pr.). – M.-J. Lagrange, RB 1, 1892, 448; Vincent – Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 126; L. Vincent, RB 34, 1925 pl. 14,2 (ph.); Vincent – Abel, Jérusalem nouvelle 4, 802; Abel, DACL 2363f. fig. 6193 (dr.); H. Leclercq, DACL 13,1, 1937, 854; Thomsen II no. 126; Bieberstein – Bloedhorn 3, 261f.; B. Isaac, in: Tsafir – Safrai, History 386 (Hebr.).

Photo: L. Vincent, RB 34, 1925 pl. 14,2; Abel, DACL 2364 fig. 6193 (dr.).

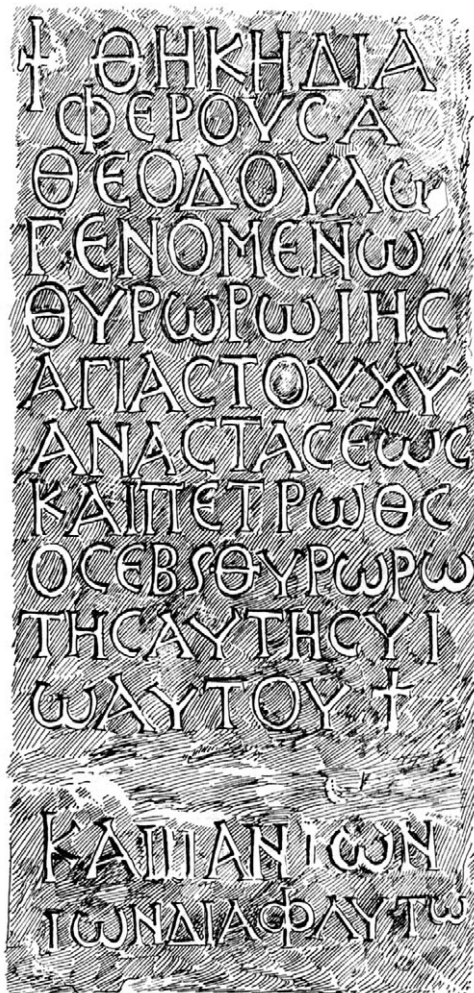


fig. 913.2

LDS

914. Funerary inscription of Stephanus

Underground tomb consisting of a chamber 12 feet long and 5 feet 10 inches wide (ed. pr.), accessed through a hole in the vault that opened in the sloping ground above and was blocked with two stone slabs. The chamber contained seven rock-hewn burial troughs, 5 feet to 5 feet 10 inches long, separated by thin walls (4 inches thick). On the third trough from the east a Greek inscription was cut in the wall.

No squeeze could be made, owing to the brittleness of the rock; a drawing was made and sent to the PEF office but never published. Lunate *sigma*.

Pres. loc.: In situ?

(cross) ΣΤΕΦΑΝΟΣ

Στέφανος

Stephanus.

Comm.: 5-6 c. according to Thomsen. This type of burial was in use also in the 6-7 c.

Bibl.: Thomsen I no. 128 (ed. pr.). – C. Schick, PEQ 19, 1887, 151f.; Bieberstein - Bloedhorn 3, 260.

LDS

915.-916. Dominus Flevit, Mount of Olives

See introduction to nos. 824.-827.

915. Epitaph of Cyrillus on sarcophagus lid

Lid of sarcophagus 155 cm long, 75 cm wide, with a triangular section 37 cm high. One of the ends seems to have been broken and later marked with a rough cross. The name is engraved along the lower edge of the lid. Lunate *sigma*.

Meas.: letters 8 cm.

Findspot: Found in 1914 on the summit of the Mount of Olives, near the church of Dominus Flevit; later built into a wall in front of the northeastern corner of the enclosure of the Benedictine Nunnery.

Pres. loc.: In Thomsen's time at the Benedictine Nunnery.

ΚΥΡΙΑΛΛΟΣ

Κύριλλος

Cyrillus.

Comm.: Abel dated the inscription to the 5 c. However, the

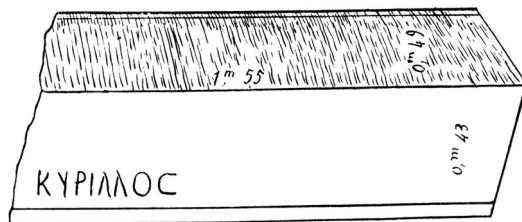


fig. 915

sarcophagus – a very simple type manufactured in Jerusalem in the Second Temple period – is probably earlier by several centuries. Sarcophagi, as well as ossuaries, were found in the kokhim, tombs in the form of long, narrow shafts carved in the rock, in the necropolis of Dominus Flevit, dated to the Second Temple period, but not in the arcosolium tombs of the same necropolis, dated to the 3 c. and 4 c. and continuing subsequently. The cross appears to be a late addition on the broken end of the lid, possibly made when the lid was reused, possibly to cover a trough grave. It is unclear whether the inscription refers to the original burial or to the secondary use. The name Kyrillos was most popular in the Byzantine period, but it is not unknown among Jews before 70 CE (Ilan, *Lexicon* I 321).

Bibl.: F.-M. Abel, RB 34, 1925, 578 no. 3 pl. 19,2 (ed. pr.). – SEG 8, 178; Thomsen II no. 137A; Bieberstein - Bloedhorn 3, 285. – Cf. Bagatti - Milik, *Dominus Flevit* I; H. Geva, NEAEHL 2, 1993, 753.

Photo: F.-M. Abel, RB 34, 1925 pl. 19,2 (dr.).

LDS

916. Tombstone of Sisinius, 6 c.

A slab, reused as a threshold by cutting a rectangular depression along the top of the letters of a one-line inscription. A cross beneath the inscription was partly cut when the stone was adapted for secondary use, and possibly one or more lines at the head of the inscription were lost. The letters and the cross are deeply engraved. The characters are round, and point to a date not later than the first half of the 6 c. Meas.: w 104, d 32 cm.

Findspot: In secondary use in the courtyard of the monastery which adjoined the Church of Dominus Flevit.

[--]ΙΣΙΝΙΟ[--]

(cross)

App. crit.: Σισινί[ο]υ Bagatti, followed by SEG, but the stone is broken where the first *sigma* should be.

[Σ]ισινί[ο]υ

(Tomb) ... of Sisinius.



fig. 916

Comm.: Apparently this was a tombstone, and it probably came from the earlier building (see no. 826), which suggests that the building was a funerary chapel.

Bibl.: B. Bagatti, SBF 6, 1955/56, 254f. fig. 8 (ed. pr.). – BE 1960, 416; SEG 17, 787; Ovadiah, Corpus 83f. no. 72. – On the site, see no. 826.

Photo: B. Bagatti, SBF 6, 1955/56, 255 fig. 8.

LDS

917.-922. Viri Galilaei, Mount of Olives

See introduction to nos. 828.-830.

917. Tombstone with engraved Latin cross

Marble (?) tombstone with engraved Latin cross. On the left side of the cross is incised a Greek letter, possibly the remnant of the name of the deceased.

Meas.: h 40.5, w 33 cm.

Findspot: Near the modern Angelismos Chapel.

Pres. loc.: Kept in the convent at Viri Galilaei according to the previous editors. Not found.

Υ (cross)

Comm.: Thomsen dated it to the 5 c.

Bibl.: C. Schick, PEQ 21, 1889, 179, 182 fig. 3c, 184; id., ZDPV 12, 1889, 199 no. 2 (edd. prr.). – K. Karnapas, Nea Sion 6, 1907, 844 no. 2 (Greek); Thomsen I no. 149; Bieberstein - Bloedhorn 3, 315, 318 no. 8.

Photo: C. Schick, PEQ 21, 1889, 182 fig. 3c (dr.).

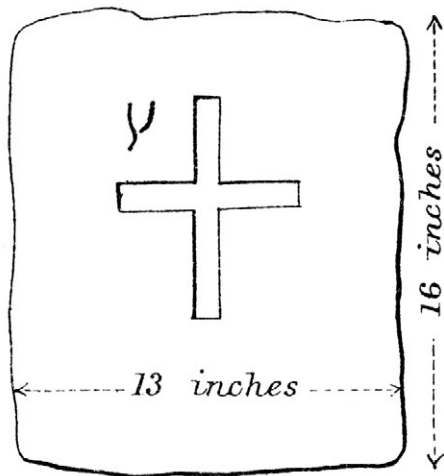


fig. 917

LDS

918. Tombstone with engraved Latin cross

Marble (?) tombstone bearing an engraved Latin cross over some unreadable letters. The only visual evidence is the drawing in PEQ 1889, 182, in which the first mark may be a broken *mu*, the second an inverted *nu*, the third part of an *eta* ligatured to the following *mu*. The *alpha* above the second *mu* to the right may be the last letter of a roughly traced MNHMA (cf. no. 919 from the same cemetery and of very similar shape and design).

Meas.: h 61, w 28 cm.

Findspot: See no. 917.

Pres. loc.: See no. 917.

(cross)

A

+N+M

App. crit.: l.3 $\mu\nu\eta\mu[\eta\varsigma \text{ --}]$ Bieberstein - Bloedhorn.

$\text{M}\nu\eta\mu\alpha(?)$

Tomb(?).

Comm.: Thomsen dated it to the 5 c.

Bibl.: C. Schick, PEQ 21, 1889, 179, 182 fig. 3b, 184; id., ZDPV 12, 1889, 199 no. 2 (edd. prr.). – J. Germer-Durand, RB 1, 1892, 575; id., RB 2, 1893, 214; K. Karnapas, Nea Sion 6, 1907, 844 no. 2 (Greek); Thomsen I no. 150; Bieberstein - Bloedhorn 3, 315, 317 no. 6.

Photo: C. Schick, PEQ 21, 1889, 182 fig. 3b (dr.).

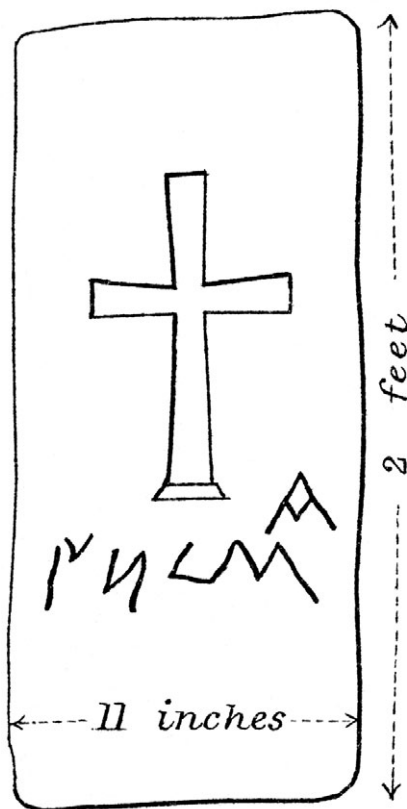


fig. 918

LDS

919. Tombstone of Gorgonius(?) with Latin cross

Marble (?) tombstone with Latin cross in relief flanked by Greek letters; another line of script under the cross. In ZDPV Schick also marked an *omega* to the right of the cross that does not appear in the drawing in PEQ.

Meas.: h 53, w 30.5 cm.

Findspot: See no. 917.

Pres. loc.: See no. 917.

(cross) Ω
ΓΟΡ[...]
N+H
MNHMA

App. crit.: [A?] (cross) Ω ρορινφη?... μνήμη ...
Thomsen no. 151 (from Schick); Γοργονίου
μνήμα Germer-Durand, Thomsen no. 157,
Bieberstein - Bloedhorn.

[A] Ω | Γορ[γω]ν[ίου](?) | μνήμα

Alpha - Omega (the beginning and the
end). Tomb of Gorgonius(?).

Ω
ΓΟΡ | ΝΦΗ
MNHMH

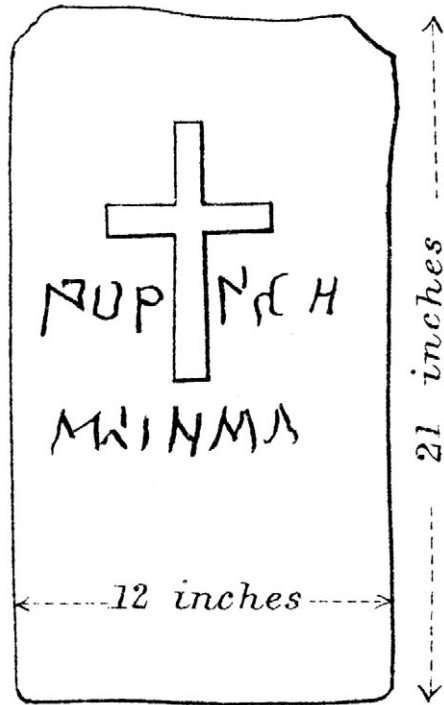


fig. 919.1

fig. 919.2

Comm.: Thomsen dates it to the 5 c. Thomsen mistakenly lists this stone twice, once (no. 151) from Schick's drawing, the other (no. 157) from Germer-Durand's reading.

Bibl.: C. Schick, PEQ 21, 1889, 179, 182 fig. 3a, 184; id., ZDPV 12, 1889, 199 no. 2 (edd. prr.). – J. Germer-Durand, RB 1, 1892, 575; id., RB 2, 1893, 214; K. Karnapas, Nea Sion 6, 1907, 844 no. 2 (Greek); Vincent - Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 151; Bieberstein - Bloedhorn 3, 314-8.

Photo: C. Schick, PEQ 21, 1889, 182 fig. 3a (dr.); C. Schick, ZDPV 12, 1889, 199 no. 2 (dr.).

LDS

920. Slab with funerary inscription of bishop Theogenes

Stone slab (marble according to Thomsen), with a well-smoothed surface and a Greek inscription of three lines, carefully engraved in round letters. The *kappa* at the end of l.3 has the lower leg crossed by a diagonal stroke, an abbreviation mark.

Findspot: Near the modern Angelismos Chapel.

Pres. loc.: Near the church of Little Galilee, set side by side with no. 921, in a sunken area surrounded by a fence; not its original place.

(cross) ΘΗΚΗ ΤΟΥ ΑΓΙΟΥ (cross)
ΠΑΤΡΟΣ ΗΜΩΝ ΘΕ
ΟΓΕΝΟΥΣ ΕΠΕΙΣΚ

App. crit.: l. 3 ἔπει σκ' *Di Segni* 1993.

Θήκη τοῦ ἁγίου | πατρὸς ἡμῶν
Θεογένους ἐπεισκ(όπου)

Tomb of our holy father Theogenes, bishop.

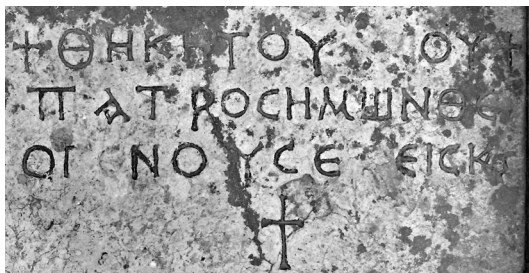


fig. 920.1

Comm.: No bishop called Theogenes occupied the see of Jerusalem. He may have been a foreign bishop who died in Jerusalem, or the bishop of one of the resident communities that did not communicate with the patriarch of Jerusalem, e.g., the Armenians (cf. no. 879), or even the bishop in charge of an ethnic community (cf. no. 1000). Thomsen dated the tombstone to the 5 c., which suits the shape of the letters.

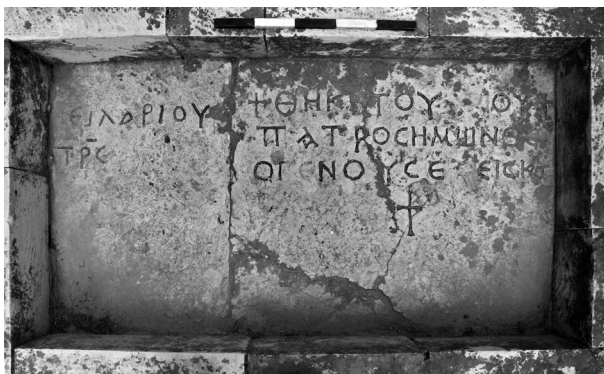


fig. 920.2

Bibl.: J. Germer-Durand, RB 1, 1892, 574 no. 21 (ed. pr.). – Id., RB 2, 1893, 213 no. 21; PEQ 26, 1894, 90; K. Koikylides, 'Ο ἐν Μαδηβῆ Μωσαικός, 1897, 26 (Greek); R. Kraetzschmar, ZDPV MN 3, 1897, 56 no. 5; Thomsen I no. 153; Abel, DACL 2368; T. Themeles, Nea Sion 25, 1930, 646 (Greek); B. Schlauck - A. Alt, PJB 29, 1933, 91 fig. 4; H. Leclercq, DACL 13,1, 1937, 850; G. Kirk, JPOS 18, 1938, 163 no. 3; Thomsen II no. 153; Meimaris, Chron. Systems 315; L. Di Segni, IEJ 43, 1993, 167; SEG 43, 1062; Bieberstein - Bloedhorn 3, 315, 317 no. 4.

Photo: A. and N. Graicer.

LDS

921. Slab with funerary inscription of Hilarius, priest

Stone slab (marble according to Thomsen) with a well-smoothed surface. Round letters. In l. 2, abbreviation marked with horizontal line.

Findspot: See no. 920.

Pres. loc.: See no. 920 and photo there.

(cross?) ΕΙΛΑΡΙΟΥ
ΠΡΣ

App. crit.: l.1 [Θήκη] Thomsen,
Bieberstein - Boedhorn; l.2 π(ατ)ρ(ό)ς
Germer-Durand 1892; πρ(ε)σ(βυτέρου)
Germer-Durand 1893, Thomsen, Abel,
Bieberstein - Bloedhorn.



fig. 921

Είλαρίου | πρ(ε)σ(βυτέρου)

(Tomb) of Hilarius, priest.

Comm.: Thomsen dated the tombstone to the 5 c.

Bibl.: J. Germer-Durand, RB 1, 1892, 574 no. 22 (ed. pr.). – Id., RB 2, 1893, 213; Vincent - Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 154; Thomsen II no. 154; Abel, DACL 2368; T. Themeles, Nea Sion 25, 1930, 646 (Greek); H. Leclercq, DACL 13,1, 1937, 850; Bieberstein - Bloedhorn 3, 316f. no. 2.

Photo: A. and N. Graicer.

LDS

922. Slab with funerary inscription of Timotheus

Stone (marble according to Thomsen) slab with a very worn inscription; no details given. Germer-Durand's facsimile endeavours to show some characteristics of the script in print: angular *omega*, *sigma* and *stigma*, *mu* with splayed legs, all typical of 5 or early 6 c.

Findspot: Near the modern Angelismos Chapel.

Pres. loc.: Kept in the convent at Viri Galilaei, according to the former editors. Not found.

(cross) ΥΠΕΡΜΝΗΣΚΑΙ
ΑΝΑΠΑΥΣΕΩΣ
ΤΙΜΟΘΕΟΥΤΟΥ
ΦΙΛ[-]ΟΥ
ΑΝΕΠΑΗΜΗΣ
ΕΠΤΕΜΒΡΙΟΥ
ΙΝΔ ΑΙ (cross)

App. crit.: "Υπὲρ μνή[μης] (sic) καὶ ἀναπαύσεως | Φιλοθέου τοῦ | [πρεσβυτ]έρου Germer-Durand 1892, Leclercq; l.4 ΦΙΛ[-]ΟΥ, φιλουμένου? Germer-Durand 1893; φιλ[οχρ(ίστου) μοναχ?]οῦ Thomsen, Bieberstein - Bloedhorn; φιλ[ανθρώπ]ου Abel.

Ὑπὲρ μνή(μης) καὶ | ἀναπαύσεως | Τιμοθέου τοῦ | φιλ[οχρίστ]ου(?) | ἀνεπάη μνη(νὶ)
Σ|επτεμβρίου | ἰνδ(ικτιῶνος) αἰ'

For the memory and rest of Timotheus, the Christ-loving; he died in September of the 11th indiction.

Comm.: The current reading of l.1-3 is based on Germer-Durand 1893. Thomsen dates the tombstone to the 5 c. The formula ἀνεπάη is typical of the south (Gaza and the Negev). This raises doubt about the origin of the stone. This would not be the only stone kept at Viri Galilaei but originating from the south: see introduction to nos. 828.-830.

Bibl.: J. Germer-Durand, RB 1, 1892, 574 no. 23 (ed. pr.). – Id., RB 2, 1893, 213f.; Vincent - Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 155; Abel, DACL 2368; T. Themeles, Nea Sion 25, 1930, 646 (Greek); H. Leclercq, DACL 13,1, 1937, 850f.; Thomsen II no. 155; Bieberstein - Bloedhorn 3, 315, 317 no. 5.

LDS

923.-924. Area of the Ascension Church

See introduction to nos. 833.-835.

923. Graffiti of Gaianus, Paulus and Amos on the wall of a burial chamber

Various graffiti on the Byzantine plaster.

Findspot: On the southern wall of a burial chamber hewn in the rock under the "Little Martyrium" of Melania the Younger, attached to the southeastern side of the Church of the Ascension (a), and on the northern wall of the same burial chamber (b) and (c).

Pres. loc.: See findspot. Not found.

- (a) ΓΑΙΑΝΟ[.]
- (b) ΠΑΥΛ[--]
- (c) ΑΜΟΣ

- (a) Γαϊανό[ς]
- (b) Παῦλ[ος]
- (c) Ἄμος

- (a) *Gaianus.*
- (b) *Paulus.*
- (c) *Amos.*



fig. 923 (a)

Comm.: In 1959 Corbo excavated around the southeastern side of the foundations of the Byzantine Church of the Ascension (see Corbo, *Ricerche* 94 ph. and 96 fig. 69). Corbo brought to light the apse of a Byzantine chapel attached to this foundation, which he identified with the "Little Martyrium" built by Melania the Younger for the men's monastery she had founded near the Ascension Church, and which was inaugurated in the presence of Empress Eudocia on May 16, 439 (*Vita Petri Iberi*, 31f., 49, ed. and tr. Horn - Phenix 42-5, 64-9; *Vita Melaniae jr.* 49, 57-58, 64, ed. Gorce 220-4, 240-4, 256; ed. Laurence, 250-3, 271-5, 288f.). Under the chapel was a rock-hewn crypt with a vaulted ceiling, entered from the west. The walls were covered with slabs and plastered, except the lower part of the wall, where the burials were located. The Church of Ascension was destroyed at the time of the Persian conquest of Jerusalem (614) and not restored. It is likely that the chapel too went out of use at the same time. It is impossible to decide whether the graffiti were traced by visitors or were meant to perpetuate the memory of deceased buried here. In any case, they are unlikely to be later than the beginning of the 7 c.

Bibl.: V. Corbo, *SBF* 10, 1959/60, 217ff. (ed. pr.). – Id., *Ricerche* 93-162 at 111f. fig. 82; Bieberstein - Bloedhorn 3, 300f. – Cf. Vincent - Abel, *Jérusalem nouvelle* 1-2, 360-73, 387; 4, 748; Ovadiah, *Corpus* 85f. no. 74; Kloner, *Survey of Jerusalem*, 2001, 137*(e), 177(h) no. 427; P. Laurence (ed.), *Gerontius, Vita Melaniae Iunioris*, 2002, 65-76.; Küchler, *Jerusalem* 897 fig. 503.

Photo: Corbo, *Ricerche* 111 fig. 82.

LDS

924. Epitaph in burial cave, 2-5 c. (?)

Four-line Greek inscription within a tabula ansata. Round letters. According to Barclay's drawing, which seems to be more faithful than the one reproduced by de Saulcy, *alpha* has a slanting bar and *mu* resembles two adjoining *lambdas* placed back to back. Later the wall with the tabula was coated with a thick layer of plaster and the inscription disappeared from view. Now the tabula ansata is uncovered, but the inscription has disappeared. Lunate *sigma*.

Findspot: In Ste. Pelagia's Cave (Tomb of Hulda the prophetess), southeast of the Ascension Chapel, on a wall near the cenotaph. Pres. loc.: Destroyed (Seligman - Abu Raya).

ΘΑΡΣΙΔΟ
ΜΕΤΙΛΛ
ΟΥΔΙΣΑΘΑΝ
ΑΤΟΣ

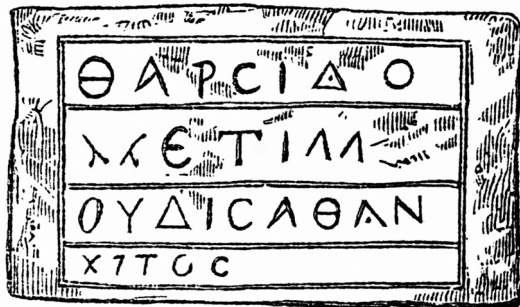


fig. 924

App. crit.: ll. 1-2 Δο|μετιλλ[α]?

Θάρσι Δο|μετίλ(λ)α, | οὐδὶς ἀθάνατος

Courage, Domitilla, nobody is immortal.

Comm.: Judging by the drawing, the inscription can date from the late 2 c. to the early 5 c., which more or less corresponds with the time when the formula “Nobody is immortal” was in fashion. Thomsen suggested that the epitaph might be Christian, but there is nothing to support it.

Bibl.: De Saulcy, Voyage Mer Morte II 282 pl. 2 (dr.) (ed. pr.). – J. Barclay, The City of the Great King, 1857, 456 (dr.); Tobler, Dritte Wanderung 356; de Vogüé, Temple 136 no. 9; Waddington no. 1897; F. de Saulcy, Jérusalem, 1882, 301; Warren - Conder, SWP Jerusalem 424 no. 8 (dr.); J. Germer-Durand, RB 1, 1892, 572 no. 17; C. Conder, PEQ 25, 1893, 178; Clermont-Ganneau, ARP I 368f. (note); Thomsen I no. 138; Abel, DACL 2366; H. Leclercq, DACL 13,1, 1937, 849; Thomsen II no. 138; Bieberstein - Bloedhorn 3, 297f.; J. Seligman - R. Abu Raya, Atiqot 42, 2001, 228 fig. 12. – On the site, see introduction to nos. 833.-835.

Photo: J. Barclay, The City of the Great King, 1857, 456 (dr.).

LDS

925.-929. Russian Convent, Mount of Olives

See introduction to nos. 836.-840.

925. Armenian funerary inscription of Šušanik, mother of Artawan

Fragmentary mosaic, surrounded by a frame with geometric design, depicts various birds and fruits in medallions and squares. In the northern corner an Armenian inscription runs along the border.

Meas.: mosaic: h 7, w 6.7 m; inscription: w 2.96 m.

Findspot: Russian Convent, Mount of Olives.

Pres. loc.: In the Hall of the Museum of the Russian Convent, Mount of Olives.



fig. 925.1

ԱՅՍ ԴԻՐ Է [Ե]ՐԱՆԵԼԻՈ[Յ] ՇՈՒՇԱՆԿԱՆ ՄԱԻՐՆ ԱՐՏԱԻԱՆԱՅ
ՀՈՌԻ ԺԸ

այս դիր է երանելիո[յ] Շուշանկան մաւրն Արտաւանայ Հորի ԺԸ

Translit.: ays dir ē eranelwo[y] Šowšankan mawrn Artawanay Hori ԶԸ

This is the tomb of blessed Šušanik, mother of Artawan. Hori 18.

Comm.: This is probably the first example of an Armenian month used in an inscription. The name is the same as on a stone fragment covering a rock-cut plastered tomb also found at the Russian Convent on the Mount of Olives, no. 928.

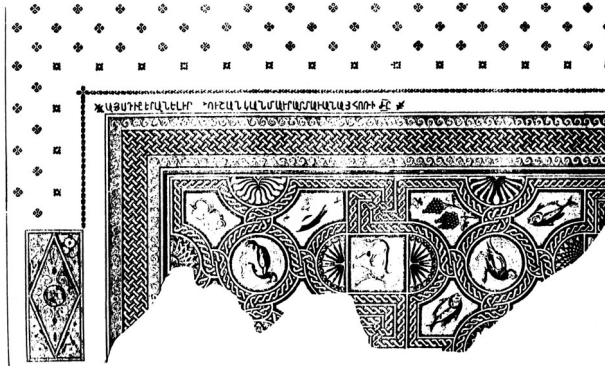


fig. 925.2

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 (ed. pr.). –Clermont-Ganneau, ARP I 329-34; J. Strzygowski, ZDPV 24, 1901, 165-71; R. Horning, ZDPV 32, 1909, 113-50 at 125; Vincent – Abel, Jerusalem nouvelle 2, 391; M. Aławnuni, Ancient Armenian Monasteries and Churches in the Holy Land, 1931, 161 (Arm.); M. Avi-Yonah, QDAP 2, 1932, 168; Bieberstein – Bloedhorn 3, 330f.; T. Greenwood, DOP 58, 2004, 90; E. Loukianoff, 'O EΛAIQN, 1939, 5ff.; Küchler, Jerusalem 902ff.

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I, pl. in front of 329 (dr.).

MS

926.-929. Burial rock chamber at the Russian convent, Mount of Olives

Burial cave next to the “Russian House”. East of the garden door in an old rock chamber. The ceiling was vaulted in recent times.

926. Greek-Armenian funerary inscription

Inscription on a fragmentary covering stone of one of the graves in the burial cave.

ΘΗΚΗ Ν
ΡΑΥΡΙΗ+[-]

Θηκη η | ραυρη+[-]

Translit.: o | t'ayri+[-]

Grave belonging to ...

Comm.: Late Byzantine/Early Islamic period. Reading of Armenian is uncertain.

Θ Η Κ Μ Ν
Α Β Γ Δ Ε

fig. 926

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 (ed. pr.). – S. Dmitrevskiy, Russkie raskopi na Eleonskoy gore, 1885 (repr. 2006), 53 (Russ.); M. Stone, in: Stone - Ervine - Stone, The Armenians 203 no. 2c.

Photo: M. Riess, ZDPV 8, 1885 pl. 4 no. 4 (dr.).

MS

927. Armenian funerary inscription of Եօյիկ

Stone fragment covering a rock-cut plastered tomb.

(cross) ՋՈՋԻԿ

Ջոյիկ:

Translit.: Եօյիկ



fig. 927

Եօյիկ (is buried here).

Comm.: Late Byzantine/Early Islamic period. It is a man's name.

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 at 161 no. 5a-c pl. IV (ed. pr.). – Tašean, Survey 137 (Arm.); J. Strzygowski, ZPDV 24, 1901, 134-71; M. Avi-Yonah, QDAP 2, 1932, 167; Bieberstein - Bloedhorn 3, 330f.; M. Stone, in: Stone - Ervine - Stone, The Armenians 204; Küchler, Jerusalem 904.

Photo: MS.

MS

928. Armenian funerary inscription of Տօսան

Stone fragment covering a rock-cut plastered tomb.

(cross) ՏՈՒՇԱՆ

Տոշան:

Translit.: Šowšan

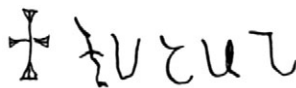


fig. 928

Տօսան (is buried here).

Comm.: Late Byzantine/Early Islamic period. The name is the same as on the mosaic in the Hall of the Museum of the Russian convent, no. 925.

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 at 161 no. 5a-c, pl. IV (ed. pr.). – Tašean, Survey 137 (Arm.); J. Strzygowski, ZPDV 24, 1901, 134-71; M. Avi-Yonah, QDAP 2, 1932, 167; Bieberstein – Bloedhorn 3, 330f.; M. Stone, in: Stone - Ervine - Stone, The Armenians 204; Küchler, Jerusalem 904.

Photo: M. Riess, ZDPV 8, 1885 pl. 4 no. 5c (dr.).

MS

929. Armenian funerary inscription of Marin

Stone cover of a rock-cut plastered tomb.

(cross) ՄԱՐԻՆ

Մարին:

Translit.: Marin

Marin (is buried here).

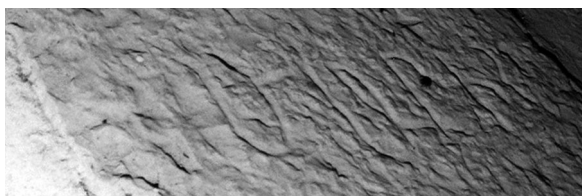


fig. 929.1

Comm.: This name is perhaps a hypochoristic of Mariam with the demonstrative suffix (-n). There is a place Surmari, from *surb mari*, “St. Mari(am)”.

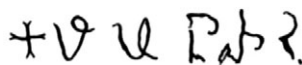


fig. 929.2

Bibl.: M. Riess, ZDPV 8, 1885, 155-61 at 161 no. 5a-c, pl. IV (ed. pr.). – Tašean, Survey 137 (Arm.); J. Strzygowski, ZPDV 24, 1901, 134-71; M. Avi-Yonah, QDAP 2, 1932, 167; Bieberstein – Bloedhorn 3, 330f.; M.E. Stone, in: Stone - Ervine - Stone, The Armenians 204; Küchler, Jerusalem 904.

Photo: MS; M. Riess, ZDPV 8, 1885 pl. 4 no. 5a (dr.).

MS

930.-935. Area of the Church of the Paternoster and the convent of the Carmelite nuns

See introduction to nos. 831.-832.

930. Building inscription in mosaic floor of a funerary chapel

Double circle inscribed in a square; the inner circle is filled with a colorful geometrical pattern of black, gray, blue, green, yellow and white tesserae. The inscription runs all around the circular border: a cross, in a southeastern direction, marks the beginning and end of the script. The letters are traced in black on a white background and belong to the round alphabet. Abbreviations marked with a diagonal stroke through *kappa*, and with stigma.

Meas.: Ø 95 cm, within square of 100 cm.

Findspot: In a tomb chamber on the western slope of the Mount of Olives, below the Carmelite Monastery, north of the “Tombs of the Prophets” on a lower level.
Pres. loc.: See findspot (not found).

(cross) ΥΠΕΡΕΥΧΗΣ[ΑΝΑΠΑΥΣΕΩΣΚΑΛΙΣΤΡΑΤΟΥΥΠΟΔΙΑΚΑΓ]ΑΝΑΣΤΑΣΕΩΣ

App. crit.: S for (καί) Germer-Durand, Gelzer, Leclercq; xè Bieberstein - Bloedhorn; κ(αί) all other eds., based on Schultze's dr., which though detailed is marred by errors. Κανστράτου Schultze, de Rossi.

Ὑπὲρ εὐχῆς (καί) ἀναπαύσεως
Καλιστράτου ὑποδιακ(όνου) ἁγ(ίας)
Ἀναστάσεως

*For the vow and rest of Calistratus,
subdeacon of the Holy Anastasis.*



fig. 930.1

Comm.: Thomsen dated the inscription to the 5 c.; a later date seems also possible. The inscription is not an epitaph, but commemorates the erection of a funerary chapel, possibly for the use of Calistratus' family.

Bibl.: Ch. Clermont-Ganneau, RA 35, 1878, 398f. (ed. pr.). – V. Schultze, ZDPV 4, 1881, 14-7 pl. VI,1 (dr.); Ch. Clermont-Ganneau, RCr 18, 1884, 263; J. Mordtmann, ZDPV 7, 1884, 120; G.-B. de Rossi, Archives de l'Orient Latin 2, 1884, 446; S. Dmitrevskiy, Russkie raskopi na Eleonskoy gore, 1885 (repr. 2006), 53 (Russ.); J. Germer-Durand, RB 1, 1892, 571f. no. 16; H. Gelzer, ZDPV MN 1, 1895, 19ff.; Ch. Clermont-Ganneau, ARP I 341; A. Jacoby, Das geographische Mosaik von Madaba, 1905, 13f. no. 12; R. Horning, ZDPV 32, 1909, 124f. no. 1; Vincent - Abel, Jérusalem nouvelle 1-2, 390; Thomsen I no. 131; Abel, DACL 2365f.; M. Avi-Yonah, QDAP 2, 1932, 169 no. 120A; H. Leclercq, DACL 3,1, 1937, 849 fig. 9479 (dr.); SEG 8, 176; Thomsen II no. 131; Bieberstein - Bloedhorn 3, 274.

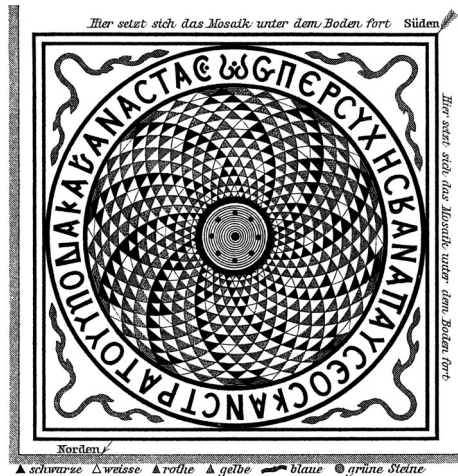


fig. 930.2

Photo: J. Germer-Durand, RB 1 1892, 571 no. 16 (dr.); V. Schultze, ZDPV 4, 1881 pl. I,1 (dr.).

931. Funerary inscription on a stone slab

Slab broken on the right side and at the bottom, with four-line Greek inscription carefully engraved. Round alphabet.

Meas.: h 80, w ca. 50, d 20 cm.

Findspot: Found in 1960 near the entrance of an ancient tomb, southwest of Pelagia's tomb on the Mount of Olives.

ΑΝΔΡΕΟ[.]
ΕΥΣΕΒΙΟΥ
ΣΙΣΕΝΝΙΟ[.]
ΠΩΝΤΟΥ

Ἀνδρέο[υ] | Εὐσεβίου | Σισεννίου[υ] |
Πώντου

*(Tomb) of Andreas, Eusebius, Sisen-
nius, Pontus.*

Comm.: The slab may have blocked the
entrance to the tomb.

Bibl.: Corbo, Ricerche 151 fig. 109 (ed. pr.). –
Bieberstein - Bloedhorn 3, 296f.

Photo: Corbo, Ricerche, 151 fig. 109.



fig. 931

LDS

932. Epitaph on tombstone, 5 c. (?)

Slab broken at the upper left corner and around the right and bottom edges, but the inscription is intact, except for a part of the initial cross. The letters belong to the square alphabet.

Meas.: h 38, w 52 cm; letters 4-5 cm.

Findspot: Found in tomb S1, on the
terrace west of the Paternoster Church
(Carmelitan monastery).

(cross) ΘΗΚΗΚΕΣΑ
ΠΙΟΥΜΟΝ
ΑΖΟΝΤΟΣ



Θήκη Κεσα|ρίου μον|άζοντος

fig. 932

Tomb of Caesarius, monk.

Comm.: Thomsen dated the inscription to the 6 c., but the palaeography points rather to the 5 c.

Bibl.: L. Cr  , OC 9, 1911, 127 (ed. pr.). – L. Vincent, RB 20, 1911, 239 fig. 4 (dr.); J. Reil, ZDPV 38, 1915, 62; Vincent - Abel, J  rusalem nouvelle 1-2, 346 fig. 152 (dr.), 389; C. Kaufmann, Handbuch der altchristlichen Epigraphik, 1917, 277; Thomsen I no. 136; Abel, DACL 2366; H. Leclercq, DACL 11,2, 1934, 2489f., fig. 8388 (dr.); Thomsen II no. 136; Bieberstein - Bloedhorn 3, 288, 291.

Photo: L. Vincent, RB 20, 1911, 239 fig. 4 (dr.).

LDS

933. Funerary inscription, possibly on door of a tomb

Ten-line Greek inscription engraved on a stone. The letters are coarse, of irregular size and badly aligned; some show cursive forms. Lunate *sigma* and w-shaped *omega*. Meas.: h 110, w 70 cm.

Findspot: Found at the entrance of a tomb, during the construction of the cloister of the Paternoster monastery (Carmelitan monastery).

Pres. loc.: Last seen in the museum of the Paternoster monastery.

(cross)

(cross) ΜΝΗΜΑ ΠΡΕΣ

ΒΒ (cross) ΘΕΟΦΙΛΟΥ (cross)

ΗΓΟΥΜΕΝΟΥ (cross)

(cross) ΚΑΙ ΘΕΟΜΝΗΤΟΥ

ΠΡΕΣΒΥΤΕΡΟΥ (cross)

ΚΑΙ ΠΑΡΑΚΑΛΟΥ

ΜΕΝΙΝΑΜΗΕΠΑ

ΝΩΗΜΩΝΘΕΤΕ

ΤΙΝΑ ΚΑΙ ΚΡΙΝΑ

ΛΑΒΘΟΣ ΑΜΗΝ

(cross)

App. crit.: ll.1-2 πρεσ|βυ(τέρου)

Bieberstein - Bloedhorn,

πρεσ|β(υτέρ)ου, ΟΥ in ligature, all

other eds.; l.8 θέτ[ε] Thomsen, Bieberstein - Bloedhorn; θ<ή>τε Abel;

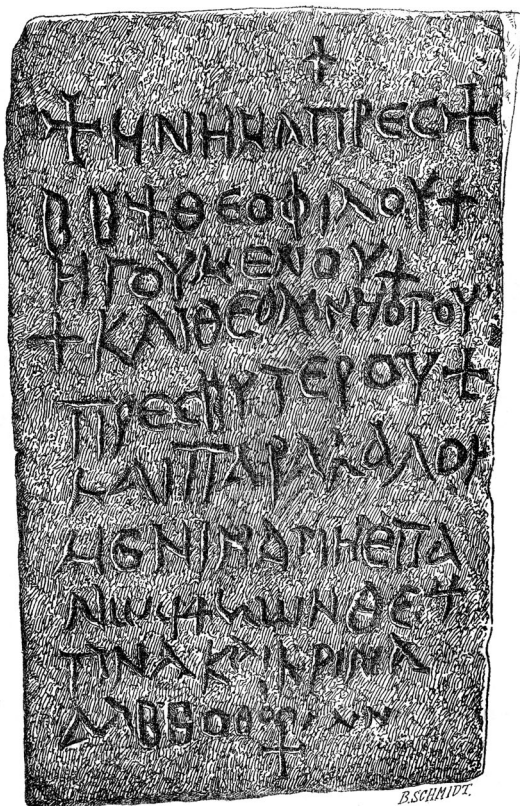


fig. 933

l.9 κ(αι) Thomsen; κὲ Bieberstein - Bloedhorn; κρίν<η> Abel; ll.9-10 κρῖ<μ?>α λάβ(ετε?). Θ(ε)ός (?) Ἀμήν Thomsen; κρίμα λάβ(ετε) Θ(ε)ός ἀμήν Bieberstein - Bloedhorn.

Μνήμα πρεσβ(υτέρων) Θεοφίλου | ἡγουμένου | καὶ Θεομνήστου | πρεσβυτέρου | καὶ
 παρακαλοῦμεν ἵνα μὴ ἐπάρνω ἡμῶν θ<ῆ>τε | τινά, καὶ κρίνα<ι> | λαβ(όντα) Θ(ε)ός. Ἀμήν

Tomb of the priests, of Theophilus, abbot, and Theomnestus, priest; and we beg that you do not place anyone above us; and may God judge the usurper. Amen.

Comm.: Based on the coarse writing and the multiplicity of crosses, Germer-Durand assigned a late date (unspecified) to this inscription; Thomsen tentatively suggested the 6 c. In ll.9-10 Bieberstein - Bloedhorn follow Germer-Durand in their translation: “daß Gott den Übeltäter bestrafen möge”, though they follow Thomsen’s reading.

Bibl.: J. Germer-Durand, RB 1, 1892, 570 no. 14 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 11, 1885, 222 no. 83 (dr.); Thomsen I no. 135; Vincent - Abel, Jérusalem nouvelle 1-2, 389; Abel, DACL 2366; H. Leclercq, DACL 13,1, 1937, 849; Thomsen II no. 135; Bieberstein - Bloedhorn 3, 295f. no. 5. – On funeral curses, cf. no. 986.

Photo: Clermont-Ganneau, AMSL 11, 222 no. 83 (dr.).

LDS

934. Epitaph, late 3-4 c.

Slab slightly broken along the upper edge. The letters are square; *rho* and *upsilon* are much higher, with long stems descending below the line.

Meas.: h 72, w 62 cm; letters 11cm.

Findspot: Found in tomb, just west of the northwestern corner of the Credo Crypt of the Paternoster Church (Vincent).

ΕΙΣΙΑ
 ΩΡΟΥ

App. crit.: [Θήκη] | Εἰσιδ|ώρου Thomsen;
 (cross) Εἰσιδ|ώρου Abel.

Εἰσιδ|ώρου

(Tomb) of Isidorus.

Comm.: The tombstone was found still in situ over Tomb A, which was cut by the foundation trench of a support wall of the Byzantine church, the Eleona,

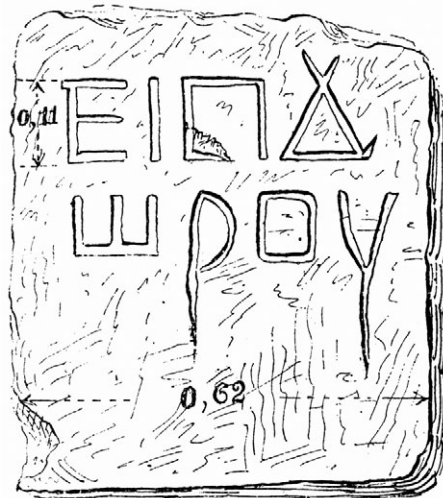


fig. 934

built by Constantine between 326 and 333 CE. Therefore the tomb must be earlier than the church. However, Vincent dated the epitaph to the 5-6 c. or even later, on palaeographical grounds (?), and therefore he was forced to resort to sophistry to make the tomb later than the wall. Thomsen, on the other hand, dated the epitaph to the 4 c., without giving a reason. In fact, the square letters and the long-tailed *rho* and *upsilon* can fit quite well a date in the late 3 c. or in the early 4 c. The cross added by Abel and the word Θήκη added by Thomsen apparently do not exist on the stone.

Bibl.: L. Cr  , OC 9, 1911, 127f. (ed. pr.). – L. Vincent, RB 20, 1911, 235 fig. 3 (dr.); Vincent - Abel, J  rusalem nouvelle 1-2, 343f. fig. 150 (dr.), 389; J. Reil, ZDPV 38, 1915, 62; Thomsen I no. 137; Abel, DACL 2366; H. Leclercq, DACL 11,2, 1934, 2489 fig. 8389 (dr.); Thomsen II no. 137; Bieberstein - Bloedhorn 3, 287, 290f.

Photo: L. Vincent, RB 20, 1911, 235 fig. 3 (dr.).

LDS

935. Monogrammed cross and inscription in rock-cut burial cave

Monogrammed cross followed by two Greek letters engraved over the arched entrance of a rock-cut burial cave. No other details available. Clermont-Ganneau made a sketch of this inscription. W-shaped *omega*.

Findspot: Rock-cut burial cave excavated on an undefined spot on the west slope of the Mount of Olives, in the area between the Paternoster Church and the Tombs of the Prophets.

(cross) ΠΩ

Comm.: Thomsen tentatively dated this to the 6 c.

Bibl.: Ch. Clermont-Ganneau, AMSL 11, 1885, 243 no. 130 (ed. pr.). – P.-M. S  jour  n  , RB 5, 1896, 276; Thomsen I no. 160.

LDS

936.-954. “Tomb of the Prophets” – Rock-hewn burial complex

Rock-hewn burial complex, the so-called “Tomb of the Prophets” (Kubur el-anbia), on the southern slope of the Mount of Olives, consisting of a central circular chamber (diam. 7.80 m, max. height 9 m), entered from the north through a descending flight of steps. Three corridors, 9 to 12 m long, branch out from this chamber and lead to a semicircular corridor, with 29 burial loculi cut in the outer wall. The loculus exactly in front of the entrance was not used for burial but enlarged into a corridor that leads into a rectangular chamber with three loculi. The loculus at the southwestern turn of the semicircular corridor pierces a preexisting burial chamber (of the Second Temple

period), destroying one of its five loculi; the opening was blocked with stones. Another inner semicircular corridor connects the spike-like corridors but contains no burials. Another six loculi open in the northern wall of the western corridor, and in the eastern, a winding corridor with loculi opens in the northern wall, in front of the entrance of the inner semicircular corridor (see plans in Avni - Zissu 120 fig. 2, 123 fig. 3). The scholars who explored the complex in the 19 c. counted only 26 (Schick) or 27 (Clermont-Ganneau) loculi. They were numbered from the northeastern end of the outer corridor. The loculi, 55-65 cm wide, open at a level of ca. 45 cm from the ground. All the walls are plastered, with plaster containing many sherds of pottery of the Byzantine period. Avni and Zissu noticed that the loculi opening in the wall broke the layers of plaster and were therefore later than the plaster itself. Some scholars (Vincent, Patrich, Kloner and others) maintained that the complex was hewn in the Second Temple period, when burial chambers with loculi were common (although none has the peculiar plan of this complex), but was used or reused in the early Byzantine period, as indicated by the inscriptions on a majority of the loculi, several of which are accompanied by crosses. But Avni and Zissu established that the loculi were only hewn in the Byzantine period, and if the corridors were created at an earlier time, their function may not have been funerary. The entrance chamber itself has an opening at the top that may indicate a former use as a cistern, and in its walls are water pipes hidden under the plaster and leading to four basins, whose function is unclear. The inscriptions scratched above the loculi identified the deceased buried in each loculus, several of whom were foreigners. Clermont-Ganneau concluded that this was a polyandron, used for burial of pilgrims or visitors who had no kin in Jerusalem and therefore had no family tomb. Most of the inscriptions, nos. 936-952, are in Greek, but there are also some in Hebrew (nos. 953, 954) and in Latin, perhaps late (medieval?), and traces of others, undocumented and undeciphered. The

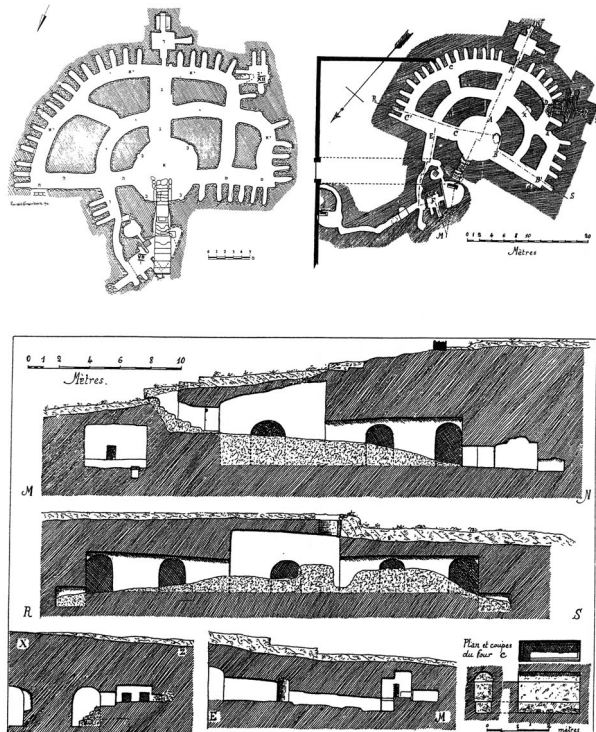


fig. 936

936-952, are in Greek, but there are also some in Hebrew (nos. 953, 954) and in Latin, perhaps late (medieval?), and traces of others, undocumented and undeciphered. The

loculi are numbered according to Avni and Zissu's survey (Clermont-Ganneau's numbers in brackets, when they differ from Avni and Zissu's). (LDS)

Bibl.: F. de Saulcy, Jérusalem, 1882, 242-46; C. Schick, PEQ 25, 1893, 128-32; Warren -Conder, SWP Jerusalem 403f.; Kloner, Necropolis 1980, 26f.; M. Avi-Yonah, NEAEHL 2, 1993, 784; J. Patrich, in: I. Singer ed., Graves and Burial Practices in Israel in the Ancient Period, 1994, 190-211 (Hebr.); G. Avni - B. Zissu, in: A. Faust - E. Baruch eds., New Studies on Jerusalem 5, 1999, 117-27 (Hebr.); Kloner, Survey of Jerusalem, 2001, 138*f.(e), 179(h) no. 434; Kloner - Zissu, Necropolis, 207f., fig. 101 (plan).

936. Burial inscription of Harpagius, 4 c.

Above loculus 2, the second from the northeastern end of the outer corridor. The Greek inscription may have been surmounted by a cross. The two *alphas* have a horizontal middle stroke, the *rho* has a long tail. Lunate *sigma*. (Above loculus 1 there is no inscription, but a cross is scratched above the tomb.).

Meas.: l. 36 cm; letters 3-5 cm, *rho* 8 cm.

Pres. loc.: In situ.

ΑΡΠΑΓΙΣ

Ἀρπάγι(ο)ς

Harpagius.



fig. 936.1

Comm.: The shape of the *alpha* can point to an early date, not later than the 4 c.



fig. 936.2

Bibl.: Clermont-Ganneau, ARP I 345-80 at 352 Cell no. 2 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 73-88 at 83 no. 2; Thomsen I no. 129a;

Bieberstein - Bloedhorn 3, 279-82 no. a; Küchler, Jerusalem 846f., fig. 477,2 (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 352 (dr.); Kloner - Zissu, Necropolis 592 (dr.).

LDS

937. Remains of burial inscription

Between loculi 2 and 3: two-line Greek inscription, incised in small letters. Cross at the beginning of l.2.

Pres. loc.: No longer visible.

+ΟΥ[--]Ο[.]ΝΑ[.]
(cross) +ΝΟΓ[--]

Bibl.: Clermont-Ganneau, ARP I 352 Cells nos. 2-3 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83; Thomsen I no. 129b; Bieberstein - Bloedhorn 3, 279-82 no. b.

Photo: Clermont-Ganneau, ARP I 352 (dr.).

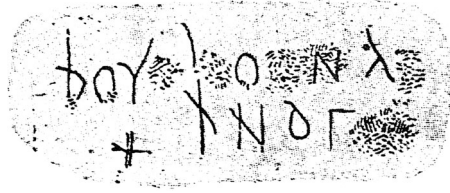


fig. 937

LDS

938. Burial inscription of Antiochus of Bostra

Above loculus 3: Greek inscription in two lines boldly incised with a sharp tool. Large round letters. The *alpha* is cursive. Lunate *sigma*. Only the left part is still readable.

Meas.: l.1: 125 cm, l.2: 135 cm.

Pres. loc.: In situ.

ANTIOXΟΣ
ΒΟΣΤΡΗΝΟΣ

Ἀντίοχος | Βοστρηνός



fig. 938

Bibl.: Clermont-Ganneau, ARP I 353f. Cell no. 3 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83 no. 3; Thomsen I no. 129c; Bieberstein - Bloedhorn 3, 279-82 no. c; Küchler, Jerusalem 846f., fig. 477,3 (dr.).

Photo: Clermont-Ganneau, ARP I 353 (dr.).

LDS

939. Burial inscription of Onesime

Above loculus 6, located above 4-5, a bit to the left: one-line Greek inscription surmounted by three crosses framed within a rhombus. The first cross on the left is 10 cm high and 11 cm wide, the two to the right are arranged in descending order of size. Under the inscription another cross, 5x5 cm, and to its right a Latin cross, h 15 cm, w 5 cm. Clermont-Ganneau noticed traces of additional letters under the name of the deceased, which may have indicated her ethnic origin. Now only the first four letters can be made out. In Clermont-Ganneau's drawing, *mu* (now disappeared) is shaped like two adjoining *lambdas*. Lunate *sigma*.

Meas.: w presently 19 cm; letters 5-8 cm.

Pres. loc.: In situ.

(cross) (cross) (cross)

ONHΣIMH

(cross)

Ὀνησίμη

Onesime.

Bibl.: Clermont-Ganneau, ARP I 354f. Cell no. 6 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83 no. 6; Thomsen I no. 129e; Bieberstein - Bloedhorn 3, 279-82 no. e; Küchler, Jerusalem 846f., fig. 477,6 (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 354 (dr.).



fig. 939.1

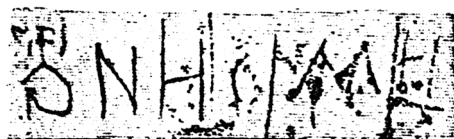


fig. 939.2

LDS

940. Burial inscription of Gelasius

Above loculus 7: one-line Greek inscription, only partly preserved. Oval letters. Clermont-Ganneau noticed the remains of a second line, possibly containing the deceased's ethnic. Lunate *sigma*.

Meas.: w 30 cm; letters 4-7 cm.

Pres. loc.: In situ.

ΓΕΛΑΣΙ[--]

App. crit.: Γελάσι(ο)ς Thomsen; Γελάσιος Bieberstein - Bloedhorn.

Γελάσι[ος]

Gelasius.

Bibl.: Clermont-Ganneau, ARP I 355f. Cell no. 7 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83 no. 7; Thomsen I no. 129f; Bieberstein - Bloedhorn 3, 279-82 no. f; Küchler, Jerusalem 846f., fig. 477,7 (dr.).

Photo: Clermont-Ganneau, ARP I 355 (dr.).



fig. 940

LDS

941. Funerary inscription of Florianus

Above loculus 8: inscription tending to cursive forms. The text is surmounted by a zigzag line, resembling a four-stroke *sigma*, crossed by a vertical stroke, h 48 cm (inverted in Clermont-Ganneau's drawing. Under the text, Latin cross, h 15, w 16 cm). In the copy made by de Vogüé and reproduced in Warren - Conder, a Hebrew inscription appears beside this, but in fact it is located near loculus 23 and is medieval. Lunate *sigma* and w-shaped *omega*.

Meas.: w 78 cm; letters 4-8 cm.

Pres. loc.: In situ.

ΦΛΩΡΙΑΝΟΣΑΣΤΑΤΟΣ

(cross)

App. crit.: Ἀσταγος De Vogüé;
ἄστα[τ]ος = Latin *hastatus*
Waddington; Ἀσταῖος
Clermont-Ganneau.



fig. 941.1

Φλωριανὸς ἀστάτος

Florianus hastatus(?).



fig. 941.2

Comm.: *Hastatus* means a soldier armed with *hasta* or javelin, but in late Roman sources it is rather a term for a centurion. John Lydus, in a description of the various components of a legion, with the Latin names in Greek transcription and their Greek translation, lists ἀστᾶτοι (Lydus, ed. R. Wuensch 48, l.8), but as the passage is part of a historical dissertation on the origin of military rations during the Punic wars, it is not clear whether the list portrays 6 c. realities or is just an antiquarian piece. In any case, Ammianus Marcellinus still mentions *hastati* as part of the Roman army in the late 4 c. (cf. Grosse 116). However, Clermont-Ganneau has a different suggestion. Based on at least three epitaphs in this burial complex that include the ethnic of the deceased (nos. 938, 949, 952), all from lands far away from Jerusalem, he concluded that the tomb was destined for foreigners and assumed that more ethnic attributes were hidden in the unreadable inscriptions. Therefore, he preferred the reading Ἀσταῖος (breathing sic), which he considered derived from the toponym *Hasta*, mentioned in the Notitia Dignitatum as a place garrisoned by the ala prima miliaria under the command of the dux Palaestinae (Not. Dign. Or. XXXIV 36). The place is not identified. Seeing that several of the toponyms in the Notitia Dignitatum are transcribed in a distorted form, and on the assumption that Not. Dign. Or. XXXIV of the Notitia and the Beersheba tax edict were parallel lists, both recording military posts in Palestine, A. Alt (ZDPV 58, 1935, 24ff., 40) identified *Hasta* with *Asoa*: the latter appears in the Beersheba edict but is missing from the inventory of garrisoned places in the Notitia. *Asoa* in its turn

is not located, see G. Schmitt, *Siedlungen Palästinas in griechisch-römischer Zeit*, 1995, 180. However, there is no reason to unify the two lists (see L. Di Segni, *SCI* 23, 2004, 131-58) and therefore Hasta must remain a separate place from Asoa. It is also worth noting that Hasta need not be a distorted toponym in Palestine; it was the name of several Roman towns in Italy and Spain (*RE* VII 2507f., s.v. Hasta 4-6).

Bibl.: de Vogüé, *Temple pl. XXXVIII*, 2 (dr.) (ed. pr.). – Waddington no. 1903a; Warren - Conder, *SWP Jerusalem* 403f.; Clermont-Ganneau, *ARP I* 349f., 356ff. Cell no. 8 (dr.); L. Vincent, *RB* 10, 1901, 83 no. 8; *IGR* 3, 1206; Thomsen I no. 129g; E. Dąbrowa, *Legio X Fretensis*, 1993, 86 no. 14; Bieberstein - Bloedhorn 3, 279-82 no. g; Küchler, *Jerusalem* 846f., fig. 477,8 (dr.). – Cf. R. Grosse, *Römische Militärgeschichte von Gallienus bis zum Beginn der byzantinischen Themenverfassung*, 1920.

Photo: A. Ecker; Clermont-Ganneau, *ARP I* 356 (dr.).

LDS

942. Remains of inscription

Above loculus 9: remains of letters above a cross. *Alpha* with slanting bar.

Meas.: letters 5 cm, A 14 cm.

Pres. loc.: In situ.

[--]AT[!][--]

(cross)

App. crit.: XII *Thomsen*.

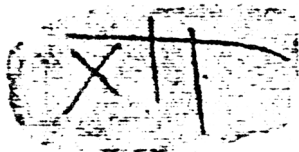


fig. 942.2

Bibl.: Clermont-Ganneau, *ARP I* 358 Cell no. 9 (dr.) (ed. pr.). – Thomsen I no. 129h; Bieberstein - Bloedhorn 3, 279-82 no. h.

Photo: A. and N. Graicer; Clermont-Ganneau, *ARP I* 358 (dr.).

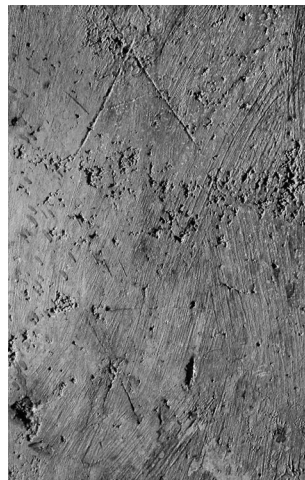


fig. 942.1

LDS

943. Inscription of uncertain meaning

Above loculus 12 (Clermont-Ganneau: 11): Greek inscription in small letters. The letters in Clermont-Ganneau's drawing seem to be inverted.

Meas.: w 7 cm; letters 3-3.5 cm.
Pres. loc.: In situ, partly destroyed.

ΓΜΧ[--?]

App. crit.: ΓΜΧΙ[--]Ψ *drawing*;
ΧΜΓ[--] *all eds.*

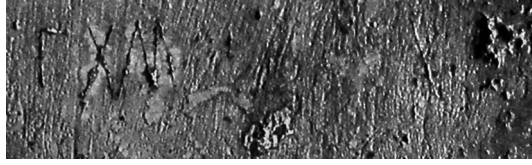


fig. 943.1

Comm.: If the first three letters are really ΓΜΧ, in this order, they may be interpreted as a number, rather than an abbreviated formula referring to Christ – Χ(ριστὸς) Μ(ιχαήλ) Γ(αβριήλ) or Χ(ριστὸς ὁ ἐκ) Μ(αριάς) γ(εννηθεῖς) – as interpreted by Clermont-Ganneau. By the practice known as isopsephism the figure 643 corresponds to the numerical value of various formulas, the commonest being θεὸς βοηθός; see M. Avi-Yonah, *Abbreviations* 111.



fig. 943.2

Bibl.: Clermont-Ganneau, *ARP* I 358 Cell no. 11 (dr.) (ed. pr.). – L. Vincent, *RB* 10, 1901, 84; Thomsen I no. 129k; Bieberstein - Bloedhorn 3, 279-82 no. k; Küchler, *Jerusalem* 846f., fig. 477,11 (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, *ARP* I 358 (dr.).

LDS/EDD

944. Funerary inscription of Beithynice or a woman from Bithynia

Beside loculus 12 (Clermont-Ganneau: between 11 and 12): two-line Greek inscription in large letters. Oval alphabet, with tall narrow letters; almond-shaped *omicron*. The last letter may be an *omicron* (as in Clermont-Ganneau's notes), but from the squeeze it seems rather an *eta* or a *iota* followed by a cross.

Meas.: w 37 cm.

Pres. loc.: In situ, now almost completely disappeared.

ΒΕΙΘΥ
ΝΙΚΗ

Βειθυ|νική

Beithynice. or Woman from Bithynia.

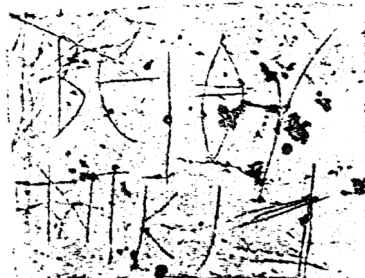


fig. 944

Comm.: An ethnic, possibly used to designate a deceased whose given name was not known. Clermont-Ganneau suggests possible explana-

tions for a woman being known by her ethnic (servile origin, a proselyte) but, if this burial complex was reserved for foreign pilgrims with no family links in Jerusalem, the most likely reason would be that the person died soon upon her arrival, without having made herself known, and was identified only by her origin, either by fellow-travellers or because of the hostel she had sought. Pilgrims arriving in Jerusalem usually turned to their fellow countrymen for hospitality, as we learn from many hagiographic stories.

Bibl.: Clermont-Ganneau, ARP I 358f. Cells nos. 11-12 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83; Thomsen I no. 129l; Bieberstein - Bloedhorn 3, 279-82 no. l; Küchler, Jerusalem 846f., fig. 477,11A (dr.).

Photo: Clermont-Ganneau, ARP I 358 (dr.).

LDS

945. Funerary inscription with single letter Π

Above loculus no. 15 (Clermont-Ganneau: 15 or 16): The plaster is gone from most of the wall around kokhim 14-21 (Clermont-Ganneau: 13-20); here and there are traces of crosses and unrecognizable marks. A single *pi* remains above kokh 15.

Meas.: h 6 cm.

Pres. loc.: In situ.

Π



Bibl.: Clermont-Ganneau, ARP I 359 Cells nos. 15/16 (ed. pr.). – Thomsen I no. 129m; Bieberstein - Bloedhorn 3, 279-82 no. m.

Photo: A. and N. Graicer.

fig. 945

LDS

946. Funerary inscription of Gelasius

Above loculus 24 (Clermont-Ganneau: 21 or 22), near the southwestern bend of the corridor: Greek inscription with large letters, oval characters. Traces of a later (?) *pi* disturbing the *alpha*, and of several ancient strokes above the name, possibly remnants of a first line now lost. Lunate *sigma*.

Meas.: w 97 cm.

Pres. loc.: Disappeared?

ΓΕΛΑΣΙΟΥ

Γελασίου

(Tomb?) of Gelasius.



fig. 946

Comm.: The genitive may well mean (Tomb) of Gelasius but, if a l.i is really lost, it may have been the name of the deceased's father.

Bibl.: Clermont-Ganneau, ARP I 359ff. Cell no. 21 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83 no. 22; Thomsen I no. 129n; Bieberstein - Bloedhorn 3, 279-82 no. n.

Photo: Clermont-Ganneau, ARP I 360 (dr.).

LDS

947. Funerary inscription of a woman from Lydia(?)

Between loculi 24 and 25 (Clermont-Ganneau: 22 and 23), almost at the level of the floor, four large Greek letters.

Meas.: w 31 cm; letters 8-11 cm.

Pres. loc.: In situ.

ΑΙΔΑ

App. crit.: <Λυ>δ(ι)α Thomsen; Λυδία (?)
Bieberstein - Bloedhorn.



fig. 947.1

Ἀΐδα (?)

Woman from Lydia. or Lyda/Lydia.

Comm.: Clermont-Ganneau suggests that ΑΙΔΑ stands for Λύδα, as a given name of a woman. But it seems more reasonable to take it for a simple ethnic used to designate a deceased whose given name was not known, as perhaps in no. 944. For the form Λύδα rather than Λυδία, cf. the male form Λύδος, like in John Lydus, the 6 c. writer.

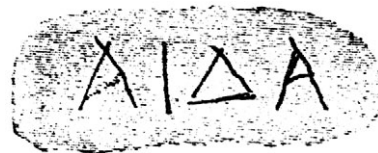


fig. 947.2

Bibl.: Clermont-Ganneau, ARP I 361ff. Cell nos. 22-23 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83; Thomsen I no. 129o; Bieberstein - Bloedhorn 3, 279-82 no. o; Küchler, Jerusalem 846f., fig. 477a (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 362 (dr.).

LDS

948. Funerary inscription of Diaphorius(?)

To the left of loculus 25 (Clermont-Ganneau: 23): seven large Greek letters; the last vertical stroke may be the remnant of a mutilated letter, and some additional letters may have been lost after it.

Meas.: w 35 cm.

Pres. loc.: Disappeared.

ΔΙΑΦΟΡΙ[-]

App. crit.: [?Θήκη] διαφ(έ)ρ(ουσα?) Thomsen, excluded by Clermont-Ganneau.

Διαφόρι[ος?]

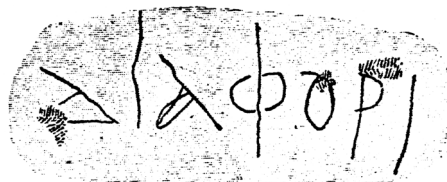


fig. 948

Diaphorius(?).

Comm.: Clermont-Ganneau suggested that the name of the deceased may be derived from *διάφορος*, “excellent, distinguished”.

Bibl.: Clermont-Ganneau, ARP I 363f. Cell no. 23A (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 83 no. 23; Thomsen I no. 129p; Bieberstein - Bloedhorn 3, 279-82 no. p.

Photo: Clermont-Ganneau, ARP I 363 (dr.).

LDS

949. Funerary inscription of Anamus

Above loculus 25 (Clermont-Ganneau: 23): three-line Greek inscription, surmounting a cross ligated with *rho*. The characters are square, except for *mu* which has a curving middle bar and splayed legs. *Alpha* has a broken middle bar. Only traces of the inscription can be seen today.

Meas.: w l.1: 56 cm, l.2: 72 cm, l.3: 70 cm; letters 3-4 cm, taller letters up to 8 cm.

Pres. loc.: In situ.

ΕΝΘΑΔΕΚΙΤΕ
ΑΝΑΜΟΣ ΚΛΙΒΑΝΑΡΙΣ
ΤΡΙΤΟΣ ΠΑΛΜΥΡΑΣ

(cross)

App. crit.: l.3 ΤΗΣ or ΤΡΙΤΟΣ
Clermont-Ganneau.



fig. 949

Ἐνθάδε κίτε | Ἄναμος κλιβανάρι<ο>ς | τρίτος Παλμύρας

Here lies Anamus, clibanarius of the third unit(?), from Palmyra.

Comm.: The shape of the letters points to a date in the early 5 c. The *Notitia Dignitatum* of the East is dated just to this period, and mentions a *cuneus equitum secundorum clibanariorum Palmirenorum*, one of the units of *comitatenses* under the command of the *magister militum per Orientem* (Not. Dign. Or. VII,34, ed. Seeck 21). The *clibanarii* were heavily armoured cavalry soldiers, who wore the *clibanus*, a type of Persian cuirass.

Anamos is the Hellenized form of an Arab and Palmyrene name ('NMW), also spelled Anemos and Animos. The name was in use in the Hauran and in southern Palestine (Wuthnow, *Semitische Menschnamen* 14, 21f.; Negev, *Personal Names* 53 no. 924; SEG 40, 1486-1487); one example also comes from Tiberias (a weight of Agrippa II: SEG 38, 1647).

Bibl.: Clermont-Ganneau, ARP I 364-7 Cell no. 23B (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 84; Thomsen I no. 129q; Bieberstein - Bloedhorn 3, 279-82 no. q; Küchler 846f., fig. 477,24 (dr.). – On *clibanarii*, cf. D. Hoffmann, *Das spätrömische Bewegungsheer*, 1969, I 265 ff.

Photo: Clermont-Ganneau, ARP I 364 (dr.).

LDS

950. Funerary inscription of Eutherius

Above loculus 26 (Clermont-Ganneau: 24): two-line Greek inscription. Oval characters, with almond-shaped *theta* and *omicron*, and cursive *alpha*, lunate *sigma*. The initial *theta* has disappeared.

Meas.: w l.1: 65 cm (in the present state 52 cm); l.2: 70 cm; letters 8-11 cm.

Pres. loc.: In situ.

ΘΑΡΣΙΕΥΘΗΡΗ
ΟΥΔΕΙΣΑΘΑΝΑΤΟΣ

Θάρσι Εὐθήρι<ε> | οὐδεὶς
ἀθάνατος

*Courage, Eutherius; no-
body is immortal.*

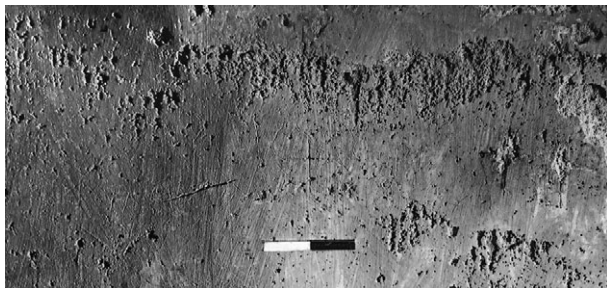


fig. 950.1

Bibl.: Clermont-Ganneau, ARP I 367ff. Cell no. 24 (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 84 no. 24; Thomsen I no. 129r; Bieberstein - Bloedhorn 3, 279-82 no. r; Küchler, Jerusalem 846f., fig. 477,25 (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 367 (dr.).



fig. 950.2

LDS

951. Inscription with “Irene”(?)

Above loculus 27 (Clermont-Ganneau: 25): mutilated inscription. The plaster is completely gone and the entire inscription has disappeared.

Meas.: w 32 cm.

[--]NH

[?Εἰρή]νη

Irene(?).



fig. 951

Comm.: The reading is very doubtful.

Bibl.: Clermont-Ganneau, ARP I 369f. Cell no. 25 (dr.) (ed. pr.). – Thomsen I no. 129s; Bieberstein - Bloedhorn 3, 279-82 no. s.

Photo: Clermont-Ganneau, ARP I 369 no. 25 (dr.).

LDS

952. Funerary inscription of Zenodorus of Neeila

In the eastern segment of the inner semicircular corridor, on the inner (western) wall, not far above the ground (point B in Clermont-Ganneau's plan): a long inscription in a single line, now mostly disappeared. Large letters, cursive *alpha*, lunate *sigma* and w-shaped *omega*.

Meas.: w 200 cm; letters (now visible) 4.5-7 cm; letters seen in the past: up to 12 cm.
Pres. loc.: In situ.

[--]Ν[.]ΔΩΡΟΣΝΕΕΙΛΗΝΟΣΒΑΤΑΝΕΑΣ

[Ζη]ν[ό]δωρος Νεειληνός Βατανέας

Zenodorus of Neeila in Batanaea.

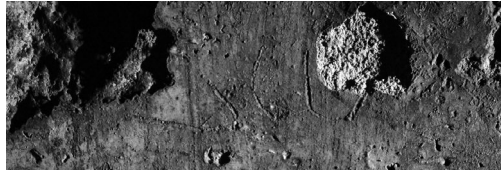


fig. 952.1



fig. 952.2

Comm.: The important village of Neeila (Neila, Neilokome), later episcopal see, was identified by M. Avi-Yonah (Gazetteer of Roman Palestine, 1976, 83) with the ruins of el-Nile near Nawa, but a Greek inscription discovered at el-Mushannaf locates Neeila at that site: G. Schmitt, *Siedlungen Palästinas in griechisch-römischer Zeit*, 1995, 264f.

Bibl.: Clermont-Ganneau, ARP I 370-4 no. B (dr.) (ed. pr.). – L. Vincent, RB 10, 1901, 84; Thomsen I no. 129t; Bieberstein - Bloedhorn 3, 279-82 no. t; Küchler, Jerusalem 846f., fig. 477b (dr.).

Photo: A. and N. Graicer; Clermont-Ganneau, ARP I 371 (dr.).

LDS

953. Fragmentary Hebrew inscription, dating uncertain

A Hebrew inscription written on the wall of one of the small chambers.

Pres. loc.: No longer visible in situ.

אברהם הקטן

Translit.: 'brhm hqtn

Abraham the small(?).

Comm.: Vincent read *qbr h[...]* The letters could also be read אברהם חסון *'brhm ḥswn*. In addition to this



fig. 953

Hebrew graffito, Vincent mentions another without giving a text. Dating is highly uncertain, and it could very well be medieval, see comm. to no. 954.

Bibl.: L. Vincent, RB 10, 1901, 72-88 at 87 (ed. pr.). – See bibl no. 954.

Photo: L. Vincent, RB 10, 1901 pl. in front of p. 75 (dr.).

JJP/HM

954. Two graffiti of “Shalum” and “Shalom” in Hebrew

Graffiti in Hebrew letters scratched on a wall.

Findspot: “Tomb of the Prophets”, Chamber 8. Clermont-Ganneau puts a question-mark next to inscription (b).

Pres. loc.: No longer visible in situ.

(a) שלום בן [--]

(b) שלום

App. crit.: (a) שלום על [ישראל] CIH *et al.*

Translit.: (a) šlwm bn [--]

(b) šlwm



fig. 954.1 (a)

(a) *Shalum son of ...*

(b) *Shalom.*

Comm.: This partial inscription, according to Clermont-Ganneau, was found in “cell no. 8, on one of the side walls of the little chamber marked ‘Jewish’ in the plan, whose entrance is between cell no. 20 and cell no. 21”. This inscription, like many of the others in the burial complex recorded in the 19 c., can no longer be seen today. In the original drawings, there are traces of letters (illegible) beneath *šlwm bn*; this could be Shalum’s father’s name, or another graffito. The biblical name Shalum (2 Kgs 15,10 etc.) was used by Jews of the Diaspora in the Hellenistic and Roman periods (Ilan, *Lexicon* III 160f.).



fig. 954.2 (b)

While Clermont-Ganneau’s drawing (from his squeeze) clearly shows a *bet* and then probably final *nun* after Shalum’s name, others have read *ayin-lamed* and rendered: שלום על [ישראל] *šlwm l ysr’l* “Peace on Israel!” Note the inscription *šlwm* (b), tentatively attributed to the same complex, with the same question of dating.

De Vogüé and Vincent date the graffiti to the late Roman period, whereas Clermont-Ganneau viewed the inscriptions as scrawled by medieval Jewish pilgrims; more recently, Patrich has argued for a Second Temple date whereas Avni and Zissu think the complex was made and used in the late Roman period. Palaeography is not clear enough to contribute to this debate.

On (b) Clermont-Ganneau found a small note and drawing in his papers, showing the Hebrew word *shalom* written in cursive script, tentatively assigned to the so-called "Tomb of the Prophets". In his original notes he had put a question-mark next to the findspot, which he acknowledged "makes me hesitate as to the place". This graffiti, which could be a male or female name or a greeting, probably was scrawled on the wall in Late Antiquity, but could be medieval as well.

While neither these inscriptions here nor no. 953 were located during an inspection visit to the site, other Hebrew graffiti from a later period were noticed: יוסף, דוד, שלם, שנת...ביסלו.

Bibl.: M. de Vogüé, RA 9, 1864, 209 no. 5 pl. VII; id., Temple, 1864, 132 no. 3 pl. XXXVII,2 (edd. prr.) (a); Clermont-Ganneau, ARP I 374 (ed. pr.) (b). – Th. Nöldeke, ZDMG 19, 1865, 640; A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testaments 1, 1869, 362 no. 5 pl. II; J. Sepp, Jerusalem und das Heilige Land, 1873, 286; CIH 10; Warren - Conder, SWP Jerusalem 403f.; C. Schick, PEQ 25, 1893, 132; Clermont-Ganneau, ARP I 357f.; L. Vincent, RB 10, 1901, 72-88 at 87; Répertoire d'épigraphie sémitique 2, 1907/14, 831; CIJ 2, 1391; J. Patrich, in: I. Singer ed., Graves and Burial Practices in Israel in the Ancient Period, 1994, 190-211 (Hebr.); Bieberstein - Bloedhorn 3, 279-82; G. Avni – B. Zissu, in: A. Faust - E. Baruch eds., New Studies on Jerusalem 5, 1999, 117-27 (Hebr.); Kloner - Zissu, Necropolis 207f.; Küchler, Jerusalem 845.

Photo: Ch. Clermont-Ganneau, ARP I 357, 374 (dr.).

AY/JJP

955.-957. Tomb near Bethphage

From the small village of Bethphage Jesus took a donkey to ride in triumph into Jerusalem (Mt 21,1-11; Mk 11,1-10; Lk 19,29-38). The place was pointed out to pilgrims at the time of Paula and Jerome's tour of the holy places (385 CE; Jerome, Ep. 108, 12). In 381-384 the Latin pilgrim Egeria took part in the liturgy of the Easter Eve, and describes a station of the procession on the way from Jerusalem to Bethany (Itinerarium Egeriae XXIX 4, CCSL 175, 76), about half a mile before Bethany, at a spot where Lazarus' sisters Martha and Mary met Jesus (Jn 11,20, 28-30); here was a church. The pilgrim Theodosius mentions a church at Bethphage, whence Jesus took the donkey (Theodosius, De situ Terrae sanctae 21, CCSL 175, 122). Apparently the two traditions met at the same place and the church seen by Egeria is the same remarked by Theodosius. However, the church is no longer attested by pilgrims of the Byzantine period; on the contrary, Saewulf in 1102 says that there

was nothing to see at the site; but only four years later Abbott Daniel saw a tower there, and in 1165 John of Würzburg saw two towers, one of which was a church. Theoderich in 1172 calls it a chapel, and Jacof of Verona saw it in ruins in 1333 (cf. Baldi, *Enchiridion* 362-72 nos. 575f., 586f., 590f., 596). The Franciscans purchased the site in the 19 c. and built a church there (1883), on the ruins of the Crusader church. Exploration of the Bethphage area revealed a great number of tombs, many of which are from the Second Temple period (Kloner, *Survey of Jerusalem*, 2001, 137f.*, 142*, 160*(e), 176, 178, 183f., 206(h) nos. 425, 432-433, 448-449, 509; Kloner - Zissu, *Necropolis* 220ff. nos. 4 [1-5]; 227 nos. 4 [16-17]). One, Tomb 21, contains six trough graves, of a type usually dated to the Byzantine period. On its walls and vault various mysterious symbols and inscriptions were observed – one in Hebrew (no. 957). Testa ascribed to these letters a hidden meaning, connected with Jewish-Christian ideas about the redemption. This interpretation seems doubtful. It would suggest an early date, but similar tombs in the same site contain Byzantine pottery and crosses and seem to have been in use until the 7 c. or later. Some inscribed objects were also found in the area: a lead seal (no. 1069) and some lamps (Loffreda, *LIG* 80, 101ff., 190, nos. 203, 402, pls. 1,2; 5,3). (LDS)

955. Graffito on vault in tomb

On the vault above the grave left of the entrance of Tomb 21, a narrow *pi*, deeply incised, surmounted by a horizontal stroke.

Meas.: h 5.5 cm.

Pres. loc.: In situ.

Π



fig. 955.1

Comm.: Testa interpreted the letter as an abbreviation for one of the sacred words (Πνεῦμα, Πλήρωμα, Προπάτηρ, Παράκλητος) used by the Jewish Christians to indicate the heaven or the Eons of Paradise. Cf. no. 956.

Bibl.: E. Testa, *SBF* 11, 1960/61, 251-87 at 254ff., fig. 1,8 (dr.), 262 fig. 4 (ph.) (ed. pr.). – Id., in: S. Saller – E. Testa, *The Archaeological Setting of the Shrine of Bethphage*, 1961, 84-120 at 87 fig. 1,8 (dr.), at 95ff. fig. 4. – On the site, cf. Meistermann, *Guida* 311-5; E. Testa, *SBF* 14, 1964, 111-48.

Photo: E. Testa, *SBF* 11, 1960/61, 262 fig. 4 (ph.), 254 fig. 1,8 (dr.).



fig. 955.2

LDS

956. Graffito in tomb

Greek graffito on the wall at the head of the first grave on the left of the entrance of Tomb 21. Nearby is a large palm leaf and other marks of unclear meaning.

Meas.: letters 1.5-2 cm.

Pres. loc.: In situ.

ΦΥΟΤΧΠ
ΝΙ·ΣΗΝ

Comm.: The letters do not have a clear sense. The letter taken by Testa for a four-stroke *sigma* may in fact be a *gamma*. On the left jamb of the entrance, near this grave, there were several other marks (Testa, in: Saller - Testa 87-93), to all of which Testa ascribed a hidden Jewish-Christian meaning.



fig. 956.1



fig. 956.2

Bibl.: E. Testa, SBF 11, 1960/61, 251-87 at 254 fig. 1,15 (dr.), 268-86 fig. 6 (ph.) (ed. pr.). – Id., in: S. Saller – E. Testa, The Archaeological Setting of the Shrine of Bethphage, 1961, 84-120 at 87 fig. 1,15 (dr.), at 101-19 fig. 6, at 7 fig. 2 (plan); Taylor, Christians and the Holy

Places 172-9; Bieberstein - Bloedhorn 3, 344; Küchler, Jerusalem 937ff. – For the hidden meaning of letters and numbers, cf. E. Testa, Il simbolismo dei Giudeo-Cristiani, 1962.

Photo: E. Testa, SBF 11, 1960/61, 269 fig. 6 (ph.), 254 fig. 1.15 (dr.).

957. Hebrew graffito, 3-6 c. CE(?)

Graffito in palaeo-Hebrew letters scrawled on wall of cave.

Pres. loc.: In situ.

נער
ש[לום]

App. crit.: נור *Testa*.

Translit.: n'r | šlw m

Youth, peace.



fig. 957

Comm.: This graffito was found among other marks and Greek graffiti (cf. nos. 955, 956) in a burial cave at Bethphage. It consists of one word, *n'r* “youth”, and a *shin* turned sideways. The script would indicate a Samaritan, or a Jew with patriotic religious feelings. The single *shin* may stand for “shalom”, thus a greeting to the “youth”. The content of this text is obscure, but the suggestion that it was written by a millenarian Jewish-Christian or member of a Gnostic sect is highly improbable; see Taylor. It is probably to be dated to the 3-6 c. CE.

Bibl.: E. Testa, SBF 11, 1960/61, 251-87 at 264-8 (ed. pr.). – E. Meyers, Qadmoniot 5, 1972, 58-61, 80f. (Hebr.); I. Mancini, Archaeological Discoveries relative to the Judeo-Christians, 1984, 80f.; Taylor, Christians and Holy Places 172-9; Bieberstein - Bloedhorn 3, 343f.; G. Horsley, Archaeology, History and Society in Galilee, 1996, 165; Küchler, Jerusalem 937ff. fig. 528.

Photo: E. Testa, SBF 11, 1960/61, 264 fig. 5.

JJP

958. Fragment of casket with Greek inscription, late 5-early 6 c.

Fragment of gray marble. At a right angle with its upper edge there was once another piece, which indicates that the fragment originally belonged to a casket or lid of a casket. At the upper left corner are the remains of a cross, indicating that the surviving letters are the beginning of the text. Three lines and traces a fourth in the lower right corner of the fragment. A faint ruled line can be made out above the first line of the script. The letters belong to the oval alphabet; *theta* is narrow and double-pointed. A small *tau* (ignored by Saller) is inscribed within the w-shaped *omega* in l.2.

Meas.: h 13.5, w 11, d 3 cm; letters 2.5-3 cm.

Findspot: Bethany, found among the debris of the churches. See introduction to nos. 844.-845.

Pres. loc.: SBF Museum, Jerusalem.

(cross) ΕΘΑ[--]
ΤΩΤΠΙ[--]
ΑΝΗΓ[--]
[--]

App. crit.: 'Ε(ν)θα[δε --] | τ<ό>π[--] | ἀν<ε>π[άη --] |
--] Saller. But the last letter in both l.2 and l.3 can be
a *pi* or a *gamma*. Ω with superscript T is probably an
abbreviation: τ(ού)τω, cf. Avi-Yonah, Abbreviations
30f. Possible restorations of ll.1 and 3: ἐθα[φθῆ] or
ἐθα[ψον].

'Ε(ν)θα[δε χίτε--] or ἐθα[φθῆ --] | τ(ού)τω(?) Π[--] |
ἀνηγ[έρθη --|--]

*Here lies ... or was buried... in this ... was
raised (from the dead?).*



fig. 958

Comm.: The double-pointed *theta* appears in the second half of the 5 c. and in the first quarter of the 6 c. Saller viewed the inscription as an epitaph; if so, the casket would have been a coffin. The use of marble for a coffin seems unusual. A marble casket might have served as a reliquary. In this case the inscription may have been not an epitaph, as suggested by Saller, but a religious text of some kind, still with funerary connotations: for instance, a memento of Jesus' burial and resurrection, if we read ἐθα[φθῆ], "was buried" or ἐθα[ψον], "they buried" and ἀνηγ[έρθη], "was raised (from the dead)". For these forms of the aorists of θάπτω in Byzantine inscriptions, see G. Lefebvre, ASAE 9, 1908, 178 no. 812; IGLS 4, 1434.

Bibl.: S. Saller, Excavations at Bethany, 1957, 119, 128f. no. 13c, pl. 93C2 (ed. pr.). – See bibl. no. 844.

Photo: G. Nalbandian.

LDS

959. Three funerary inscriptions from the Tomb of Absalom, Kidron Valley

The so-called Tomb or Pillar of Absalom is situated on the eastern side of the Kidron Valley, in front of the Temple Mount. The lower part is a square structure, 6.80 m wide, quarried out of the cliff that still surrounds it on three sides, up to the level of the tholos. The base is ornamented with Ionic columns, a Doric frieze and an Egyptian cornice. The upper part of the monument is built of large ashlar and consists of a square pedestal, a round drum and a concave conical roof. The total height of the

monument is ca. 20 m. The burial chamber was quarried in the heart of the monolith and accessed through an entrance that opened in the upper part of the southern wall, by descending a flight of steps. The tholos is the *nefesh*, or memorial monument, for the burial and perhaps also for the large tomb behind the Tomb of Absalom, the so-called Cave of Jehoshaphat. The monument is dated to the 1 c. CE, and its identification as the Tomb of Absalom may go back to the Copper Scroll (DJD III 295, col. 10, ll.12-14) and to Josephus (Ant. 7,243); it was preserved in Jewish tradition through the centuries (cf. Zias - Puech, 2005, 162ff.), and passing Jews used to throw stones to the pillar in memory of Absalom's revolt against David (2 Sm 15-18). A Christian tradition attested by the Pilgrim of Bordeaux (333 CE) preferred to identify the two monolithic monuments of Absalom and of Zechariah nearby, with the tomb of the prophet Isaiah or of the Jewish king Hezekiya (It. Burd. 595, CCSL 175, 17f.; and cf. J. Wilkinson, Egeria's Travels, 1981, 159f., 274). A later Christian tradition, reported by Adamnan from the testimony of the 7 c. pilgrim, Bishop Arculfus, ascribed the tombs to Symeon the Elder and to Joseph, Mary's husband (Adamnan, LS I,14, CCSL 175, 196). Indeed, a common tomb of James, brother of the Lord, Symeon the Elder and Zechariah, John the Baptist's father, was purportedly discovered in the mid-4 c. in a cave near the Tomb of Absalom, and the relics were translated to a chapel built in front of it, probably the Byzantine chapel with a crypt whose remains were discovered in 1959-60 (H. Stutchbury, PEQ 93, 1961, 101-3, and see L. Di Segni, ARAM 18-19, 2006/07, 382f.). This communal tomb was seen by pilgrims in the 6 c. (Theodosius, TS 9, CCSL 175, 119; Gregory of Tours, In gloria martyrum I, 26, ed. B. Krusch [1885] 53) and was the focus of the annual commemoration of James, Symeon and Zechariah (Garitte, Calendrier 227f.). Only in the late 7 c. did Arculfus identify the tomb of Symeon the Elder – without his two companions – with the Tomb of Absalom or that of Zechariah; but in the Crusader period William of Tyre again reports that the three lay in a common tomb. These traditions therefore do not support the claim of the editors of the inscriptions below, that they attest an identification of the Tomb of Absalom with the burial place of Symeon the Elder and Zechariah, father of John the Baptist, already in the mid-4 c.

Two-line inscription (a) crudely incised above the entrance to the burial chamber, high up in the southern wall of the Tomb of Absalom. The surface of the stone is badly worn and pitted, which makes it difficult to distinguish between the incised letters and the many ruts and breaks, partly caused by the stone-throwing. The letters, as traced by Puech, are very rough and irregular; some are inverted or written in inverse order. There are several misspellings (iotacism and exchanges of short and long vowels). Uncommon abbreviations are used, two of which are marked with inverted, angular S-sign. Lunate *sigma*.

A second inscription (b) of one line, vertically carved on the left of the entrance to the burial chamber, along the edge of the ashlar adjacent to the one with inscription (a). The inscription begins with a cross, near the lower right corner of the ashlar, and continues upward. Rough irregular letters.

A six-line inscription (c) is vertically carved on the right of the entrance to the burial chamber. The inscription was unreadable on the worn and broken surface of the stone, and to decipher it the same method as described below for (a) was used. The inscription begins at the upper left corner of the ashlar and ends at the lower right corner. A stigma is used as abbreviation mark in the last line. Lunate *sigma* and w-shaped *omega*.

Meas.: (a) h 20, w 122 cm; letters 6.5-9 cm; (b) h 40 cm; letters 8-12 cm.; (c) h 140, w 67 cm; letters irregular.

Pres. loc.: In situ.

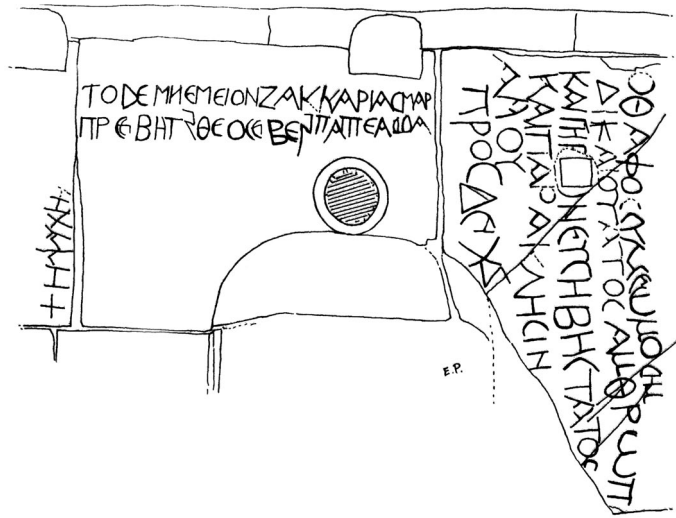


fig. 959.1 (a-c)

(a) ΤΟΔΕ ΜΝΕΜΕΙΟΝ ΖΑΚΚΑΡΙΑΣ ΜΑΡ
ΠΡΕΣΒΗΤ[Ι]ΘΕΟΣΕΒΕ[Ι]ΤΙΑΠΠΕΑΣΙΟΑ

(b) (cross) ΗΨΥΧΗ

(c) ΟΘΑΦΟΣ ΣΥΜΕΩΝΟΣ ΗΝ
ΔΙΚΑ[.]ΟΤΑΤΟΣ ΑΝΘΡΩΠ
ΚΑΙ ΓΕΡ[.] ΝΕΥΣ Η ΒΗΣΤΑΤΟΣ
ΚΑΙ ΠΑΡΑΚΛΗΣΙΝ
ΛΑΟΥ
ΠΡΟΣΔΕΧ[Ι]

App. crit.: (a) 1.2 ΠΡΕΣ with *epsilon* in ligature inside the semicircle of the lunate *sigma*; παππέας(ς) *ed. pr.*, but the drawing shows the lunate *sigma* with the following *iota* within its semicircle; παππέας *SEG*. (c) 1.5: λ[α]οῦ *ed. pr.*, *SEG*.

(a) Τόδε μνεμεῖον Ζακκαρίας μάρ(τυρος) | πρεσβητ(έρου) θεοσεβε(στάτου) παππέας
Ἰοά(ννου)

(b) Ἡ ψυχὴ

(c) Ὁ θάφος Συμεὼν δς ἦν | δικα[ι]ότατος ἄνθρωπος | καὶ γέρ[ω]ν εὐσηβήστατος |
καὶ παράκλησιν | λαοῦ | προσδεχ(όμενος)

(a) *This is the tomb of Zechariah, martyr, most pious priest, father of Ioannes.*

(b) *The soul.*

(c) *Tomb of Symeon who was a most righteous man and a most pious elder and who awaited the consolation for the people (of Israel).*

Comm.: (a) The reading is extremely doubtful, as noted also by Feissel. A silicone mould and then an epoxy cast were made of the stone surface, and the letters were traced by Puech with red chalk, and later deciphered with the help of a squeeze made on the cast. After autopsy of the cast, the reading can hardly be justified. If the sequence of letters in Puech's copy is accepted, other difficulties arise. Even if one ascribes a genitive παππέα or παππέας from a nominative πάππας



fig. 959.2 (a) (copy)



fig. 959.3

(gen. πάππου) to the faulty Greek of Late Antiquity (but not of the 4 c.!), the choice of the term – a child's word for "father", or a late-antique term for "priest" – is unacceptable in this context. Feissel suggested that, with a different reading of the rest, it might refer to a clergyman. The order of words is clumsy, for the epithet of πρεσβύτερος, θεοσεβέστατος should precede, not follow the noun. Contrary to the claim of Puech and Zias in ed. pr., the spelling of Ζαχαρίας with kappa is not well attested; not one example can be found. They dated the inscription to the mid-4 c., based on the palaeography, but the abbreviations and particularly the use of stigma as abbreviation mark are not typical of this period and point to a much later date, as does the faulty spelling. If the reading, or part of it, can be accepted at all, the inscription is more likely to be the epitaph of a late Byzantine priest. On the confusion, attested in early Christian tradition, between Zechariah, father of John the Baptist, and Zechariah the prophet and martyr, see Zias - Puech, 2005, 155, 160f.

(b) The word ψυχή "soul", would be used as a Greek translation of the Hebrew nefesh, with the same literal meaning but also used in Hebrew and in other Semitic languages to indicate a memorial monument. On this use, see B. Lifshitz, ZDPV 76, 1960, 159f., with several examples from Palestine, and the observation of L. Robert,

BE 1962, 71-72. This inscription cannot be made out with the naked eye and should be treated with caution.

(c) The same caution as for (a) must be applied here, or even more, for the inscription is more effaced than the former: see doubts expressed by Feissel. Other difficulties: the spelling $\theta\acute{\alpha}\phi\omicron\varsigma$ for $\tau\acute{\alpha}\phi\omicron\varsigma$, “not surprising” according to the ed. pr., but unparalleled in Palestinian inscriptions, and the consistent substitution of nominative for genitive seems embarrassingly improbable in a 4-c. inscription, as is the stigma used as abbreviation mark. The inscription would witness the presence of Symeon the Elder’s tomb in the monument, and it would be a quotation of Lk 2,25, in which Symeon the Elder is described as an $\alpha\upsilon\theta\rho\omega\pi\omicron\varsigma\ \delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma\ \kappa\alpha\iota\ \epsilon\upsilon\lambda\alpha\beta\eta\varsigma$ ($\epsilon\upsilon\sigma\epsilon\beta\eta\varsigma$ in a variant attested in the early Codex Sinaiticus: Zias - Puech, 2005, 160) $\pi\rho\omicron\sigma\delta\epsilon\chi\acute{o}\mu\epsilon\nu\omicron\varsigma\ \pi\alpha\rho\acute{\alpha}\kappa\lambda\eta\sigma\iota\nu\ \tau\omicron\upsilon\ \text{Ἰσραήλ}$. Considering the uncertainty of the reading, one might wonder if the decipherment of the inscriptions was not influenced by the existence of a tradition pertaining to Symeon and Zechariah in the vicinity, and dictated by the evangelical text about Symeon.

Bibl.: E. Puech - J. Zias, RB 110, 2003, 322ff. fig. 1 pl. VI; 326 ff.; iid., RB 111, 2004, 564f. fig. 1 pl. II, 567ff. fig. 1 pl. III (edd. prr.). – SEG 53, 1856 A-C; BE 2004, 395; J. Zias - É. Puech, NEA 68,4, 2005, 148-65.; Feissel, Chroniques 232f. no. 743; BE 2005, 536. – Cf. N. Avigad, Ancient Monuments in the Kidron Valley, 1954, 91-138; id., NEAEHL 2, 1993, 750; Kloner, Survey of Jerusalem, 2001, 132*(e), 171(h) no. 410; id. - Zissu, Necropolis, 241ff., 618f. figs. 128f.

Photo: J. Zias - É. Puech, NEA 68,4, 2005, 152 (dr., copy, ph.).

LDS

960. Graffito of a pilgrim on the wall of the Tomb of Zechariah

Graffito scratched on the plastered wall of a small chamber hewn in the base of the Tomb of Zechariah.

Findspot: Tomb of Zechariah in the Kidron Valley.
Pres. loc.: See findspot.

[.]EBOΘIHMΟΙ

App. crit.: EBOEΘEIHMOI =
[K(ύρι)]ε or [X(ριστ)]έ, βοέθει
<έ>μοί Puech.

[K(ύρι)]ε or [X(ριστ)]έ,
β(οή)θι ήμοί



Lord (or: Christ), help me.

fig. 960.1

Comm.: Graffito of a visitor, of uncertain age, but possibly Byzantine, given the use of Greek.

Bibl.: E. Puech - J. Zias, RB 111, 2004, 575f. fig. 2 pl. IV (ed. pr.). – SEG 53, 1856 D.

Photo: E. Puech, 576 fig. 2 pl. IV (ph. and dr.).



fig. 960.2

LDS

961. Inscription from a tomb in the Kidron Valley

Cross with *alpha* and *omega*, underneath or next to it a fragmentary Greek inscription with another cross. The inscription is known only from an entry in the diaries of Wilhelm Krafft reported by P. Thomsen.

Findspot: “Von einem großen Grabe aus dem Kidrontale” (Thomsen).

A (cross) Ω
K[--]PAYA
[--]ΦΑΔ

A Ω | κ[--]ρανα | [--]φαδ

Comm.: The text above follows the one given by Thomsen. The remains of the inscription are too scanty for any suggestions about its content. Since it was found in a tomb and accompanied by a cross with *alpha* and *omega*, it belonged to a Christian epitaph.

Bibl.: P. Thomsen, ZDPV 47, 1924, 241 (ed. pr.).

DK/WE

962.-971. Burial caves in the boundaries of the Akeldama Monastery

The Valley of Hinnom skirts the southwestern hill of Jerusalem (Mt. Zion). Here were located the southern and western cemeteries of Jerusalem since the late First Temple period: for the early period, see Y. Shiloh - H. Geva, NEAEHL 2, 1993, 706f. (map), 714f. In the Second Temple period burial caves were quarried in the upper and middle valley, west of the Old City (Kloner - Zissu, Necropolis 284f., zone 8), and especially in the lower valley, Wadi er-Rababi, south of the Old City. This part of the necropolis was reused for burial during the Late Roman and Byzantine periods. Some of the burial caves are now within the boundaries of the Akeldama monastery, St. Onuphrius. The tombs with painted or engraved inscriptions are described from east to west, contrary to the order of Macalister's survey: nos. 962-971. (LDS)

Bibl.: For a full description of the cemetery, see De Saulcy, *Voyage Mer Morte* II 313-24; Atlas pls. XLII- XLV; Tobler, *Topographie* II 230-75; Warren - Conder, *SWP Jerusalem* 417-21; R.A.S. Macalister, *PEF* 1900, 225-48; 1901, 145-58, 215-26; Abel, *DACL*, 2362f.; H. Leclercq, *DACL* 13,1, 1937, 834; Bieberstein - Bloedhorn 2, 322-32; Kloner - Zissu, *Necropolis* 294-315, Zone 10; A. Kloner - B. Zissu, *NEAEHL* 5, 2008, 1823f.

962. Tomb of Thecla the Bessian

Inscription engraved in two columns separated by a large cross. The letters are picked out in red. The script is irregular. Drop-shaped *theta* indicates a date not earlier than the second half of the 6 c. OY are in ligature. Stigma used as abbreviation mark.

Meas.: letters 2.5-3.5 cm.

Findspot: Above the door of the first chamber on the west side of the vestibule of Tomb 63 (Macalister), a burial complex on the edge of the precipice east of the Akeldama monastery.

Pres. loc.: See findspot.

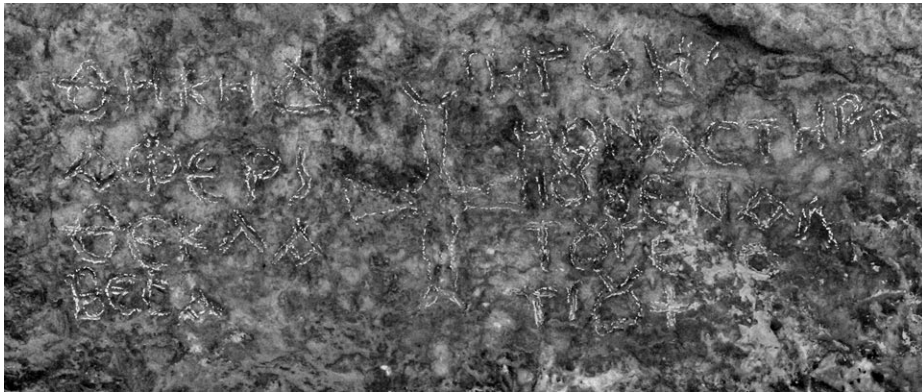


fig. 962.1

(left of cross)

ΘΗΚΗΔΙ
ΑΦΕΡJ
ΘΕΚΛΑ
ΒΕΣΑ

(right of cross)

ΗΓΟΥΜJ
ΜΟΝΑΣΤΗΡJ
ΙΟΥΒΕΝΑJ
ΤΟΥΤΕΟΡ
ΓΙΟΥ (cross)

App. crit.: Θήκη διαφέρ(ων) θέκα (for δέκα) ἀνδρῶν ἡγουμ(ένων) μοναστηρ(ίου) τοῦ Βενας τοῦ Γεωργίου Krafft; Θέκλα | Σεβα(στη) | ἡγουμ(ένη) | μοναστηρ(ίου) Βενα [τ] | τοῦ Γεωργίου or Βενά|του Γεωργίου De Saulcy (based on Krafft's copy), de Vogüé, Germer-Durand, Thomsen 1921; μοναστηρίου Ἰουβενα(λίου) τοῦ Γεωργίου Kaufmann; Θέκλα | θέσα (= θησσα) | ἡγουμ(ένη) | μοναστηρ(ίου) | Ἰουβενα(λίου) | τοῦ Γεωργίου Macalister; Θέκλα | Θε(σ)α(λονικίσση) |

ήγουμ(ένη) | μοναστηρ(ίου) | Ίουβενα(λίου) | τοῦ Γεοργίου Abel, SEG, Thomsen 1941; BEΣΑ = “Bessian”, i.e. Georgian Milik.

Θήκη δι|αφέρ(ουσα) | Θέκλα | Βέσα | ήγουμ(ένη) | μοναστηρ(ίου) | Ίουβενα(λίου) | τοῦ Γεοργίου

Tomb belonging to Thekla the Bessian, abbess of the monastery of Iuvenalius, (daughter) of Georgius.

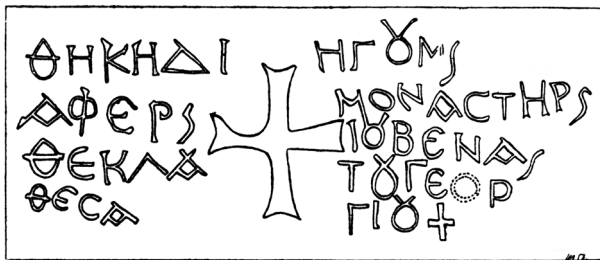


fig. 962.2

Comm.: The inscription has attracted different interpretations, but it is now generally agreed that it mentions a nunnery founded by one Juvenalius. The reference to Georgius is unclear; if the saint to whom the monastery was dedicated is meant, one would expect the attribute ἄγιος. If this Georgius was not the saint, he must have been the father of Iuvenalius (as suggested by Halkin) or of Thekla (Milik). A founder called “Juvenalius son of Georgius” cannot be the famous Juvenal, patriarch of Jerusalem (ca. 421-458), and if this is the right interpretation, there is no chance of identifying the monastery. Milik’s suggestion, however, seems more likely. Before becoming archbishop of Jerusalem, Juvenal lived as a monk in a monastery located in the Kidron Valley, which was in ruins in the last quarter of the 5 c. (Jo. Rufus, Plerophoriae 16, PO 8, 32f.). On Juvenal see also E. Honigmann, DOP 5, 1950, 209-79, esp. 275f. According to Milik (RB 67, 1960, 264ff.), Juvenal founded a church of the prophet Isaiah near the spring of Siloam – which Milik identifies with the ruins described by Vincent - Abel, Jérusalem nouvelle 3, 858ff. – and attached to it the nunnery mentioned in the inscription. The abbess Thekla would have been a Bessian, that is a member of the Georgian community, well-known in Jerusalem and its vicinity, cf. Milik, RB 67, 1960, 355 n. 1.

Bibl.: Scholz, Reise 180 (ed. pr.). – Berggren, Reisen 69; Krafft, Topographie 197 pl. I,2 (dr.); de Saulcy, Voyage Mer Morte II 313-24 at 322, Atlas pl. XLII-XLV; Tobler, Topographie II 230-60 at 238f. (tomb 5); de Vogüé, Temple 134f. no. 6 pl. 37 fig. 5; Waddington no. 1902; CIG 4, 9139; Warren - Conder, SWP Jerusalem 417-421 at 418 (dr.); J. Germer-Durand, RB 1, 1892, 564f. no. 6; R. Macalister, PEQ 32, 1900, 225-48 at 237-41 no. 15 pl. VI (dr.) (tomb 63); C. Kaufmann, Handbuch der altchristlichen Epigraphik, 1917, 289f., fig. 188 (dr.); Thomsen I no. 116; A. Alt, ZDPV 47, 1924, 94f. no. 4; Abel, DACL 2362f.; H. Leclercq, DACL 13,1, 1937, 834f.; SEG 8, 199;

Thomsen II no. 116; F. Halkin, AB 69, 1951, 76; BE 1952, 173; J. Milik, MUSJ 37, 1960/61, 145 n.1 pl. 3,2; BE 1963, 286; Bieberstein - Bloedhorn 2, 375ff.

Photo: A. and N. Graicer; R. Macalister, PEQ 32, 1900, 238 pl. VI (dr.).

LDS

963. Tomb of the monastery of St. Sergius

Three-line inscription painted in red in a niche above the entrance. The letters are very faint, but appear to belong to the round alphabet and to resemble the characters of the other inscriptions in this cemetery. Lunate *sigma*. ΟΥ is written in ligature in each instance.

Findspot: Over the doorway of the east chamber of a burial complex (Tomb 61 of Macalister's list) immediately east of the Akeldama monastery, close to the monastery wall.

Pres. loc.: See findspot.

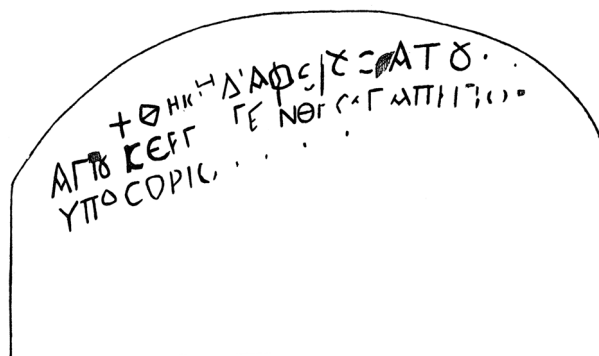


fig. 963

(cross) ΘΗΚΗ ΔΙΑΦΕΡΟΥΣΑ ΤΟΥ
ΑΓΙΟΥ ΣΕΡΓ[ΙΟΥ] ΓΕ[ΩΡΓΙΟΥ] ΝΘ[ΑΓΑΠΗΤΟΥ]
ΥΠΟΣΟΡΙΟ[Υ]

App. crit.: Τό[πος --] | ΕΡ...Ν...Γ...ΥΠ Tobler, Thomsen; (cross) Θήκη διαφέρουσα τοῦ Σεργ[ίου] ἐν | Γε[ε]νή τοῦ ἐγ[ι]ασμένου (= ἡγιασμένου) ὑπὸ Σορίων (= Συρίων) [μοναχῶν] Milik.

Θήκη διαφέρουσα τοῦ | ἀγίου Σεργ[ίου] -- | ΓΕ[ΩΡΓΙΟΥ] ΝΘ[ΑΓΑΠΗΤΟΥ] | ὑποσόριο[ν] --

Tomb belonging to (the monastery of) St. Sergius ... vault of Agapetus ...

Comm.: The term ὑποσόριον means “vault below the sepulchre (σορός)”. Clermont-Ganneau quotes various epigraphical examples, especially from Lycia, in which

the term indicates the subterranean vault where the family slaves were generally buried. The term disappears in Milik's reading, which, however, seems to depart too far from Macalister's drawing. The monastery of St. Sergius is mentioned in the *Commemoratorium de casis Dei* (beginning of the 9 c.: ed. Tobler - Molinier 302). Abel (DACL 2345 n. 9) identified it with a nunnery in the vicinity of the Holy Sepulchre, mentioned by the 11 c. chronicler Yahia of Antioch, which was destroyed at the beginning of the 11 c. Milik (RB 67, 1960, 361 no. 6) identified this place with a chapel attached to the church of St. Euphemia, probably to the east of the city wall, but the existence of a private cemetery seems to indicate that it was a monastic foundation.

Bibl.: Tobler, Topographie II 240 (tomb 7) (ed. pr.). – R. Macalister, PEQ 32, 1900, 236f. no. 13 pl. V (dr.) (tomb 61); Ch. Clermont-Ganneau, *ibid.*, 377f.; Thomsen I no. 114; Abel, DACL 2363; J. Milik, MUSJ 37, 1960/61, 168f. n. 2; BE 1963, 286; Bieberstein - Bloedhorn 2, 330f. – Cf. R. Macalister, PEQ 33, 1901, 218ff. (tomb 61, plan XXVII); Kloner - Zissu, Necropolis 311 fig. 205.

Photo: R. Macalister, PEQ 32, 1900, 236 pl. V (dr.).

LDS

964. Tomb of a nineteen-year-old person

Two-line inscription incised on the wall, but almost completely hacked away. Perhaps it consisted of two columns separated by a cross. The letters belong to the round alphabet. The *alpha* has a horizontal middle bar.

Meas.: letters 6.5 cm.

Findspot: Beside the entrance to the western chamber of Tomb 61 (in Macalister's list).

Pres. loc.: See findspot.

[--]
ΕΤΩΝ
ΔΕΚΑΕΝΕΑ

[--] | ἑτῶν | δεκαενέα



[Tomb of so-and-so], nineteen years old.

fig. 964

Bibl.: R. Macalister, PEQ 32, 1900, 237 no. 14 fig. 2 (dr.) (tomb 61) (ed. pr.). – Bieberstein - Bloedhorn 2, 331.

Photo: R. Macalister, PEQ 32, 1900, 237 fig. 2 (dr.).

LDS

965. Painted inscription in tomb

A four-line inscription painted in red, almost completely destroyed by weather and intentionally hacked away. No facsimile is given, owing to its poor condition. Crosses at the four corners?

Findspot: Over the doorway of a one-chamber tomb, much damaged by quarrying (Tomb 53 in Macalister's list), inside the Akeldama monastery. Lunate *sigma*.

Pres. loc.: See findspot.

(cross) [--]

[--]

[--]

[--]ΑΣ (cross)

App. crit.: I.4 OBAΣ Bieberstein - Bloedhorn.

Comm.: Probably of the same period as the other inscriptions in this area.

Bibl.: R. Macalister, PEQ 32, 1900, 235f. no. 12 (tomb 53) (ed. pr.). – Bieberstein - Bloedhorn 2, 329. – Cf. R. Macalister, PEQ 33, 1901, 156 (tomb 53); Kloner - Zissu, Necropolis 301.

LDS

966. Funerary inscription of Pachomius the lamp-lighter

Two-line inscription engraved on the bench skirting the walls of a chamber tomb with three rock-hewn arcosolia. The letters belong to the oval alphabet. A cursive *beta* (not identified by the earlier editors, with the exception of Clermont-Ganneu) appears in l.1. *Alpha* has a horizontal or slightly sloping middle bar.

Findspot: Southern bank of Wadi er-Rababi, near the top of the hill, in Tomb 28 in Macalister's list on the southwestern corner of the bench.

Pres. loc.: See findspot.



fig. 966.1

ΕΤΑΦΗΤΙΒΕΚΟΣΤΙ

ΠΑΧΟΜΙΟΣΛΙΧΝ (cross?)

App. crit.: 'Ετάφη τῇ ε(ι)κοστ<ῃ> | Παχ<ώ>μ<ι>ος Λιχν(δενί) Papadopoulos; [--] ἐτάφη τῇ ε(ι)κοστ<ῃ> | Παχ<ώ>νος λ. ἰνδ(ικτιῶνος) Murray; 'Ετάφη τῇ (symbol of a month), ε(ι)κοστ<ῃ> | Παχόμιος λ(υκάβαντος) ψνη' Germer-Durand; 'Ετάφη Τ. ΥΕΚΟΣΤ | Παχόμιος Λιψη(μανδεύς) Abel; 'Ετάφη τῇ β' (πεντη)κοστ<ῃ> Παχ<ώ>μιος διά(κο)νος or λιχνη = λυχνοπώλη Clermont-

Ganneau; Ἐτάφη Τ (word separator) ΥΕΚΟΣΤ (word separator) Παχόμιος ΛΙΨΗ (cross) Macalister 1900, later (1903) he thought that the inscription was a forgery (cf. RB 12, 1903, 491).

Ἐτάφη τ᾽ ἧ β' (πεντη)κοστῇ | Παχόμιος λιχν(άπτης)

Pachomius the lamp-lighter was buried on the second (day) of Pentecost.

Comm.: The text baffled the editors until Clermont-Ganneau recognized the cursive *beta* and the abbreviated spelling ἐκοστῇ for (πεντη)κοστῇ. The use of the cursive *beta*,

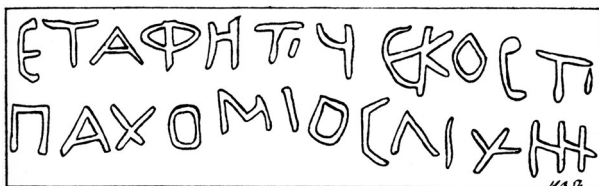


fig. 966.2

rare in inscriptions (see an example from Gaza, dated 504 or 505: J. Germer-Durand, RB 1, 1892, 240 no. II), quite justifies the claim of authenticity made by Clermont-Ganneau. The inscription was not dated by the various editors. Thomsen, however, ascribed it to the 8 or 9 c., because the same abbreviated spelling of (πεντη)κοστῇ appears in an epitaph found on the Mount of Olives, which was dated by Clermont-Ganneau first to the 8-9 c., and then to the Crusader period. However, there is no reason to assign such a late date to this inscription, as the tomb in which it is engraved is of a type common in the late antique period. The spelling shows no particularly late characteristics, apart from several iotacisms, such as are common in the 6-7 c. Only the *alpha* with horizontal bar raises a question mark; it was not in use in the 5-7 c. The meaning of “second of Pentecost” is not quite clear; it may refer to the second day of the fifty-day period that followed Easter, or the second day of the octave following the Sunday of Pentecost, that is, the Monday after Pentecost. This seems the more likely explanation. The abbreviation λιχν- can be resolved in several ways: λυχνοπώλης, “lamp-seller”, λυχνοποιός, “lamp-maker”, and also λυχνάπτης, “lamp-lighter”, a term known in the Byzantine period also in the feminine (λυχναπτρία: see Sophocles, s.v.). The last understanding is most likely, for lamp-lighting was a recognized task in monasteries (Vita Georg. Choz. 34; Mir. Choziba 6, where the term is κανδηλάπτης: ed. Houze, Analecta Bollandiana 7, 1888, 133f., 368), and the cemetery of Wadi er-Rababi served several monastic institutions of the Holy City.

Bibl.: S. Murray, PEQ 22, 1890, 70 (dr.) (ed. pr.). – J. Germer-Durand, RB 1, 1892, 565 no. 7; R. Macalister, PEQ 32, 1900, 234f., 241f. no. 9 fig. 1 (dr.); Ch. Clermont-Ganneau, RAO 5, 1902, 165f., 387ff.; R. Macalister, PEQ 35, 1903, 173ff. (ph.); BE 1904, 260; Thomsen I no. 118; Abel, DACL 2362; Bieberstein - Bloedhorn 2, 240. – Cf. C. Schick, PEQ 22, 1890, 68; R. Macalister, PEQ 33, 1901, 145f. no. 28.

Photo: R. Macalister, PEQ 35, 1903, 173; R. Macalister, PEQ 32, 1900, 235 fig. 1 (dr.).

967. Painted inscription on tomb of Patriarchal hospital, 6 c.

Three-line inscription painted in red, beginning and ending with a cross. Below is another large cross painted in black. Macalister found it in a very bad condition, the color having become faint as the surface of the rock was exposed to the weather. The letters belong to the round alphabet. The script is careless and the alignment of the letters is uneven. According to Thomsen the text disappeared.

Meas.: l.1: w 58 cm; l.2: w 46 cm; l.3: w 14 cm; letters 2-3 cm.

Findspot: Under the ceiling of the south side of a single-chamber tomb (Tomb 15 in Macalister's list) of which only the south and west sides remain.

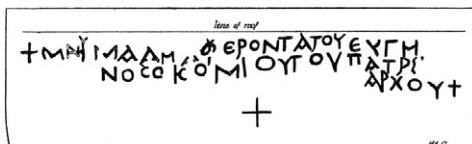


fig. 967

(cross) ΜΝΗΜΑ ΔΗ ΑΦΕΡΟΝΤΑ ΤΟ ΥΕΥΓΗ
ΝΟΣΟΚΟΜΙΟΥ ΤΟΥ ΠΑΤΡΙ
ΑΡΧΟΥ (cross)
(cross)

App. crit.: Μνήμα διαφέρον | νοσοκομίου (to which Thomsen added [τῆς ἁγίας Σιών]) and Φλαου[ia] θυγάτηρ | τοῦ πατρὸς | Ἀγο(ῦ)σ(τ)ου, Φλαου[ia] θυγάτ[τρι] Germer-Durand, Leclercq, Thomsen. Μνήμα ἡμα φέρον τὰ τοῦ Εὐγ[η]-- τοῦ πατριάρχου, or Μνήμα ἀ<ν>αφέροντα (barbarism for διαφέρον) τοῦ Εὐγηνος <νοσ>οκομίου τοῦ πατριάρχου, or Μνήμα ἀ<ν>αφέροντα τοῦ Εὐγηνος ὁ Κομίου τοῦ πατριάρχου Macalister; ΜΝΗΜΑ. ΑΜΑΦΕΡΟΝΤΑ ΤΟ ΥΕΥΓΗ = Μνήμα[τ]α <δι>αφέροντα τοῦ εὐ<α>γ'οῦς? Abel.

Μνήμα διαφέροντα τοῦ εὐ<α>γ'οῦς | νοσοκομίου τοῦ πατριάρχου

Tomb belonging to the pious hospital of the patriarch.

Comm.: According to Milik, the patriarchal hospital is to be identified with the “patriarchal gerocomion” (hospice for the aged) mentioned in the list of dead bodies collected in Jerusalem after the Persian conquest, that is attached to the *Expugnatio Hierosolymae* (Milik 140). A hospital in the middle of the city was founded by Justinian by request of the saintly monk Sabas (Cyr. Scyth., Vita Sabae 73, ed. Schwartz 177), but in Milik's view (150f.) this is to be identified with the hospital attached to the Nea Church and mentioned by Procopius of Caesarea (Aed. 5, 6, 25) and the Piacenza Pilgrim (Itinerarium 23, CCSL 175, 141). In the list of the dead, this hospital goes under the name “Royal Gerocomion”. Cyril of Scythopolis (Vita Euth. 48, ed. Schwartz 70) also speaks of a hospital where a monk of St. Euthymius' monastery lay sick in ca. 543, but it is not clear whether this was the hospital of the patriarch, or the one of the Nea: the church itself was inaugurated only in November 543. On the various hospitals in the Holy City, see Milik 148-51. The “hospital of the patriarch” is identified

with one of the buildings represented in the Madaba map next to the Anastasis and the palace of the patriarch (P. Thomsen, ZDPV 52, 1929, 216f. no. 20; M. Avi-Yonah, The Madaba Mosaic Map, 1954, 54f., building no. 7).

Bibl.: Scholz, *Reise* 179 (ed. pr.). – J. Kennedy-Bailie, *Fasciculus inscriptionum, Graecarum potissimum, ex Galatia, Lycia, Syria, et Aegypto*, 1849, 136 no. CCCXLIIIC; de Saulcy, *Voyage Mer Morte* II 323; Tobler, *Topographie* II 254 (tomb 15); CIG 4, 9140; de Vogüé, *Temple* 135 no. 6; Warren - Conder, *SWP Jerusalem* 418 (dr.); J. Germer-Durand, *RB* 1, 1892, 563f. no. 5; R. Macalister, *PEQ* 32, 1900, 101f., 232-4 no. 8 pl. IV (dr.) (tomb 25); BE 1902, 93; Thomsen I no. 113; H. Leclercq, *DACL* 6,2, 1925, 2759; Abel, *DACL* 2362; H. Leclercq, *DACL* 13,1, 1937, 835; J. Milik, *MUSJ* 37, 1960/61, 140f. pl. 3,1; BE 1963, 286; Ch. Roueché, *GRBS* 20, 1979, 179; K. Mentzou-Meimaris, *Byzantina* 11, 1982, 286 (Greek); Bieberstein - Bloedhorn 2, 240ff.

Photo: R. Macalister, *PEQ* 32, 1900, 232 pl. IV (dr.).

LDS

968. Tomb inscription for the doorkeepers

Engraved two-line inscription, badly damaged. The letters vary considerably in height; they belong to the round alphabet. A cursive *alpha* with an open top appears twice. Meas.: l.1: w 140 cm; l.2: w 130 cm; letters 4.5-16 cm.

Findspot: Over the entrance of a tomb (no. 23 in Macalister's list) on a lower level than the others.

Pres. loc.: See findspot.



(cross) ΜΝΗΜΑΔΙΑΦΕΡΟΤΗΝ
ΟΥΡΟΥ[---]ΓΙΑΣΣΙΩΝ

fig. 968

App. crit.: Μνήμα διαφέρων ἀφοῦ (= ἀπό) Πώμης τῆς ἁγίας Σιών Krafft, de Vogüé, Conder. Μνήμα διαφερότην (barbarism for διαφέρον) | Ουρόρου (proper name) [ἁγ]ίας Σιών Macalister. Μνήμα διαφέρο(ν) τ<οῖς> | θυρορὺ[ς (for θυρωροῖς)] τῆς ἁγίας Σιών Milik.

Μνήμα διαφέρο(ν) τῶν | θυρορ[ῶν Ἀ]γίας Σιών

Tomb belonging to the doorkeepers of (the church) of Holy Sion.

Comm.: For the date (6 c.) assigned by Thomsen, see no. 971. The function of doorkeeper is known both in the clergy and in the monastic milieu. In the ecclesiastical hierarchy, the doorkeeper was one of the minor orders of the clergy, charged with keeping the keys of the church, and is mentioned as such from a very early period (for sources, see Lampe, s.v.; Meimaris, *Sacred Names* 253). Monasteries also had doorkeepers, usually two of them, who were not only responsible for guarding the main entrance and the postern of the monastery, but also fulfilled some of the tasks of hospitality and reception of visitors and candidates (see Vita Georg. Choz. 6, 20,

25, 28; Mir. Choziba 1; ed. Houze, *Analecta Bollandiana* 7, 1888, 101, 120, 124f., 126, 361; J. Patrich, *Sabas*, 1995, 26, 34f., 183, 207, 259). A burial inscription from a family tomb on the Mount of Olives (no. 913) mentions two *θυρωροί* of the Anastasis, father and son, and therefore certainly refers to members of the minor clergy who held the task in the church of the Holy Sepulchre. This inscription may refer to members of the clergy of St. Sion, but the possibility cannot be excluded that the tomb was reserved for members of the community of *σπουδαῖοι* of the church, who were doorkeepers of the monastery, or of both the monastery and the church.

Bibl.: Krafft, *Topographie*, 197f. pl. I,3 (dr.) (ed. pr.). – De Saulcy, *Voyage Mer Morte* II 322f.; Tobler, *Topographie* II 258 (tomb 25); CIG 4, 9142; de Vogüé, *Temple* 133; Waddington no. 1898; Warren - Conder, *SWP Jerusalem* 417 (dr.); Germer-Durand, *RB* 1, 1892, 563 no. 4; R. Macalister, *PEQ* 32, 1900, 231ff. no. 7 pl. III (dr.) (tomb 23), 248 plan IX; Thomsen I no. 107; Abel, *DACL* 2362; H. Leclercq, *DACL* 13,1, 1937, 834f.; J. Milik, *MUSJ* 37, 1960/61, 145 n. 1; BE 1963, 286; Bieberstein - Bloedhorn 2, 160ff.

Photo: R. Macalister, *PEQ* 32, 1900, 232 pl. III (dr.).

LDS

969. Funerary inscriptions in rock-cut tomb

Two-line inscription (a); the letters, which belong to the round alphabet, are much damaged. In the drawing given by Vincent - Abel, the *alpha* has a horizontal bar. Lunate *sigma* and w-shaped *omega*. Another two-line inscription (b) is painted in red. The letters are worn and defaced. They belong to the round alphabet; lunate *sigma*. Meas.: (a) w 65 cm; letters 6-7 cm; (b) h 13-16 cm.

Findspot: (a) and (b): In the vestibule of a two-chambered rock-cut tomb (Tomb 13 in Macalister's list), south of the road from Neby Daûd. The inscription (a) is located on the southern wall of the vestibule, on the left side of the entrance to the inner chamber (see sketch apud Macalister 247).

Pres. loc.: See findspot.

- (a) (cross) ΤΗΣΑΓΓΙΑΣ
ΣΙΩΝ
(b) [--]ΝΗΜΑΤΗΣ
[--]ΑΣΣΙ[--]



fig. 969.1 (a)

App. crit.: (a) [--] Σ[ι]ώ[ν] Tobler, Thomsen; (b) 1.2
[ἀγίας Σι]ώ[ν] Thomsen.

- (a) Τῆς ἀγίας | Σιῶν
(b) [Μ]νημα τῆς | [ἀγί]ας Σι[ῶν]

- (a) (Belonging to the church) of Holy Sion.
(b) Tomb (belonging to the church) of Holy Sion.

Comm.: For the date (6 c.) assigned by Thomsen, see no. 971.

ΙΗΜΑΤΙ ΙC
ΑC CΙ' '

fig. 969.2 (b)

Bibl.: Krafft, Topographie 193 (ed. pr.). – E. Robinson, Biblical researches in Palestine, Mount Sinai and Arabia Petraea 1, 1841, 524; de Saulcy, Voyage Mer Morte II 320; Tobler, Topographie II 254f. (tomb 18); R. Macalister, PEQ 32, 1900, 230f. nos. 5-6, 227 pl. I, 5-6 (dr.) (tomb 13), 246f. plan VIII; Thomsen I no. 111; Vincent - Abel, Jérusalem nouvelle 3, 439f. fig. 170c; Abel, DACL 2362; H. Leclercq, DACL 13, 1, 1937, 834; Bieberstein - Bloedhorn 2, 110f. – Cf. Kloner, Survey of Jerusalem, 2001, 144*(e), 186(h) no. 457; Kloner - Zissu, Necropolis 308.

Photo: R. Macalister, PEQ 32, 1900, 227 pls. I, 5 and I, 6 (dr.).

LDS

970. Tomb of Thecla (daughter) of Marulfus the German

Engraved four-line inscription, opening with a cross. The letters belong to the round alphabet. *Alpha* is sometimes cursive. *Lunate sigma*.

Meas.: w 58-67 cm; letters 5.5-9 cm.

Findspot: Over the doorway of a rock-cut tomb (Tomb 12 in Macalister's list), approached by a staircase, north of Tomb 9.

Pres. loc.: See findspot.

(cross) ΜΝΗΜΑΔΙΑΦΕ
ΡΟΝΘΕΚΛΑΜΑΡΟΥ
ΛΦΟΥΓΕΡΜΑΝΙΚΟ[.]
[--]ΩΝ

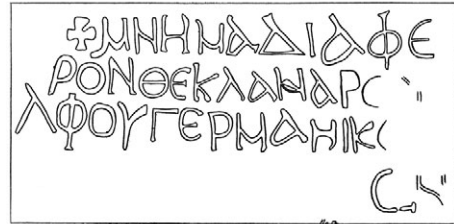


fig. 970

App. crit.:

ΜΝΗΜΑΔΙΑΦΕ|ΡΟΝΘΕΚΑΑΝΔΡΟΝ|

ΑΦΟΥΓΕΡΜΑΝΙΚΗ|Σ Krafft; Μνήμα

διαφέ|ρον Θέκλα Μαρού|λφου Γερμανικῆ | [--] C De Vogüé, Conder; Γερμανικῆ|ς all eds., until Vincent - Abel restored [τῆς ἁγίας Σι]ών; Γερμανικ[οῦ] Macalister.

Μνήμα διαφέ|ρον Θέκλα Μαρού|λφου Γερμανικο[ῦ | τῆς ἁγίας Σι]ών

Tomb of Thecla (daughter) of Marulfus the German; (belonging to the church) of Holy Sion.

Comm.: Thomsen assigned a late date to this inscription, the 7 c. or even 8 c., because of the German name Marulfus. Vincent - Abel, followed by SEG, suggested the 5-6 c. The shape of the letters, especially the *mu*, supports rather an earlier than

a later date. German names are attested in the region (see for instance Dagalaiphus at Hammath Gader, 5-6 c.: L. Di Segni, in: Y. Hirschfeld, *The Roman Baths of Hammat Gader*, 1997, 193f. no. 6; Digountha at Gaza in 541: SEG 8, 275); they were introduced by Germans in Roman service.

Bibl.: Clarke, *Travels* 344 (ed. pr.). – Scholz, *Reise* 179; Berggren, *Reisen* 70f.; Krafft, *Topographie* 192f. pl. I,1 (dr.); de Saulcy, *Voyage Mer Morte* II 321 and *Atlas* pl. 45; Tobler, *Topographie* II 256f. tomb 20; CIG 4, 9138; de Vogüé, *Temple* 134; Waddington no. 1896; Warren - Conder, *SWP Jerusalem* 417 (dr.); J. Germer-Durand, *RB* 1, 1892, 562f. no. 3; R. Macalister, *PEQ* 32, 1900, 228ff. no. 4 pl. 2 (dr.) (tomb 12); Thomsen I no. 109; Vincent - Abel, *Jérusalem nouvelle* 3, 458f. fig. 173 (dr.); Abel, *DACL* 2362; H. Leclercq, *DACL* 13,1, 1937, 834; SEG 8, 198; Thomsen II no. 109; J. Milik, *MUSJ* 37, 1960/61, 145 n. 1; BE 1963, 286; Bieberstein - Bloedhorn 2, 112f.

Photo: R. Macalister, *PEQ* 32, 1900, 228 pl. II (dr.).

LDS

971. Inscriptions τῆς ἁγίας Σιών in rock-cut tombs

Engraved two-line inscription (a), opening with a cross. The letters are picked out in red and belong to the round alphabet. The text is much weather-worn and difficult to make out. Over the doorway is a large plain equilateral cross. Engraved two-line inscription (b), opening with a cross and surmounted by a cross. Both crosses were defaced by hammering. Inscription (c) is painted in red over the passageway. The red paint trickled down from the foot of the cross, leaving a long narrow streak. The letters in the middle of the line were washed away by rainwater dripping through the porous limestone. The only testimony of inscription (d) is Krafft's copy with rounded letters. Two-line inscriptions (e) and (f) engraved on the rock. Oval alphabet with lunate *sigma* and w-shaped *omega* in all inscriptions. When Macalister visited the tomb he found it turned into a cess-pit, and the entrance was blocked with stones.

Meas.: (a) l.1: w 70 cm; letters 6-7 cm; (b) l.1: letters 10 cm, l.2: 6-7 cm; (c) w 120 cm; letters 11 cm; (e) l.1: w 93 cm (including the cross); l.2: w 35 cm; letters 9 cm; (f) l.1: w 72 cm (without initial cross which is defaced); l.2: w 36 cm; letters 6-10 cm.

Findspot: (a) at the left side of the entrance of a single-chambered rock-cut tomb (Tomb 7 in Macalister's list), west of the road that crossed the wadi from north to south, starting from Neby Daūd (David's Tower). – (b) Over the entrance of a three-chambered rock-cut tomb (Tomb 9 in Macalister's list) beside the same road. – (c) Over the doorway leading from the first to the second chamber of Tomb 9. – (d) In the antechamber of a rock-cut tomb at the western end of the necropolis (Krafft). There is no cross in Krafft's drawing. – (e) Over the doorway of a one-chamber tomb (Tomb 45 in Macalister's list) close to the Akeldama monastery, at the side of the road leading up to it. – (f) Over the doorway of a tomb (Tomb 47 in Macalister's list) close to the Akeldama monastery.

Pres. loc.: See findspot.

(a), (b), (d)-(f) (cross) ΘΗΣΑΓΙΑΣ
ΣΙΩΝ

(c) (cross) ΜΝΗ[-]ΤΗΣ
ΑΓ[-]ΣΙΩΝ

App. crit.: (a) Tobler, followed by Thomsen, placed an E in a line above l.1 of writing.

(a), (b), (d)-(f) Τῆς ἁγίας | Σιῶν
(c) Μνη[μα] τῆς | ἁγ[ίας] Σιῶν

(a), (b), (d)-(f) (Belonging to the church) of Holy Sion.
(c) (Tomb belonging to the church) of Holy Sion.

Comm.: The date assigned to these inscriptions by Thomsen is the 6 c. At that time – and perhaps even earlier – a foundation of the *spoudaioi* of St. Sion certainly existed and had burials reserved for its inmates. However, this and similar inscriptions can easily be earlier or later. Note that Tobler describes the necropolis from east to west, Macalister from west to east.

Bibl.: Clarke, Travels 326f. (a, c), 329 (d); Tobler, Topographie II 237-60 at 257 tomb 22 (b); R. Macalister, PEQ 32, 1900, 225-48 at 235 nos. 10 pl. I,10 (dr.) (tomb 45) (e), 11 pl. I,11 (dr.) (tomb 47) (f) (edd. prr.). – Scholz, Reise 179 (a); Berggren, Reisen 71f. (a, c); E. Robinson, Biblical researches in Palestine, Mount Sinai and Arabia Petraea 1, 1841, 524 (a, d); Krafft, Topographie 191 pl. I,5 (dr.) (d); de Saulcy, Voyage Mer Morte II, 313-24 and Atlas pls. 42-5; CIG 4, 9141a (a), 9141b (c), 9143 (d); F. de Saulcy, Jérusalem, 1882, 274 (d); J. Germer-Durand, RB 1, 1892, 561 nos. 1 (a), 2 (c); R. Macalister, PEQ 32, 1900, 225-48 at 226ff. nos. 1 pl. I,1 (dr.) (tomb 7) (b), 2 pl. I,2 (dr.), 244 (tomb 9) (a), 3 pl. I,3 (dr.) (tomb 9) (c); Thomsen I nos. 106 (d), 108 (b), 110a (a), 110b, 112 (c); Vincent - Abel, Jérusalem nouvelle 3, 421-69 at 439f. figs. 170a (a), 170b (c); Abel, DACL 2362; H. Leclercq, DACL 13,1, 1937, 834; Thomsen II nos. 106 (d), 110 (a, c); Bieberstein - Bloedhorn 2, 78 (b), 111f. (a, c), 326 (e), 327 (f). – Cf. Warren - Conder, SWP Jerusalem 417-21; R. Macalister, PEQ 33, 1901, 145-58, 215-26; Ovadia, Corpus, 89f. no. 77 a/b; Kloner, Survey of Jerusalem, 2001, 144*(e), 186(h) nos. 455 (b), 456 (a); Kloner - Zissu, Necropolis 294-314.

Photo: R. Macalister, PEQ 32, 1900, 227 pl. I,2 (dr.); R. Macalister, PEQ 32, 1900, 227 pls. I,1 (dr.); R. Macalister, PEQ 32, 1900, 227 pl. I,3 (dr.); Krafft, Topographie, pl. I,5 (dr.); R. Macalister, PEQ 32, 1900, 227 pl. I,10 (dr.); R. Macalister, PEQ 32, 1900, 227 pl. I,11 (dr.).

fig. 971.1 (a)

fig. 971.2 (b)

fig. 971.3 (c)

fig. 971.4 (d)

fig. 971.5 (e)

fig. 971.6 (f)

972. Lid of stone casket with funerary inscription of Procopius(?), Abu Tor

Remains of Byzantine buildings, including two churches. Nearby, rock-hewn burial caves of the Second Temple period, some of which contained also Byzantine pottery, indicating reuse in the Byzantine period. The ruins on the crest of Mount Abu Tor are those of a medieval church, but many architectural elements found among the debris indicate that the church was first erected in the Byzantine period, probably in the 6 c. (Vincent - Abel). The lid of a limestone box (a reliquary?) found in the ruins, with a fragmentary inscription referring to the burial of P[rokopios?], prompted the identification of this church with a church of St. Procopius mentioned in a letter of the Armenian bishop Gregory Arzeruni from 562 CE, as well as in the Georgian Calendar of the Jerusalem Church. A church of St. Procopius existed in Jerusalem in the Crusader period, and William of Tyre gives an accurate description of its location, on the crest of the mountain called today Abu Tor. It seems a likely assumption that the Crusader church was erected on the ruins of an earlier church dedicated to St. Procopius, which therefore can be identified with the Byzantine remains beneath the medieval church of Abu Tor. The crypt of the church, acceded from the northern aisle through a flight of steps, is a rock-cut vaulted hypogaeum, with a bema and apse on the eastern side, and a niche (a prothesis for offerings according to Montgomery, but more likely a place for a reliquary) beside the apse. The hypogaeum is earlier than the church, and its date and function are unclear: for Montgomery it is a chapel for monks or hermits, not earlier than the 7 c; for Lagrange, it is a Roman or early Byzantine tomb, adapted as an oratory in a late but unspecified period; for Schneider, a 4 c. vault in which the remains of St. Procopius were venerated.

Described by the first editor as a finely worked lid of ossuary of white limestone, with a fragmentary inscription, preceded by the Constantinian chrismon encircled by a wreath. No illustration is available, and the present location of the fragment is unknown.

Findspot: In the ruins of a hypogaeum under the northern aisle of the church in the ruins on the crest of Mount Abu Tor.

(chrismon) ΘΗΚΗΠΙ[--]

App. crit.: Π[ροκοπίου] *Schneider, Thomsen, Halkin.*

Θήκη Π[--]

Tomb of Procopius(?).

Comm.: Halkin rejected the identification of the Prokopius in the inscription with a saint, though he does not challenge the identification of the church. But,

if we reject the identification of the man whose remains were preserved under the inscription with the saint to whom the church was dedicated, the restoration Π[ροχοπίου] ceases to be cogent; any other name of man or woman beginning with a Π would do just as well. The description of the inscribed artifact is unfortunately unclear. If the lid covered a reliquary, it was surely contemporary with the church, rather than with the hypogaeum. Another possibility that cannot be excluded is that the fragment did not belong to a lid, since the term *θήκη* does not usually apply to reliquaries (though for a case, from Syria, see now SEG 57, 1860). In this case, the fragment belongs to a tombstone of some kind, clearly of the Byzantine period, but a more precise date cannot be established.

Bibl.: A. Schneider, OC 30, 1933, 154f. (ed. pr.). – SEG 8, 187; Thomsen II no. 192D; F. Halkin, *Analecta Bollandiana* 69, 1951, 76; BE 1952, 173. – Cf. Tobler, *Topographie* II 171-4; Warren - Conder, SWP Jerusalem 164; J. Montgomery, AASOR 2-3, 1921/22, 126ff. fig. 1; F.-M. Abel, RB 33, 1924, 616 no. 26; M.-J. Lagrange, RB 33, 1924, 156; Vincent - Abel, *Jérusalem nouvelle* 4, 866f.; Garitte, *Calendrier* 94f., 347; J. Milik, RB 67, 1960, 569 no. 49; Ovadiah, *Corpus* 80f. no. 69 a/b; Bieberstein - Bloedhorn 2, 76f.; Kloner, *Survey of Jerusalem*, 2001, 148*f.(e), 191f. (h) nos. 469, 473; S. Verhelst, *Proche-Orient Chrétien* 54, 2004, 40 no. 31; Kloner - Zissu, *Necropolis* 286-93.

LDS

973. A Georgian funerary inscription of the bishop Iohannes, 5-7 c.

Inscription on a limestone slab covering the grave in the burial crypt of the monastery.

Meas.: h 49, w 81 cm.

Findspot: Umm Leisun, burial crypt of the monastic complex.

Pres. loc.: IAA inv. no. 2004-393. Temporarily exhibited in Knesset, Archaeological Garden.

იოსებოძე
 ეპისკოპოსი
 სწავლასა
 ზესტა (cross)

ესე სამარხოდ
 იოჰანე ფურ|ტაველი
 პისკოპოსისად
 ქართველისად

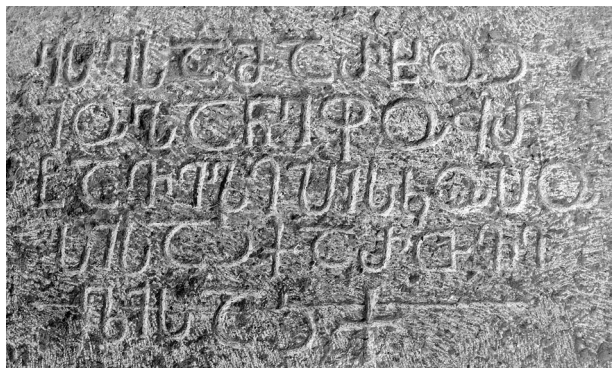


fig. 973

Translit.: Ese samarxoi |

Iohane pur|taveli p'isk'op'o|sisai kart've|lisai

This is the grave of Iohannes, bishop of Purtavi, a Kartvelian.

Comm.: The inscription is written in round Georgian uncial script (asomtavruli). The tomb was situated at the most prestigious place in the burial crypt of the monastery, and contained the remains of an elderly man, probably the founder of the monastery or prominent in some other way. Based on the archaeological data and the context of the burial, the monastery should belong to the 6-7 c. CE. G. Gagoshidze dates the inscription, on palaeographical grounds, to the time between the end of the 5 c. and the first half of the 6 c. CE. The spelling of the name იოჰანე is typical for the 5-early 7 c. The ethnonym ქართველი (Kartvelian, from Kartli Kingdom, i.e. Georgian) is probably the earliest known use of this self-identifying term. The term ფურტაველი, identifying the place of origin, Purtavi, is not entirely clear. It was suggested to understand it as the name of the monastery at Umm Leisun, derived from the Aramaic פורטא or Hebrew פורה. It can also be read as “from Purtavi”, the city called Partav (Bardav in modern Azerbaijan), ancient capital of Caucasian Albania and an important bishopric. Together with the inscriptions discovered in Bir el-Qutt, Nazareth and Bolnisi, and the Jvari inscriptions from Georgia, the Umm Leisun epitaph should be considered to be among the earliest examples of Georgian writing.

Bibl.: J. Seligman, in: E. Baruch - A. Faust eds., *New Studies on Jerusalem* 10, 2004, 163f. (Hebr.) (ed. pr.). – Id., in: R. Gordeziani ed., *20 Centuries of Christianity in Georgia*, 2004, 238-52; T. Mgaloblishvili, *ARAM* 19, 2007, 527-39.

Photo: A. and N. Graicer.

YT

974. Various Greek graffiti, tomb near St. John's Church, 'Ein Kerem

See introduction to nos. 849.-853.

Various graffiti on the lintel of the entrance to the vestibule of the tomb and on the steps leading down to the burial chamber. (a) is located on the outer side of the lintel and shows a high-stemmed cross with rays over some letters; a similar cross is on the inner side of the lintel. (b) is located on the inner side and appears to be a monogram of several letters. (c) is a single *zeta* on the second step above the graves; (d) has a *mu* and a lunate *sigma*, on the third step above the graves. Painted flowers are still visible on the plastered wall.

Findspot: On the plastered walls of a burial chamber 25 m to the west of the portico of St. John's Church (Saller, ground plan no. 90).

Pres. loc.: See findspot.

(a) (cross)

ΞΕ ΠΑΓ

Z

(b) monogram

(c) Z

(d) ΜΣ



fig. 974

Comm.: Meistermann believed that the tomb originated in the Byzantine period, but some of the marks were made by later visitors, up to medieval times. Saller could not visit the tomb, which at his time had been blocked by the collapse of the building above it but, in his opinion, the material found in it did not justify the surmise that the tomb had been in use later than the Byzantine period.

Bibl.: B. Meistermann, *La patrie de St. Jean Baptiste*, 1904, 192-6 fig. 21; Saller, *Discoveries* 73-7 fig. 20; B. Bagatti, *The Church from the Gentiles in Palestine, History and Archeology*, Jerusalem 1956, 334f. – See bibl. in introduction to nos. 849.-853.

Photo: Saller, *Discoveries* 74 fig. 20 (dr.).

LDS

975. Greek letters and cross on lintel

Lintel with tabula ansata. Within the tabula ansata, cross flanked by two roughly engraved letters.

Meas.: letters 4-6 cm.

Findspot: Lintel of a passage leading into a tomb in an inner room in the ruins of a stone building (hermitage?) above the Franciscan convent and church built over ancient ruins, near a cave (known as "Cave of St. John") beside the 'Ein el-Habis spring (today Even Sapir). Disappeared.

N (cross) H

N(ιχ)η

Victory (of the cross?).

Comm.: The type of the tomb (with arcosolia?) indicates a late-antique date; the cross points to Christian identity. A tradition concerning the “Desert of St. John” has been associated with this place from at least the 15 c. (Baldi, *Enchiridion* 62 no. 74). The cross and inscription might be later than the Byzantine period.

LDS

**976. Tomb with Greek inscriptions near Moza on the
Jerusalem-Nicopolis (Emmaus) road**

See introduction to nos. 855.-856.

Hypogaeal tomb accessed through a flight of steps. The chamber is roughly square (western wall 4.35 m long; eastern wall 3.66 m; northern wall 3 m, southern wall 3.30 m), with the entrance on the west. The walls were covered with painted plaster; the ceiling was painted. On the western wall, two cherubs holding a wreath enclosing inscription (b); on the ceiling, two angels in long robes, holding a wreath with inscription (a). The wall plaster disintegrated a few days after the vault was opened; the ceiling was ruined by humidity. Lunate *sigma* and w-shaped *omega*.

- (a) ΕΙΣΘΕΟΣ
ΚΑΙΟΧΡΙΣΟΣ
ΑΥΤΟΥ
(b) ΩΣΖΗ
ΜΝΗΣΘΗ
ΒΑΡΩΧΙΣ

ΕΙΣΘΕΟΣ
ΚΑΙΟΧΡΙΣΟΣ
ΑΥΤΟΥ

App. crit.: (b) 1.1 [Φ]ῶς ζ<ω>ή *Clermont-Ganneau*;
1.2 ΜΝΗΣΕΝ *Schick*’s majuscule copy, corrected
into ΜΝΗΣΘΗ *Clermont-Ganneau* and *all eds.*; μνησθον *Puech*.

fig. 976.1 (a)

- (a) Εἷς θεὸς | καὶ ὁ Χριστ<τ>ὸς | αὐτοῦ
(b) Ὡς ζῇ | μνησθῇ | Βαρῶχ<ο>ς

- (a) *One (is) God and his Christ.*
(b) *May Barochis be remembered, that he may live.*

ΩCZH
ΛNHCEN
BAPΩXIC

fig. 976.2 (b)

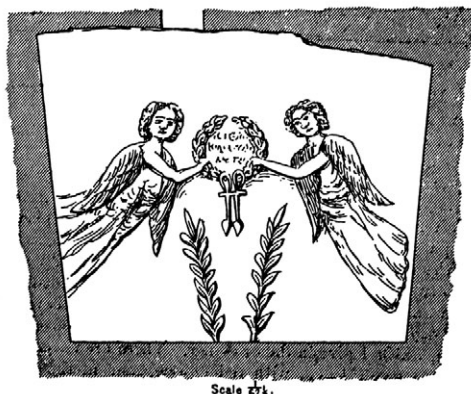


fig. 976.3 (a)

Comm.: Wright and Clermont-Ganneau rightly viewed the texts as two different phrases, and translated the second “As Baruch lived, let him be remembered,” or “That he may live, let Baruch be remembered”. Clearly, the two inscriptions are independent texts, the former a Christian amplification of the well-known acclamation εἰς θεός, the other the usual invocation “May so-and-so be remembered,” which is common in both Aramaic and Greek among Jews, Samaritans and Christians.

Βαρῳχis is only one of the many forms of the Hebrew and Aramaic name “Baruch” in Greek transcription. Fischer et al. support Clermont-Ganneau’s comment – referring to a Jewish inscription from Jaffa – that Baruch is only attested as a Jewish name (Clermont-Ganneau 1888, 99f.). But the name is common in church inscriptions of the Byzantine period and an Ascalonian scholasticus called Bourichios wrote two proskynemata on the Memnon statue (3 c.?); he was most probably a pagan (CIG 4781, 4781 b). Considering the type of the tomb as well, a date in the 4 c. seems reasonable.

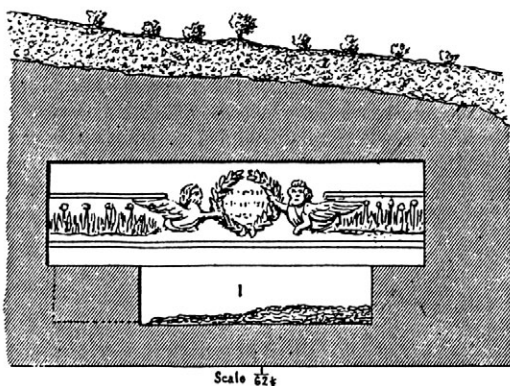


fig. 976.4 (b)

Bibl.: C. Schick, PEQ 19, 1887, 51-5 at 54f. (ed. pr.). – C. Conder, *ibid.* 105; Ch. Clermont-Ganneau, RAO 1, 1888, 99f., 169ff.; J. Germer-Durand, RB 2, 1893, 206 no. 7; Ch. Clermont-Ganneau, PEQ 28, 1896, 260f.; T. Wright, *ibid.*, 174; E. Puech, SBF 37, 1987, 350f.; L. Di Segni, SCI 13, 1994, 103 no. 26; Fischer - Isaac - Roll, Roads II 222-9 at 228f. no. 3. – Cf. Clermont-Ganneau, PEQ 32, 1900, 110 no. 3; Bagatti, Samaria 170f.

Photo: C. Schick, PEQ 19, 1887, 54f. figs. 5, 6, 8 (dr.).

Funerary inscriptions with no provenance

977. Funerary inscription on slab

Rectangular slab, most likely the door of a burial cave. The inscribed surface is extremely worn and furrowed, and especially on the left side the letters have all but disappeared. Apparently the slab was reused as part of a pavement, probably in the Crusader period, and was trodden by many feet for a long time. Seven lines of script can be made out, followed by a blank strip, then two more lines at the bottom end of the slab. There is a cursive *alpha* in l.1, and the *beta* – so far as can be made out on the worn surface – has both loops open. Cursive V-shaped *upsilon* at the end of l.5. Abbreviations marked with a small diagonal stroke, lifted near the *phi* in l.1, cutting the legs of *gamma* and *alpha* in l.9. Lunate *sigma* and w-shaped *omega*.

Meas.: h 103, w 71 cm; letters 5-6 cm.

Findspot: In secondary use in the pavement of the courtyard of the Tomb of the Virgin, on the northern corner, adjacent to the eastern wall and partly inserted in a niche in the same wall.

Pres. loc.: See findspot. Autopsy: 28 July 2010.

[--]ΗΜΑΔΙΑΦΑΒ[--]

[--]ΚΗΡΥΚΟΥ

[--]ΝΙΙΟΛΠΟΤΩΝ

[--]ΝΤΗΣΑ

[--]ΤΑΞΕΩΣΣΥ

[--]ΡΟ[--]Μ

Ω[--]ΙΒΕΡΟΝ

vacat

(cross) ΜΝΗΜΑΤΟ

ΥΠΥΡΓΔΑ

[Μν]ῆμα διάφ(ερων) Ἀβ[--- και]
Κηρῖ'χοῦ | [τῶ]ν πολ<υβ>ότων(?) |
[? διακόνω]ν τῆς Ἀ[νασ]τάσεως
συ[γχαλ]η[ρο]ν[ό]μ[ω]ν τῶν Ιβέρων. |

vacat | Μνῆμα τοῦ πύργου

Δα(οῦιδ)

*Tomb belonging to Ab... and
Cericus the many-feeding(?)
deacons(?) of the Anastasis,
joint heirs of the Iberians.*

– Tomb of the Tower of David.



fig. 977.1



fig. 977.2

Comm.: The reading is tentative, in view of the bad condition of the stone. However, it seems clear that the monument belonged to the Tower of David, namely, to the monastery of the Iberians located “in the Tower of David”, as we know from no. 1000 (see below). However, the two men mentioned in the epitaph, two members of the clergy of the Holy Sepulchre, held burial rights jointly with the monastery of the Iberians and therefore had their own tomb in the cemetery bought by the monastery for its members. From the inscription no. 1000, which was discovered in the YMCA compound, it appears that a cemetery of the Iberians was located west of the city, and possibly the stone was brought from there to be reused in the Crusader church; however it cannot be excluded that the burial grounds west of the city had become insufficient for the monastery, or had gone out of use because of the archaeologically attested growth of the city outside the Jaffa Gate, and therefore the monastery had purchased a new burial ground in the vast necropolis east of the city. The term πολ<ν>β’ότων or πολιβότων in l.3 echoes the ΠΟΛΑΒΟΤΩΝ in the inscription from Beit Şafafa (no. 848), except that between *lambda* and *omicron* only two upright strokes can be made out, which may correspond to the letters IB or YB but certainly not AB. Many explanations were offered for this term (see apparatus there), among them the authoritative opinion of D. Feissel (BE 1994, 650 = Chroniques 235 no. 755) who corrected π<ρ>ολαβό<ν>των, “ceux qui sont décédés avant nous”. This correction seemed acceptable in the context of the Beit Şafafa inscription, in spite of the serious difficulty of adding two consonants to a text that was notable for its missing vowels. Here, however, both the spelling (reappearance of the missing consonants and sound I/Y instead of A) and the sense forbid that restoration. It seems preferable to go back to Avi-Yonah’s suggestion, “the many-feeding”, but not in the meaning of “parents of many children” as Avi-Yonah explained, but rather of charitable persons who fed many poor by their alms. This meaning fits well in the Beit Şafafa inscription, and here too, when we consider that assistance to the poor was one of the tasks of the clergy, and especially of deacons (here restored because the other likely choice, πρεσβυτέρων, is too long, unless it was abbreviated).

Bibl.: Unpublished.

Photo: A. and N. Graicer.

LDS

978. Epitaph of a *commerciarius*, nephew of Areobindus, 6-7 c.(?)

Five lines of script on a marble slab, mutilated at beginning and end, but recognizable as an epitaph. Probably the stone was originally part of a monumental tomb. It was broken into several fragments which were dispersed. Clermont-Ganneau (ARP I 223) published a photograph of two adjoining squeezes, one taken from a fragment, the other from the impression made by the engraved face of the stone on the underlying mortar. Letters are of the oval alphabet, with pointed *omicron*, lunate *sigma* and w-shaped *omega*; INΔ(ικτιῶνος) is abbreviated with a diagonal

stroke; $\mu\eta(\nu\iota)$ with the usual overhanging *eta*. Clermont-Ganneau (1885, 159ff.) lists the squeeze among those sent to Paris in 1882.

Meas.: h 32, w 62, d 15 cm; letters 4.5 cm (Clermont-Ganneau, ARP I 223).

Findspot: Discovered in secondary use as a flagstone in the pavement of the Dome of the Rock, on the Temple Mount.

Pres. loc.: Part of the slab was once in the collection of the Russian archimandrite (Clermont-Ganneau, ARP I 223).



fig. 978

[--]ΑΙΑ[--]ΚΩΜΕΡΚΙΑΡΙΟΣΑΝΕΨΙΟΣΑΡΕΟΒΙ[--]
 [--]ΩΝΥΠΙΑ[--]ΩΝΕΝΘΑΚΑΤΑΚΙΤΕΟΑ[--]
 [--]ΩΣΚΩΝΕΥΞΕΤΕΥΠΕΡΑΥΤΟΥΑ[--]
 [--]ΤΟΟΤΗΣΟΣΙΑΣΜΝΗΜΗΣΜΗΔΕΚΕΜΒ[--]

(cross) ΙΝΔΑΕΤΟΥΣΡΔ (cross)

App. crit.: ll.1-2 [--]ΔΘ [--] *κωμερκιάριος* ἀνεψιδὸς Ἀρεοβί[νδου? | τ]ῶν ὑπάρ[τι]χων Clermont-Ganneau (ARP); Ἀρεοβί[νδου τῶν ὑπάρχων Papadopoulos-Kerameus (followed by BE 1994 and SEG); Ἀρεοβί[νδου | ἐκ τ]ῶν ὑπάρ[τι]χων Germer-Durand, Abel; Ἀρεοβί[νδου? | ἐκ τ]ῶν ὑπάρ[τι]χων Thomsen I; ll.2-3 ΟΑ [--]--]ΩΣΚΩΝ, perhaps ὁ [πρωτοσπαθάρ]ιος Κων(σταντίνου πόλεως) Germer-Durand; Ὁ ἀ[ναγιγνώσκων Papadopoulos-Kerameus (followed by BE 1994 and SEG); ll.3-4 ὑπὲρ αὐτοῦ, Α [--]ΤΟ(?) ὁ? τῆς ὁσίας μνήμης Clermont-Ganneau (ARP); εὐξέτε ὑπὲρ αὐτοῦ ἀ[ξί]ου | ὄντος τῆς ὁσίας μνήμης Germer-Durand; εὐξέτε ὑπὲρ αὐτοῦ ἀ[ξί]ου ὄντος τῆς ὁσίας μνήμης Papadopoulos-Kerameus (followed by BE 1994 and SEG); εὐξέτ<αι> ὑπὲρ αὐτοῦ ἀ[ξί]ου | ὄντος(ς) τῆς ὁσίας μνήμης, Thomsen I, Brandes; but this reading requires an unnecessary correction of l.4 where the stone has ΤΟΟ; l.4 Δεκεμβ(ρίου) Papadopoulos-Kerameus (followed by BE 1994 and SEG).

[--] Αἰλ[ιος?] *κωμερκιάριος* ἀνεψιδὸς Ἀρεοβί[νδου | ἐκ τ]ῶν ὑπάρ[χ]ων ἔνθα κατακίτε. Ὁ ἀ[ναγιγνώσκων] εὐξέτ' αἰ' ὑπὲρ αὐτοῦ. Α[νεπαύ]σατο ὁ τῆς ὁσίας μνήμης $\mu\eta(\nu\iota)$ Δεκεμβ[ρίου--] | ἰνδ(ικτιῶνος) α', ἔτους ρδ'

... Aelius(?) the *commerciarius*, nephew of Areobindus ex praefectis (former praetorian prefect), lies here. Whoever reads (this) will pray for him. He of the sainted memory came to rest in the month of December [the --th] of the 1st indiction, year 104.

Comm.: The date is clearly legible, but the era is in question. As the appearance of the inscription points to the 6 c., any era starting earlier than the 5 c. seems excluded. Papadopoulos-Kerameus, followed by Clermont-Ganneau and Thomsen, proposed a local era, inaugurated in 449, with Eudocia's arrival in Jerusalem. Year 104 would then correspond to 552/3, which fell in the 1st indiction. The deceased could thus be identified with a nephew of Areobindus, praetorian prefect in 553 (PLRE III Areobindus 4; Anonymus 76). The thesis of a Eudocian era, as well as the dating of the epitaph by the era of Diocletian, were rejected by Meimaris (Chron. Systems 315). E. Stein (215 n. 1) accepted 449 as the starting point of a local era in Jerusalem, but observed that it was not the date of Eudocia's arrival in the Holy City; in his opinion, the new era began with Juvenal's elevation to the rank of patriarch. However, the raise in status of the Jerusalem see was never officially proclaimed and only became effective after the Council of Chalcedon (E. Honigmann, DOP 5, 1950, 211ff.). The author of this item pointed out the fallacy of both the era of Eudocia and that of Juvenal, and suggested an abridged era of creation 6104 (Di Segni 1993) – a suggestion considered and rejected by Clermont-Ganneau. Feissel (BE 1994) acknowledged the strength of the arguments against the era of 449, but considered the correction of the figure 104 to 6104 arbitrary; he preferred to leave the origin of this era unexplained, rather than rejecting it, and favoured the dating of the epitaph to 552 and the reference to the prefecture of Areobindus as 553. The interpretation of the date as (6)104, however, is not a correction but an abridgement. The existence of abridged dates, reckoned by various types of creation eras, is indicated by three inscriptions from Gaza (Meimaris, Chron. Systems 70f. nos. 7-9; DGI 30, 535-41 nos. 174*-176*), as well as by an inscription from en-Nu'eiyima (Jordan), dated year 8, in the 8th indiction, i.e., (6)008 of the Byzantine era in use in Transjordan, AD 499/500 (SEG 57, 1874). Year 6104 of the Alexandrine era, in use in Jerusalem at least in the 8 c., brings us to December 612, which fell in the 1st indiction. The relationship of the deceased to a well-known personage named Areobindus, either an actual praetorian prefect or a former or honorary one, need not refer to the praetorian prefect of 553, for there were several high-ranking men called Areobindus in the 5-7 c. (PLRE II 145f.; III 107-11). The list of praetorian prefects in the late 6 c. and early 7 c. is incomplete. From this and another epitaph (no. 1005) found in secondary use in the same pavement, A. Mader (ZDPV 53, 1930, 219) deduced the existence of a Byzantine church on the Temple Mount, but this hypothesis is not confirmed by sources or finds.

Bibl.: Ch. Clermont-Ganneau, *The Academy* 131, 1874, 522 (ed. pr.). – Id., *PEQ* 7, 1875, 56f.; Warren - Conder, *SWP Jerusalem* 426 no. 20; Ch. Clermont-Ganneau, *AMSL* 11, 1885, 209 no. 37; J. Germer-Durand, *RB* 1, 1892, 580f. no. 40; A. Papadopoulos-Kerameus, *Vizantijskij Vremennik* 1, 1894, 133ff. (Russ.); Clermont-Ganneau, *ARP I* 222ff. (ph., dr.); Thomsen I no. 98; Abel, *DACL* 2361; Thomsen II no. 98, *SEG* 42, 1437; BE 1993, 735; L. Di Segni, *IEJ* 43, 1993, 165ff.; BE 1994, 650; Bieberstein - Bloedhorn 3, 85; W. Brandes, *Finanzverwaltung in Krisenzeiten*, 2002, 222ff.; DGI 35f, 625-9 no. 214; L. Di Segni, *ARAM* 18-19, 2006/07, 116-9.

979. Funerary inscription on a limestone slab

Limestone slab (described as marble by Germer-Durand and Thomsen), broken at the bottom right corner with inscription of four lines. Lunate *sigma*.

Meas.: h 47, w 38, d 13 cm; letters 6-7 cm.

Findspot: Germer-Durand assigned no precise origin to the stone, apart from stating that it was found in Jerusalem. His silence, and the fact that the slab did not find its way into the Notre Dame collection, indicate that it was not found in the property of the Assumptionists on Mount Zion. The fact that, after having been published by Germer-Durand, the stone made its way to the convent of the White Fathers at St. Anne's may indicate that it has been found in the burial area near St. Stephen's Gate. One might even cast doubt on its origin from Jerusalem, for the formula Μημόριον τοῦ δεῖνος is common in Caesarea, Jaffa and in the coastal plain, but unattested in Roman-Byzantine Jerusalem. It may have come from the antiquities market.

Pres. loc.: Church of St. Anne, Jerusalem.

MIMOPIN
AMANTI
ΟΥΚΕΚΥ
ΡΙΑΛΑΣ

(cross)

App. crit.: M<η>μοριον Thomsen.

Μιμόρι<ο>ν | Ἀμαντίου καὶ
Κυρίλλας

Tomb of Amantius and Cyrilla.



fig. 979

Comm.: l.1: a small superscript *omicron* added by Germer-Durand over the *nu* cannot be seen. Thomsen ascribed an early 4 c. date to the epitaph. A 4-5 c. date seems more likely, considering the palaeography.

Bibl.: J. Germer-Durand, EO 8, 1905, 12 no. 1 (ed. pr.). – Thomsen I no. 186; Bieberstein - Bloedhorn 3, 361 no. 6.

Photo: Our photograph was taken by A. and N. Graicer with the permission of the Superior of St. Anne's Monastery. Prof. C. Dauphin informed us that we were not allowed to publish this photograph. However, since the text of the inscription has been known and thus in the public domain for over a century, we follow international academic custom and do hereby publish the Graicer's photograph. (EDD)

LDS

980. Funerary inscription

Stone slightly worn. The inscription is engraved in bold round letters. The *epsilon* is square; the *sigma* alternates between square and round shapes; the *omicron* is round and slightly floating over the line, except in one case where it is almond-shaped. The *mu* has a low, almost horizontal middle bar. Ligature of *eta* and *kappa* in l.1.

Meas.: h 82, w 64, d 26 cm; letters 5-8 cm.

Findspot: Found in secondary use as a paving slab in the road outside St. Stephen's Gate (Lions' Gate), between the gate and two adjoining mausoleums, about 120 m to the east (Kloner).

Pres. loc.: St. Anne's, in the courtyard of the church.

(cross) ΘΗΚΗΔΙΑΦ
ΕΡΟΥΣΑΑΜΟΣ
ΔΙΑΚΟΝΟΥΤΙΣΠ
ΡΟΒΑΤΙΣΚΙΣ

App. crit.: l. 4: the small *sigma* between I and K, shallower than the other letters, may be an error corrected by the stonecutter, or a later addition by a different hand.

Θήκη διαφ|έρουσα Ἀμὸς | διακόνου τῆς
Π|ροβατι|ς

Tomb belonging to Amos, deacon of the Probatica (Church).

Comm.: The slab seems to be the door of a tomb. It was discovered mid-way between the gate and a tomb excavated at the same time, at the junction of the road descending from the gate on the Jericho road, where 4 c. lamps were discovered (Hamilton 153f.). However, Hamilton denies any connection between the stone and the tomb. He dated the inscription to the 6-7 c., because of the iotacism and the irregularity in the size of the letters; but the form of the letters points to a much earlier date, not later than the third quarter of the 5 c. The Proba-

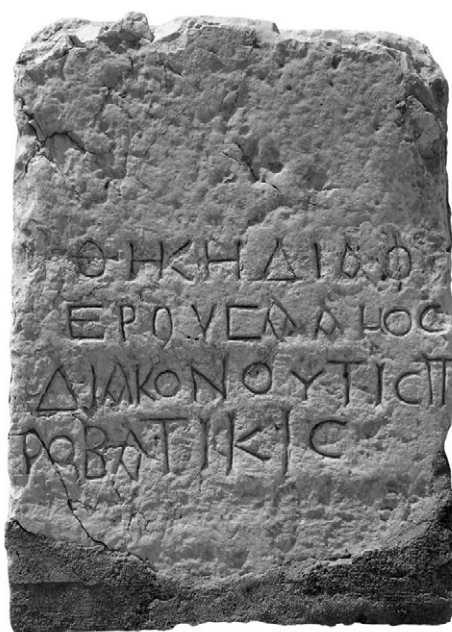


fig. 980

tica Church is first attested in the Plerophoriae by John of Beth Rufina, in a passage in which Peter the Iberian relates a miracle he witnessed when he was still living in Jerusalem (between 438 and 445, at the latest). In the story, a lector and deacons of the Probatica Church are mentioned (Jo. Rufus, Pleroph. 18, PO 8, 35-37).

Bibl.: R. Hamilton, QDAP 6, 1936, 155f. pl. 40,3 (ph.) (ed. pr.). – Thomsen II no. 124A; J. Milik, MUSJ 37, 1960/61, 170f.; BE 1963, 286; Bieberstein - Bloedhorn 3, 1994, 227.

Photo: A. and N. Graicer.

LDS

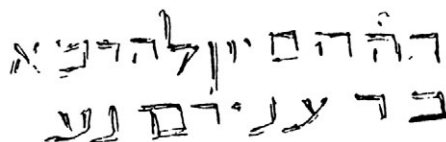
981. Painted Aramaic inscription on column on Temple Mount

Two lines of Jewish script painted in red on a column.

Findspot: Al-Aqsa Mosque.

רה[.]ם [..]ן להרמא
בר עמרם נע

App. crit.: *CIJ*. דה הם יו להדביה בר עוירם וע



Translit.: rh[.]m [..]n lhrm' | br 'mrm n'

fig. 981

... son of 'Amram(?) ... May he rest in peace(?).

Comm.: According to Euting, this column with its inscription was in the Al-Aqsa Mosque (obviously in secondary use), and when he refused to pay the asking price was allowed only to make a crude drawing. The reading, meaning and date of the inscription are obscure. If the last two letters, *nun* and *ayin*, are correct, then they are the abbreviated funerary formula *nwḥw* 'den' ("may he rest in peace"). The reading of the name *br 'mrm* is conjectural based on the drawing.

Bibl.: J. Euting, SPAW 35, 1885, 669-88 at 683 no. 67 (ed. pr.). – F. de Saulcy, Voyage en Terre Sainte II, 1865, 327; CIH 15a; Klein, JPCI no. 109; CIJ 2, 1401; Bieberstein - Bloedhorn 3, 150ff.

Photo: J. Euting, SPAW 35, 1885 pl. XI no. 67 (dr.).

AY/JJP

982. Fragment of epitaph

Fragment of upper left corner of slab of hard limestone. Upper and left edges intact, bottom and right side broken. Smoothed surface, rough back. The letters are carefully engraved.

Meas.: h 9.5 (max.), w 10 (max.), d 7 cm; letters 2.2-2.5 cm.

Findspot: St. Stephen?

Pres. loc.: Museum École Biblique, Jerusalem. Autopsy: 29 October 2009.

(cross) ΘΗΚ[--]

ΑΧΡΥ[--]

Μ/Ν[--]

Θήκ[η διαφέρουσ]|α Χρυ[σ-]|Μ/Ν[--]

Tomb belonging to Chrys... Μ/Ν...

Comm.: There is no record of the origin of this stone, but the inscription is so typical of Jerusalem epitaphs that it was probably of local provenance, and most likely not very far from St. Stephen, in whose vicinity there are many Byzantine tombs.

Bibl.: Unpublished.

Photo: A. and N. Graicer.



fig. 982

LDS

983. Funerary inscription of Dorothea, 5 c.

Slab with inscription in the lower half. Round letters; lunate *sigma* and w-shaped *omega*.

Meas.: h 63, w 55, d 9 cm; letters 4-6.5 cm.

Findspot: Between the Tomb of Absalom and the old Jericho road.

Pres. loc.: SBF Museum, Jerusalem.

ΜΝΗΜΙΟΝ

ΔΩΡΟΘΕ

ΑΣ (cross)

Μνημῖον | Δωροθέ|ας

Tomb of Dorothea.

Comm.: Thomsen dated the epitaph to the 5 c., consistent with the shape of the letters. For another inscription with *μνημῖον*, see no. 896.

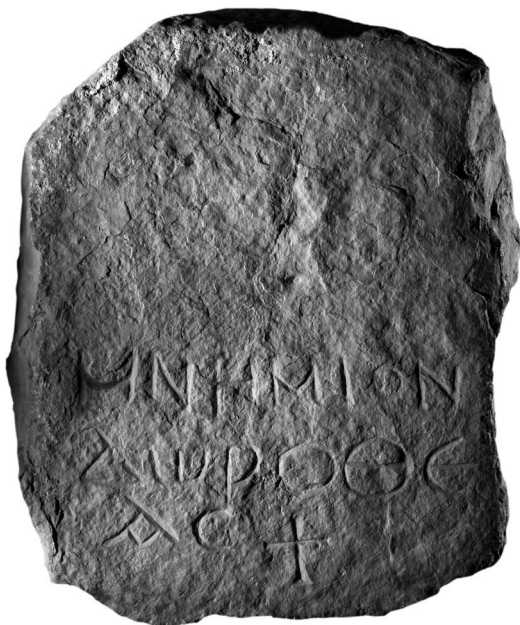


fig. 983

Bibl.: P.-M. Sejourné, RB 6, 1897, 131ff. at 131 (ed. pr.). – Bagatti, Flagellazione 136 no. 235 fig. 66 (dr.); Thomsen II no. 125; B. Bagatti, The Church from the Gentiles in Jerusalem, 1956, 330 (dr.); Bieberstein - Bloedhorn 3, 242. – Cf. Kloner, Survey of Jerusalem, 2001, 132*(e), 171(h) no. 410.

Photo: G. Nalbandian.

LDS

984. Fragmentary epitaph of a nun

Upper left corner of a limestone slab; on the smooth surface a rectangular table is incised. The table is horizontally divided into three parts by lines. A deeply carved cross is attached to the left side of the table, where the handle of a tabula ansata would have been. Of the three-line Greek inscription some letters are missing in the break on the right. The characters belong to the oval alphabet; the *alpha* and *lambda* appear to be influenced by cursive forms and have a peculiar shape, with a curving left-hand stroke and an almost upright right-hand one. A ligature of *omicron* and *upsilon* is used twice. Described from a photo in the files of M. Broshi.

Findspot: Found on the surface of the cemetery adjoining the courtyard of the Armenian Church of St. Saviour, the so-called “House of Caiaphas”.

ΕΝΘΑΔΕ[--]
ΤΕΔΟΥΛΑ[--]
ΜΟΝΑΧΟΥΣ[--]

Ἐνθάδε [κεῖ]|τε Δουλ[ις] | μονάχουσ[α]

Here lies Dulis the nun.



fig. 984

Comm.: The formula ἐνθάδε κεῖται, so common in Late Roman and Byzantine epitaphs elsewhere, is rare in Jerusalem.

Oddly enough, three of the four cases in which it appears are epitaphs of women (nos. 875, 1004 and the present one); the fourth is the epitaph of a Palmyrene in the “Tomb of the Prophets” (no. 949). The use of the ligature of *omicron-upsilon* and the cursive form of the *alpha* and *delta* point to a date in the 6 c. and possibly even in the 7 c. The form μονάχουσα is attested in literature (cf. Lampe, s.v.) and seemingly appears in the epitaph of Theodosia on the Mount of Olives (no. 1006). Δουλίς, the feminine form of Δούλης or Δουλίων, is attested: cf. SEG 31, 475 (Central Greece).

Bibl.: Unpublished. – Cf. M. Broshi, IEJ 26, 1976, 81ff.

Photo: Z. Radovan, courtesy of S. Gibson.

LDS

985. Small stone plaque with inscription

Small plaque of soft stone, featuring a large Latin cross in the middle, with letters above and under the arms and under the foot of the cross. Lunate *sigma* and w-shaped *omega*.

Pres. loc.: Seen in the collection of the Russian archimandrite by Germer-Durand.

EIPH TH
AN A
ΠΑ ΣΑ
ΜΕ ΝΗ
ΕΝΚ
ΥΡΙΩ

App. crit.: Ειρήνη Thomsen, Bieberstein - Bloedhorn.

Ειρήνη | ἀναπαύσαμένη | ἐν Κυρίῳ

Eirete, who came to rest in the Lord.

Comm.: The name is unknown; the correction Eirene was not proposed by Germer-Durand who saw the stone.

Bibl.: J. Germer-Durand, RB 1, 1892, 582f. no. 44 (ed. pr.). – Thomsen I no. 185; Bieberstein - Bloedhorn 3, 362.

Photo: J. Germer-Durand, RB 1, 1892, 582 (dr.).

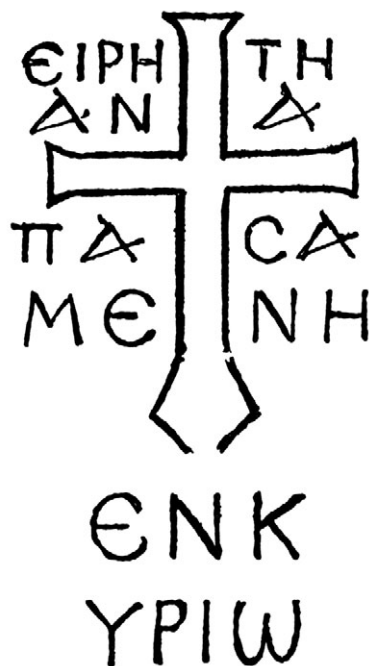


fig. 985

LDS

986. Epitaph of Euphemia with funerary curse, late 4 or early 5 c.

Three adjoining fragments of a Greek inscription, lacking only one or two letters along the break between fragment (c) and fragment (a), and one or two letters along the chipped left edge of fragment (a). The letters are carefully engraved on the smoothed surface of the stone; the back is rough. The characters belong to the round alphabet; *omicron* tends to be smaller than the other letters; *mu* has splayed legs; all pointing to an early date. The whole slab would have measured exactly 5x2 Byzantine feet.

Meas.: (a) h 60, w 54 cm; (b) h 60, w 64 cm; (c) h 37.5, w 35, d 14 cm; letters 4-5.5 cm.

Findspot: Fragment (a) was found in the Church of the Tomb of the Virgin at Gethsemane, embedded in the pavement of the Chapel of Anne and Joachim (the tomb of Queen Melisenda), the first chapel on the right beside the staircase descending into the lower church. (b) was found in 1956 in the same church, re-used as the top

of a table that stood against the wall at the foot of the staircase on the right. (c) was found at the Greek Patriarchate, in the courtyard in front of the museum.

Pres. loc.: (a) see findspot; (b) not located, but said to be still in or near its findspot; (c) at Museum of the Greek Patriarchate, Jerusalem.



fig. 986 (a-c)

(c) - (a) - (b)

(cross) ΘΗΚΗΔΙ[.]ΕΡΟΥΣΑΕΥΦΗΜΙΑΒΥ
 ΖΑΝΤΙΑΑΥ[.]ΗΣΜΟΝΗΣΤΟΥΤΟΔΕΕΞ
 ΟΡΚΩΕΚΑ ΣΤΟΝΕΙΣΤΗΝΟΜΟΟΥΣΙΟΝ
 ΤΡΙΑΔΑΚ ΑΙΕΙΣΤΗΝΚΤΗΣΙΝΓΗΘΣΕΜΑΝΙΣ
 ΕΞΗΣ ΩΡΑΣΗΣΚΑΤΑΤΙΘΕΜΑΙΕΙΣΤΟΝΤΟ
 ΠΟ ΝΤΟΥΤΟΝΜΗΑΝΥΓΗΝΑΙΑΥΤΟΗΚΑΤ
 [..]ΑΦΗΝΑΙΕΤΕΡΟΝΣΚΗΝΟΜΑΕΚΑΣ
 [...]ΔΕΕΠΙΧΕΙΡΩΝΠΟΙΗΣΑΙΤΙΠΟΤΕΤΟ
 [.]ΤΟΕΧΕΙΠΡΟΣΤΗΝΚΡΙΣΙΝΤΗΝ
 [..]ΛΛΟΥΣΑΝ (cross)

App. crit.: [-]ερου[-]ης μο[-]ς τὸν εἰς [-]αι εἰς τὴν κι[-]ωρασης κατα[-] τύμβον
 τοῦτον μὴ ἂν | [ἐντ]αφῆναι ἕτερον | πᾶς δὲ ἐπιχειρῶν παραβαίνειν | τοῦ τοῦ ἔχει πρὸς τὴν |
 [ὀργὴν | μέ]λλουσαν Waddington; [Θήκη διαφ]έρου[σα -] ΗΣΜΟ[-] Σ γονεῖς[-] ΙΕΙΣΤΗΝΚ |
 [ἀγ]οράσης κατὰ | [ἐ]ν τοῦτον μὴ ἂν [α]τ]αφῆναι ἕτερον | πᾶς δὲ ἐπιχειρῶν, | [τοῦ] τοῦ ἔχει πρὸς
 τὴν | [ὀργὴν μέ]λλουσαν Germer-Durand; [Θήκη διαφ]έρου[σα | -] ΗΣΜΟ[-] ΣΤΟΝΕΙΣ[-]
 --]αι εἰς τὴν κ[τῆσιν | ἀγ]οράσης κατὰ [νόμον | ἐν τάφον] τοῦτον μὴ ἂν | [ἐντ]αφῆναι ἕτερον |
 πᾶς δὲ ἐπιχειρῶν | | [τοῦ] τοῦ ἔχει πρὸς τὴν | [ὀργὴν μέ]λλουσαν Abel; [Θήκη διαφ]έρουσα
 Εὐφημία βυ[-] τῆς μονῆς τούτουδε ἐξ[-] σγον εἰς τὴν ὁμοούσιον | [-]αι εἰς τὴν κτῆσιν
 Γηθσεμανίς | [-]ωράσης κατατίθεται εἰς τὸν τό[πον] τοῦτον· μὴ ἀνυγῆναι αὐτὸν· κατ[α]τ[α]φῆναι
 ἕτερον σκήνομα· ἕκασ[τος] δὲ ἐπιχειρῶν ποιῆσαι τί ποτε το[ῦ] τοῦ ἔχει πρὸς τὴν κρίσιν τὴν |
 [μέ]λλουσαν Saller; [Θήκη διαφ]έρουσα Εὐφημία Βυ[ζαντία] τῆς μονῆς τουτῷδε ἐξ[άρχω]. ?
 Ῥί[σ]γον εἰς τὴν ὁμοούσιον | [τριὰ] αἱ εἰς τὴν κτῆσιν Γηθσεμανίς | [ἀνταγ]οράσης κατατίθεται
 εἰς τὸν τό[πον] τοῦτον· μὴ ἀν[ο]ίγῃν αὐτὸ κατ[α]τ[α]φῆναι ἕτερον σκήνομα· ἕκασ[τος] δὲ
 ἐπιχειρῶν ποιῆσαι τί ποτε το[ῦ] τοῦ ἔχει πρὸς τὴν κρίσιν τὴν | [μ]έλλουσαν Di Segni 2007. D. Feis-
 sel, BE 2010 suggests in l.2 αὐ[τῆς] μόνης, “of her alone” (by which reading, Euphemia might

not have been a nun), and in 1.6 αὐτὸ (sic) ἦ. More likely, the letters being similar in the copy, the stonemason forgot one of them.

Θήκη δι[αφ]έρουσα Εὐφημία Βυ[ζαντία] αὐ[τ]ῆς[=ἐαυτῆς] μονῆς. τοῦτο δὲ ἐξ[ορκῶ] ἕκαστον εἰς τὴν ὁμοούσιον | Τριάδα καὶ εἰς τὴν κτῆσιν Γηθσεμανῆς, | ἐξῆς ὥρας ἧς κατατίθεται εἰς τὸν τόπον τοῦτον, μὴ ἀν[οι]γῆναι αὐτὸ(ν) ἢ κατ[ατ]αφῆναι ἕτερον σκήνομα· ἕκασ[τος] δὲ ἐπιχειρῶν ποιῆσαι τί ποτε το[ῦ]το ἔχει πρὸς τὴν κρίσιν τὴν | [μέ]λλουσιν

Tomb belonging to Euphemia the Byzantine, of her own monastery. This I adjure every one (who resides) in the Consubstantial Trinity and in the property of the Gethsemane: from the hour in which I am buried in this tomb, do not open it or bury another body. Whoever tries to do such a thing has to answer for it towards the coming Judgement.

Comm.: This epitaph belongs to the well-known class that contains an imprecation against potential violators of the tomb, particularly by the burial of corpses not authorized by the owner of the monument. The threat of the Last Judgement has parallels in Jewish and Christian inscriptions (cf. Robert). Saller dated the inscription to the end of the 4 c. or beginning of the 5 c., based on an identification of Euphemia with the abbess of a nunnery on the Mount of Olives, mentioned in a Coptic synaxary. The story is late and imaginary (see discussion in Di Segni 2009, 135*ff.), but the date can stand, based on the palaeography and on the mention of the “Consubstantial Trinity”. The consubstantiality of the Trinity was first proclaimed at synods in Alexandria in 362, Rome in 380, and at the ecumenical council of Constantinople in 381 (Theodoretus, *Historia Ecclesiastica* 5,9,1-18), and considering that the East was ruled by the Arian emperor Valens until 378, it seems reasonable to propose the council of Constantinople as a probable terminus post quem for the inscription. The mention of Gethsemane might serve as an additional terminus post quem, as the church was erected by Theodosius I between 379 and 385; however, the inscription does not explicitly mention the church, but the “property” of Gethsemane, probably a term for the area that included the church, the garden and the cave, traditional sites of Jesus’ prayer and capture. Nevertheless, the fact that there was a community residing there, as well as in the “Consubstantial Trinity” – probably the title of Euphemia’s own monastery, not known from any other source – implies that the Church of Gethsemane was already in existence.

Bibl.: Fragment (a): Waddington no. 1899 (ed. pr.). – T. Tobler, *Die Siloahquelle und der Ölberg*, 1852, 152, pl. 8; de Vogüé, *Temple* 132 pl. XXXVII,4; Warren - Conder, *SWP Jerusalem* 425 no. 18; J. Germer-Durand, *RB* 1, 1892, 569 no. 13; Thomsen I no. 123; Abel, *DACL* 2365; H. Leclercq, *DACL* 13,1, 1937, 854; Thomsen II no. 123; L. Robert, *Hellenica* XI-XII, 1960, 403f. no. 16; BE 1961, 812. – Fragments (a)+(b): S. Saller apud Corbo, *Ricerche* 76-80 fig. 65 (ed. pr.). – Bieberstein - Bloedhorn 3, 256f.; L. Di Segni, in: E. Baruch - A. Levy-Reifer - A. Faust eds., *New Studies on Jerusalem* 13, 2007, 201-6 (Hebr.), 30*f. (E.S.). – Fragments (a)+(b)+(c): L. Di Segni, in: J. Geiger - H. Cotton - G. Stiebel eds., *Israel’s Land*, 2009, 131*-145* (ed. pr.). – BE 2010 (forthcoming). – On funeral curses, cf. A. Parrot, *Malédiction et violations de tombes*, 1939; R. Lattimore, *Themes in Greek and Latin Epitaphs*, 1942, 106-25, 307ff.; L. Robert, *Opera Minora*

Selecta V, 1984, 697-745 no. 126; J. Strubbe, in: C. Faraone – D. Obbink eds., *Magika Hiera*, 1991, 33-59; id., *ΑΠΑΙ ΕΠΙΤΥΜΒΙΟΙ*, 1997.

Photo: S. Saller apud Corbo, *Ricerche* 78 fig. 65, joined with A. and N. Graicer.

LDS

987. Epitaph of Flavius Eusebius, 599 or 614 CE(?)

No diplomatic copy or details available.

Findspot: Seen by Meimarīs at the Church of Viri Galilaei on the Mount of Olives; since then disappeared.

(cross) Ἀνεπάη ὁ ἐν ἀγ[ι]οῖς Φλ(άουιος) Εὐσέβης ἐν | μηνὶ Δισίου κε', ἐν(δικτιῶνος) β', | τοῦ ἔτους ηξσ' {ἐν(δικτιῶνος) β'}.

Flavius Eusebius, now with the saints, died in the month of Daisios, the 25th, indication 2, of the year 268.

Comm.: Meimarīs gives as place of origin of this stone the church of Viri Galilaei on the Mount of Olives, but provides no details on the stone itself or the circumstances of its discovery. He suggests that the chronological system used in the epitaph was an unknown Constantinian era, examples of which he detects at Ma'on (Nirim). By this era, the date would correspond to June 19, 599 or 614 CE. The text of the epitaph opens with the formula *ἀνεπάη*, well-known in the Negev. Indeed, an early Byzantine cemetery was uncovered on the site of Viri Galilaei (see introduction to nos. 828.-830.); however, the church is the seat of the Greek Patriarch and, in the late 19 and early 20 c., Greek clergymen used to bring to Jerusalem inscriptions from Gaza, or acquired in Gaza, and perhaps originating from the Negev. This raises a reasonable doubt as to whether the stone originates from Jerusalem or was brought here from the south. The reading is also uncertain: Meimarīs only provides a copy in minuscule. Cf. also no. 922.

Bibl.: Meimarīs, *Chron. Systems* 329 no. 13 (ed. pr.). – DGI 25ff., 635 no. 218*.

LDS

988. Fragment of epitaph reused in the city wall

Four-line Greek inscription on a slab or block broken on the right side, reused in the city wall with a 90° rotation to the right; only the beginnings of the lines survive. Round letters on a very worn and broken surface. Séjourné marked a small *eta* over the *mu*, a typical 6 c.-abbreviation for *μη(νός)* or *μη(νί)*, but this is not visible in the photo and does not appear in Clermont-Ganneau's copy; moreover, it does not fit the apparent early date of the letters (4-early 5 c.). A small cross is faintly visible at the

beginning of l.4, slightly above the level of the line, which gives the impression that it may be secondary. Seemingly the inscription was engraved in a sunken panel. Judging by the proportions, about two thirds of the original stone are lost.

Meas.: h 40, w 40 cm.

Findspot: In secondary use in the city wall on the outside, ca. 7 m left of Bab Sitti Miriam (Lions' Gate or St. Stephen's Gate), ca. 4 m above ground, in the sixth course of ashlar stones.

Pres. loc.: See findspot.

ΕΚΟΙ[--]
ΥΠΑΤ[--]
ΟΥΙΜ[--]
(cross) ΠΙΟΣ[--]

App. crit.: ll.1-2 *Séjourné* read Ἐχοί[τιος] | ὑπατ[ος] and viewed it as reference to one Equitius, who was consul in 374 (V. Grumel, *La chronologie*, 1958, 349). Ἐχοί[μήθη --] | Ὑπατ[ίου] (patronymic) *Clermont-Ganneau*, ARP; Ἐχοί[μήθη --] | Ὑπάτ[ιος] *Thomsen*; l.3 ἰ' μηνός, "10th day of month -"? *Séjourné*; [-- τ]οῦ ἰ' μηνός, "of the 10th month" *Clermont-Ganneau*, ARP, *Thomsen*; but this way of designing the month is unknown in Greek inscriptions from this region; l.4 ΠΡΟΣ[--] *Séjourné*, *Thomsen*.



fig. 988.1

Ἐχοί[μήθη ἐν εἰρήνῃ (or ὁ
μακάριος)] |
Ὑπάτ[ιος --]|ου ΙΜ[--]|ΠΙΟΣ[--]

Hypatius (or *Blessed? Hypatius*) son
of ... fell asleep in peace(?).

Comm.: Even in its mutilated form, the inscription seems not typical of the Jerusalem epitaphs. Κοιμᾶω as a euphemistic expression for dying, common elsewhere, appears only twice in Jerusalem (κοιμηθεῖσα ἐν εἰρήνῃ, no. 1004; ἐκοιμήθη, no. 875). The last two lines are doubtful: ἰ' μηνός could only refer to the 10th of a month, but mention of the day



fig. 988.2

and month of death is again rare in epitaphs from Jerusalem (nos. 875, 978[?], 1004, 1006: all elaborate epitaphs of important persons). More commonly, one would expect, after Hypatius' patronymic ending in l.3, an indication of his profession, e.g. ἱμ[ατιοπώλης], "clothes dealer", or ἱμ[ατιοποιός], "tailor". For l.4, Séjourné's reading ΠΡΟΣ would invite restoring Προσ[εύχεσθε ὑπὲρ αὐτοῦ], "Pray for him" (for which see no. 998, app crit.). But if we accept Clermont-Ganneau's reading, which seems confirmed by the photo, one might suggest a surname, e.g. [ὁ καὶ Οὐλ]πιος.



fig. 988.3

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 141, 147f. (ed. pr.). – Warren - Conder, SWP Jerusalem 427 no. 25; P.-M. Séjourné, RB 3, 1894, 260ff. (dr. from squeeze); BE 1895, p. 462; Ch. Clermont-Ganneau, RA 28, 1896, 340; id., ARP I 303f. (dr. from squeeze); Thomsen I no. 95; Abel, DACL 2361; Bieberstein - Bloedhorn 3, 205. – On the site, cf. Kloner, Survey of Jerusalem 2001, 112* (e), 141f. (h) no. 345

Photo: A. and N. Graicer; Ch. Clermont-Ganneau, ARP I 303 (dr.).

LDS

989. Tomb of Ioanes

Large slab with a very rough and worn surface, probably the door of a tomb. The three-line Greek inscription, surmounted by a cross, is hewn on the bottom half of the slab. It cannot be excluded that an earlier inscription was engraved on the upper half and was hammered away in order to reuse the stone. There is another cross at the beginning of l.2. Lunate *sigma* and w-shaped *omega*.

Meas.: h 102, w 56, d 12 cm; letters 5.5-7 cm.

Findspot: Unknown, but most likely from the cemetery surrounding the modern Church of St. Mary Magdalene.

Pres. loc.: Church of St. Mary Magdalene, Jerusalem. Autopsy: 11 August 2009.

(cross)

ΘΗΚΗ

(cross) ΙΩΑΝΗΣ

ΕΚΒΙΟΥΒΥΡΣ

App. crit.: l.2 ΙΩΑΝΗΣ *all eds.*; l.3 BPc
 Clermont-Ganneau, BPΣ Germer-Durand,
 βρ... Thomsen. *All eds. interpreted l.3:*
 “who relinquished life (?) ...”.

Θήκη | Ἰωάνης | ἐκ βίου βυρσ(έως)

Tomb of Ioanes, in earthly life a tanner.

Comm.: Germer-Durand suggested that the last letters of l.3 might be the abbreviation of some verb, which together with ἐκ βίου would indicate removal from life, but no fitting verb which could be so abbreviated comes to mind. Moreover, the phrase “Tomb of Ioanes who died” would make no sense without the addition of a date or an expression like “in peace”, “in Christ”, or something of this kind. There can be seen an *upsilon* between *beta* and *rho*, and the four letters can easily be interpreted as an abbreviation of βυρσεύς (βυρσεύς in the genitive, though the name of the deceased is mistakenly given in the nominative). As the writer was obviously unable to express himself properly in Greek, ἐκ βίου may be viewed as a clumsy way to refer to the man’s past life. Thomsen dated this epitaph to the 5 c.



fig. 989

Bibl.: Ch. Clermont-Ganneau, AMSL 11, 1885, 246 no. 134 (ed. pr.). – J. Germer-Durand, RB 1, 1892, 581f. no. 42; Thomsen I no. 184; Bieberstein - Bloedhorn 3, 361 no. 5.

Photo: A. and N. Graicer.

LDS

990. Architectural element of a tomb

Very worn lintel, with a three-line Greek inscription roughly engraved. The script is flanked by two crosses; the cross on the left appears to be enclosed in a circle or in a triangle, resembling the handle of a tabula ansata, but there is no trace of a

rectangular frame surrounding the inscription. On the bottom of the lintel, three sockets for hinges of a double door. Lunate *sigma* and w-shaped *omega*.

Meas.: h 18, w 82, d 31 cm; letters 3-4.5 cm.

Findspot: Reused in the Jewish Quarter.

Pres. loc.: Beth Shemesh, IAA inv. no. 2008-1528. Autopsy: 5 May 2010.



fig. 990.1

(cross) ΘΗΚ[.]ΔΙΑΦΙΩΑΝΝΗ
ΙΑΤΡ[--]Σ[--]Ν[.]ΕΘΗ (cross)
[--]ΕΜΑ

Θήκ[η] διαφ(έρουσα) Ἰωάννη | ἰατρ[ῶ]. εἴ τις [ἄλλο]ν [τ]εθῇ|[ναι] τολμήσαι, ἔχει
ἀνάθ]εμα

Tomb belonging to Ioannes the physician. If anybody dares to bury another (body) a curse will be upon him.

Comm.: The restoration of ll.2-3 is suggested by the few letters at the end of the lines, as well as by two other



fig. 990.2

local examples of curses upon whoever damages a private tomb, or buries an alien corpse in it (nos. 986, 997). For the formula, see for instance SEG 30, 1060, 1208; 37, 195, 1263. The lintel was brought to the Jewish Quarter from one of the necropoleis around Jerusalem.

Bibl.: Unpublished.

Photo: IAA.

LDS

991. Epitaph, late 5-early 6 c.

Fragment of a slab of calcareous stone, very worn. Possibly the upper right-hand corner of a tombstone. At least four lines of script; of the last only the tips of the

letters are discernible. An additional line, totally erased, may have preceded the others. Letters of the round alphabet, lunate *sigma*.

Meas.: h 38, w 50, d 7.5 cm; letters 6 cm.

Findspot: Found reused in the pavement of a little forecourt in front of a large room used as a mosque by the villagers of Silwan (Clermont-Ganneau).

Pres. loc.: Collection of the Russian Archimandrite (Clermont-Ganneau).

[--]ΘΑΚΑΤΑ
[--]ΙΟΝΑΚΥ
[--]ΤΕΦΑΝΟΣ
[--]ΗΓΟΥ[--]
[--]

App. crit.: [--] ἔν]θα κατὰ[κείνται --
Σ]τέφανο[--] ἡγου[μεν--] Clermont-Ganneau.

[Ἐν]θα κατὰ[[κείντ(αι)] Ἰονὰ κ(αί) υ[[ίδος
Σ]τέφανος |[--] ἡγού[μεν--]|--]



fig. 991

*Here lie Jonas and (his) son Stephanus
... hegumen.*

Comm.: The reading is very uncertain. A squeeze made by Clermont-Ganneau in 1871 and sent to Paris shows a possible first line of script along the upper edge of the stone, and the diplomatic copy assumes some lost letters both on the left and on the right side of the stone. On the other hand, another squeeze made by Germer-Durand indicates lost letters only at the beginning of the four lines of script, and at least one additional line below. Text and translation are given here according to Germer-Durand's and Thomsen's reading. Thomsen dated the inscription to the 5 c., but a date in the early 6 c. cannot be excluded.

Bibl.: J. Germer-Durand, RB 1, 1892, 567 no. 12 (ed. pr.). – Ch. Clermont-Ganneau, AMSL 11, 1885, 209 no. 39; BE 1893, p. 289; Clermont-Ganneau, ARP I 321 (dr.); Thomsen I no. 121; Abel, DACL 2363; Thomsen II no. 121; Bieberstein - Bloedhorn 3, 23f. – On Silwan, see D. Ussishkin, *The Village of Silwan*, 1993.

Photo: Clermont-Ganneau, ARP I 321 .

LDS

992. Funerary inscription, 5-early 6 c.

Slab of hard limestone; the surface of the stone is rough, as is the back. The three-line Greek inscription is deeply cut, with round letters; it opens with a cross. Un-

derneath, a large Latin cross is engraved, and flanking it on the right, near the edge of the slab, is a small palm branch.

Meas.: h 103, w 73, d 20 cm; letters 3.5-6 cm.

Findspot: The stone was uncovered west of the forecourt of the Church of the Tomb of the Virgin, on the Armenian property, reused in an upper flagstone pavement of the 12 c., lying on a Byzantine mosaic floor.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-257. Autopsy: 5 March 2008.

(cross) ΘΗΚΗΚΑΣΙ [[(cross)]]
ΟΥΚΑΙ
ΑΔΙΟΥ [[(cross)]]

App. crit.: Previous eds. place a cross at the end of l.3: ΑΔΙΟΥ (cross). In fact, there are traces of small crosses obliterated with a hammer at the end of both l.1 and l.3.

Θήκη Κασίου καὶ Ἀδίου

Tomb of Casius and Adius.

Comm.: The excavator dated the epitaph, as well as the lower pavement, to the 6 c. However, since the stone was in secondary use in the upper floor, there is no reason to consider it contemporary with the lower (Byzantine) mosaic floor. The stone, probably the door of a rock-cut tomb, must have originated in a necropolis, and may have been brought here at any time between the 6 c. and the 12 c. The shape of the letters points to a date in the 5 c. or at the beginning of the 6 c. at the latest, rather earlier than Johns' estimation. Both of the names of the deceased are Semitic: see Wuthnow, *Semitische Menschnamen* 12, 63.

Bibl.: C. Johns, QDAP 8, 1939, 129f. pl. 59,2-3 (ed. pr.). – Thomsen II no. 123A; S. Saller apud Corbo, *Ricerche* 80; Bieberstein - Bloedhorn 3, 257.

Photo: IAA.

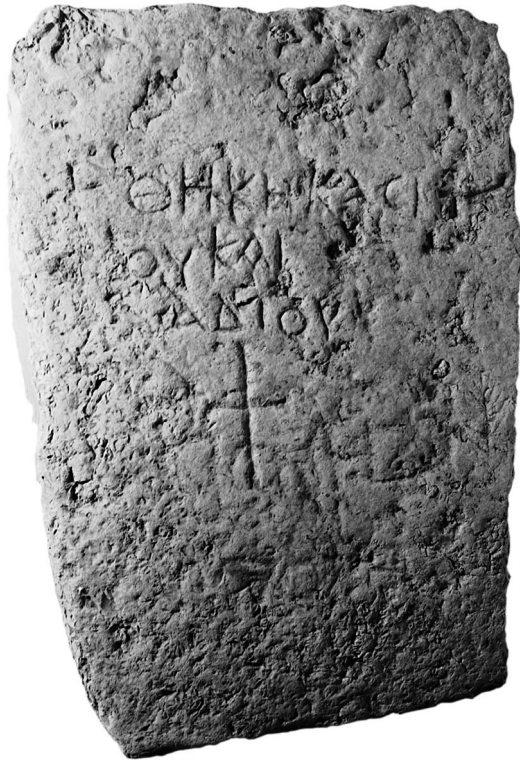


fig. 992

993. Tombstone, 5-6 c.

Fragment of sandstone slab with a three-line Greek inscription, blank margin on top, 9-10 cm wide. Oval letters; *omicron-upsilon* in ligature in ll.2 and 3.

Meas.: h 37, w 47, d 9 cm; letters 6-8 cm.

Findspot: Found in the excavations of the house of H. Clark, USA Vice-Consul, north of Mamilla St. and east of the Mamilla Pool and the Muslim cemetery in the Independence Garden (see Kloner, Survey of Jerusalem, 2001, 122*(e), 157(h) nos. 383, 385).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1453. Autopsy: 7 May 2008.

(cross) ΘΗΚΗΔΗΑΦ[--]
ΚΛΕΟΝΘΟΥ[--]
ΤΟΥΘΟΥΠΙ[--]

App. crit.: l.2 Θήκη δηαφ(έρουσα) |
Ἀροντήου [υἱοῦ? | τοῦ Θουπ[? --]
Macalister; Ἀροντ(ι)ου [δούλου?] | τοῦ
θ(ε)οῦ *Thomsen*; Ἀροντ(ι)ου [δούλου] |
τοῦ θ(ε)οῦ Π *Milik*; [Ἀ]ροντήου [--]?
ΤΟΥΘΟΥΠΙ[--] *Bieberstein - Bloed-*
horn.

Θήκη δηαφ[έρουσα] |
Κλεοντήου [δούλου] | τοῦ Θ(ε)οῦ
π[ρεσβ(υτέρου)?]



fig. 993

Tomb belonging to Cleontius, servant of God, priest(?).

Comm.: Thomsen dates the stone to the 6 c., but a date in the 5 c. cannot be excluded.

Bibl.: R. Macalister, PEQ 34, 1902, 243f. (dr.) (ed. pr.). – L. Vincent, RB 11, 1902, 637; Thomsen I no. 102; J. Milik, MUSJ 37, 1960/61, 183 n. 2; Bieberstein - Bloedhorn 2, 41. – Cf. E. Assaf - Y. Bilig, ESI 19, 1999, 63 fig. 122; Kloner, Survey of Jerusalem, 2001, 124*(e), 159(h) no. 391; Küchler, Jerusalem 1020-3.

Photo: A. and N. Graicer.

LDS

994. Slab with funerary inscription of Cosmia and Zoneine (?)

Stone (marble according to Thomsen) slab, very worn; no details given. Almost illegible according to Germer-Durand. Lunate *sigma*.

Findspot: Near the modern Angelismos Chapel, in the Viri Galilaei compound (see introduction to nos. 828-830).

Pres. loc.: Kept in the convent at Viri Galilaei according to the former editors.

(cross) ΘΗΚΗΚΟ

[--]ΑΣΚ

Z[--]Η

App. crit.: Θήκη Κο[--]ας κ(αί) | Z[--] *Germer-Durand*; Θήκη Κο[σμί?]ας κ[-- ἔτ?]η [--] *Thomsen*; Θήκη Κό[σμι]ας κ[αί] | Z[--]Η *Bieberstein - Bloedhorn*.

Θήκη Κο[σμί]ας κ(αί) | Z[ονείν]η(ς) (?)

Tomb of Cosmia and Zoneine(?).

Comm.: Thomsen dated the tombstone to the 5 c.

Bibl.: J. Germer-Durand, RB 1, 1892, 575 no. 24 (ed. pr.). – Thomsen I no. 156; Abel, DACL 2368 n. 4; Bieberstein - Bloedhorn 3, 315, 317 no. 3.

LDS

995. Funerary inscription, 5-6 c.

White limestone slab, very weathered. No details are given.

Meas.: h 46, w 32 cm.

Findspot: Found in 1909 in Thönessen's excavations of the 12 c. church of St. Saviour at Gethsemane, in secondary use (see no. 999).

Pres. loc.: Museum of St. Anne, Jerusalem (according to Bieberstein - Bloedhorn).

[--]ΗΚΗΔΙ[--]ΠΙΑΚ[--]

App. crit.: [--] ἡ κηδί[στα Κυ]ριακ[ή] [--] *Orfali*, perhaps [Ἐνθάδε κείται] or [Ἐκοιμήθη] at the beginning? *LDS*.

[Θ]ήκη δι[αφέ]ρ(ουσα) Ἰάκ[χου] [--] or Ἰακ[ώβου] [--] (?) (DK)

Here lies the most beloved Cyriaca ... (?) or Tomb belonging to Iacchus ... or Iacobus ... (?).

Comm.: The name Ἰάκχος is not known in the East, and Ἰάκοβος is rare among Christians. Possibly the supposed *iota* is in fact an abbreviation mark (shallow stigma?) and the name of the deceased began with AK (e.g. Ἀκακίω). Thomsen dates it to the 5-6 c.

Bibl.: G. Orfali, Gethsémani, 1924, 6 (ed. pr.). – Thomsen II no. 123D; Bieberstein - Bloedhorn 3, 247. – On the site, see Corbo, Ricerche 59-74 (necropolis); L. Thönessen apud id., 81-91 (St. Saviour); see bibl. no. 1013.

LDS/DK

996. Tombstone

Three lines of Greek script engraved on a stone. In all likelihood the first line of text has disappeared. According to the existing drawings, the letters belong to the round alphabet and two abbreviations with stigma were used, a small one hanging from *kappa* for $\kappa(\alpha\iota)$ and a larger one for $\delta\iota\alpha\phi(\epsilon\rho\acute{o}\nu\tau\omega\nu)$. W-shaped *omega*.

Findspot: Found in secondary use at the mouth of a cistern on the western slope of the Kidron Valley, on the right side of the road out of St. Stephen's Gate, past the Tomb of the Virgin Mary, on the opposite side.

[--]
ΛΕΟΝΤΙΟΥ
ΚΤΩΝΔΙΑ
Φς (cross)

App. crit.: [--]TONYIOY[--]KTΩNΔI[--], in l.2
[ἐ]κ τῶν [ι]διῶν Berggren, CIG.

[Μνημα or Θήκη] | Λεοντίου | $\kappa(\alpha\iota)$ τῶν
διαφ(ερόντων)

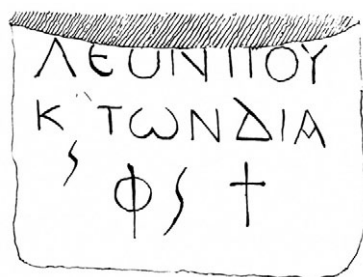


fig. 996

Tomb of Leontius and his household.

Comm.: This tombstone probably comes from the same cemetery to which nos. 899-901 belonged, all found on the western slope of the Kidron Valley, outside St. Stephen's Gate.

Bibl.: Scholz, *Reise* 180 (ed. pr.). – Berggren, *Reisen* 48; Krafft, *Topographie* 203 no. 4 (dr.); T. Tobler, *Die Siloahquelle und der Ölberg*, 1852, 152; id., *Topographie* II 83; de Vogüé, *Temple* 135 pl. XXXVII,6 (dr.); CIG 4, 8893; Warren - Conder, *SWP Jerusalem* 425 no. 16 (dr.); J. Germer-Durand, *RB* 1, 1892, 565f. no. 8; Thomsen I no. 124; Abel, *DACL* 2365; J. Milik, *MUSJ* 37, 1960/61, 171; Bieberstein - Bloedhorn 3, 227f.

Photo: de Vogüé, *Temple* pl. XXXVII,6 (dr.).

LDS

997. Funerary inscription, 6-7 c.

Stone slab broken at the bottom left corner. The inscription is intact. The surface of the stone is not smooth. The letters belong to the round alphabet and show signs of a late date: drop-shaped *omicron* and *theta* (in l.4). Diphthong OY ligatured. Lunate *sigma*.

Meas.: h 95, w 63, d 7-8 cm; letters 6 cm.

Findspot: Found northeast of the Tomb of the Virgin at Gethsemane, among rock-cut tombs.

Pres. loc.: Museum of the Greek Patriarchate, Jerusalem.

(cross) ΘΙΚΙΔΙΑΦΕ
ΡΟΥΣΑΜΑΡΙΑΝ
ΚΑΙΤΟΥΣΑΥΤΙΣ
(cross) ΑΝΑΘΕΜΑ
ΤΟΥΣΚΛΕΠΤΟΝ
ΤΑΣΤΟΠΛΑ
ΚΙΝΤΟΥΤΟ (cross)

App. crit.: 1.7 KION Saller.

Θίκι διαφέ|ρουσα Μαρίαν |
καὶ τοὺς αὐτίς. | Ἀνάθεμα |
τοὺς κλέπτον|τας τὸ πλά|κι(ο)ν
τοῦτο

Tomb belonging to Maria and her household. A curse on those who steal this plaque.

Comm.: The slab was used to block the entrance of a family vault. Curses on tombs mainly pertain to the prohibition of opening the sepulchre to bury unauthorized persons in it. An

opposite case is attested in the monastery of Kyra Maria at Beth She'an, where the *ἀνάθεμα* is addressed to whoever would hinder the founder of the place to be buried or to bury members of her family in the tomb reserved for her in the church. The curse is also addressed to whoever removes the inscription (SEG 8, 39, ca. 567). Imprecations against removal or destruction of tombstones are common in the Roman world (see Robert; Strubbe), less so in Christian epitaphs, but see Petzl, Emmanouilidis. Violation of sepulchres by tomb robbers was well known in late antiquity: see, for instance, Jo. Moschus, Pratum 77-78, PG 87, 2932f. Theft of the blocking stone (for use in another vault?) would leave the vault exposed to tomb robbers and to wrongful burial; therefore the formula, though without parallel in Palestine of late antiquity, can be considered equivalent to the usual curse against tomb violation.

Bibl.: S. Saller, SBF 19, 1969, 367f. (ed. pr.). – V. Tzaferis, Museum of the Greek Orthodox Patriarchate in Jerusalem, 1985, 18 (transl. only); Bieberstein - Bloedhorn 3, 262f. – Cf. L. Robert, CRAI 1978, 241-69; G. Petzl, Epigraphica Anatolica 10, 1987, 117-29; N. Emmanouilidis, Τὸ δίκαιο τῆς ταφῆς στο Βυζάντιο, 1989, 299-333, 509-31; J. Strubbe, in: C. Faraone - D. Obbink eds., Magika Hiera, 1991, 33-50.

Photo: A. and N. Graicer.



fig. 997

998. Funerary inscription in tertiary use

Three-line Greek inscription engraved on a block of sandstone built into the bottom layer of a pier. In the secondary use, in the cloister of St. Mary Minor, the block was still whole, as indicated by the copies drawn by Conder in 1874, and by Schick and Germer-Durand in or before 1891/92, while in Dalman's edition, who saw the stone in tertiary use in the hospice, a narrow strip along its left-hand edge is missing; and so it appears today, with only the right arm and the "horns" of the stem of the cross still visible, while half of the first letter in l.2 and the first and part of the second letter in l.3 are lost. Oval Byzantine alphabet with lunate *sigma*; abbreviation marked with horizontal stroke and stigma at the end of l.3. The letters, large and well-spaced in the first two lines and at the beginning of the third, become smaller and crowded in the second half of the same.

Meas.: h 48, w 83 cm; letters 11 cm.

Findspot: St. Mary Minor, in the Muristan. Part of the Muristan was granted to the Prussians by the sultan in 1869. At that time the ruins of the Crusader church of St. Maria Latina Minor (not Maior as in the earliest publications) and the cloister attached to its southern side were still visible. They were described by de Vogüé (*Les églises de la Terre Sainte*, 1860, 246-65), surveyed by Schick (PEQ 4, 1872, 100 with plan) and visited by Conder and Kitchener (C. Conder, PEQ 7, 1875, 77-81). Schick excavated the area and wrote a detailed paper accompanied by a plan of the entire Muristan (PEQ 34, 1902, 42-56). In 1893-98 the Lutheran community erected the Church of the Redeemer over the ruins of the church and the cloister, and later a hospice, reusing stones from the ruins. In 1903 the hospice became the seat of a Protestant school, which was taken over by the Evangelischer Verein für Jerusalem in 1913/14.

The stone was reused in a pier at the southwestern corner of the cloister south of St. Mary Minor, on the eastern side of the pier.

Pres. loc.: Now in a niche of the staircase of the Protestant Propstei. Autopsy: 6 October 2009 (W. Ameling/WE).

(cross) ΘΗΚΙΔΙΑ
ΦΕΡΟΥΣΑΜ
ΗΝΑΥΠΕΡΩΠΡΑΪ



fig. 998.1

App. crit.: l.3 Conder in SWP reads ΥΠΕΡΩΠΠΟΣΣ with *sigma* and stigma in ligature and offers no interpretation; ΥΠΕΡΩΠ.ΤS Schick, no interpretation; Germer-Durand shows ΥΠΕΡΩΠΠOTS in drawing, ΥΠΕΡΩΠΠΟΥ (with V-shaped *upsilon*) in diplomatic copy, and interprets ὑπὲρ ᾧ πρ(οσεύχ)ου, "for whom pray you!". Gelzer reads ΥΠΕΡΜΕΤΡΟΣ (?) = Ὑπερ(βερεταίου) μ(ηνὸς) ἔτ(ους) ροζ', "In the month Hyperberetaeus of year 177", of which era he does not say. Clermont-

Ganneau accepted Gelzer's reading apart from the *mu*, which he interpreted as a cursive beta, hence reading Ὑπερβ(ερεταίου) ἔτ(ους); again, no era is suggested. Dalman reads ΥΠΕΡΩΠΡΟΤΣ and translates "Menas, son of Hyperoprotos". Based on the same diplomatic copy, Brünnow, Thomsen, Abel and Bieberstein - Bloedhorn read ὑπὲρ ᾧ προ(σεύχε)τ(ε), forgetting that προσεύχομαι is middle voice only. Once cleaned, the stone clearly shows the reading in the diplomatic copy given above.

(cross) Θήκι δια|φέρουσα Μ|ήνα, ὑπερωπραι(ποσίτω)

Tomb belonging to Menas, chamberlain of the Upper Room.

Comm.: The stone, reused for the first(?) time in the Crusader church, must have come from one of the cemeteries around the Byzantine city. All the past readings were voided once the cleaned stone showed the lettering ΥΠΕΡΩΠΡΑΙ:



fig. 998.2

This seems to be a composite word consisting of two elements: *πραιπόσιτος*, Latin *praepositus*, the head person in charge of an office, and ὑπερῶν, "upper room" or "upper storey" (for a similarly composite word, cf. ὁρρεοπραιποσιτία in an inscription from Megara dated 401/02: IG VII, 24). Ὑπερῶν is the term used in Acts of the Apostles for the room where the apostles met after the resurrection (Acts 1,13), later identified by Christian authors with the ἀνάγαιον, another term for "upper room" used in the Gospels for the place of the Last Supper, namely the Coenaculum (Mk 14,15; Lk 22,12, and see for instance Epiphanius, Haer. 30,22, GCS 25, 362; Alexander Salaminus, Laudatio in apostolum Barnabam, AASS Iunii II, 1867, 434). Can Menas have been a cleric in charge of that part of the Holy Sion where the Coenaculum was located? Another possible explanation can be suggested, based on the fact that the upper room of a house was traditionally the place where receptions were held (see for instance Jo. Moschus, ed. Mioni, ch. 2, OCP 17, 1951, 82f.; tr. J. Wortley, *The Spiritual Meadow*, 1992, ch. 233, 216f.), and some Byzantine sources refer to the apartment in a bishop's or a metropolitan's palace where the prelate had his reception hall as the ὑπερῶν (Nicetas Stethatus, *Vita Simeonis Novi Theologici* 75, ed. I. Hausherr 1928; Theorianus Magister, *Disputatio cum Armeniorum Catholico*, PG 133, 149, 165). If this is the meaning of the term here, Menas was a chamberlain of the episcopal palace of Jerusalem, the man who regulated access to the patriarch. – Note that this inscription is mistakenly mentioned a second time by Conder as coming from Beit Itab in southern Judaea (Conder - Kitchener, SWP 3 Judaea 137 dr.)

Bibl.: C. Conder, PEQ 7, 1875, 79 (ed. pr.). – Warren - Conder, SWP Jerusalem 426 no. 23 (dr.); Ch. Clermont-Ganneau, AMSL 11, 1885, 205 no. 24; C. Conder, PEQ 24, 1892, 334; J. Germer-Durand, RB 1, 1892, 582 no. 43 (dr. from squeeze); C. Schick, PEQ 24, 1892, 187 (dr.); H. Gelzer, ZDPV 17, 1894, 183f. (dr.); Ch. Clermont-Ganneau, EAO 1, 1895, 144 no. 7; H. Gelzer, ZDPV 18, 1895, 237; G. Dalman, ZDPV 36, 1913, 265 no. 32; R. Brünnow, ZDPV 37, 1914, 152; Thomsen I

no. 88; Vincent - Abel, Jérusalem nouvelle 4, 921 (mention only); Abel, DACL 2361; Bieberstein - Bloedhorn 2, 266f. – On the history of the site, cf. H. Zuta - L. Sukenik, Our Country. Guide to Eretz-Israel and the Neighboring Countries, I: Jerusalem and its Environs, 1920, 109-12 (Hebr.); Y. Ben-Arieh, Jerusalem in the Nineteenth Century I, 1984, 225f., 234-8; Küchler, Jerusalem 485-90.

Photo: WE; J. Germer-Durand, RB 1, 1892, 582.

LDS

999. Funerary inscription, 5-early 6 c.

Hard limestone slab with inscription in fine round characters of varying height. The end is marked by a large stigma. Two crosses flank the first line and a larger cross is engraved under the last line. Lunate *sigma*.

Meas.: h 86, w 59, d 20 cm; letters 6-8 cm.

Findspot: Found in 1909 in the excavations of the 12 c. church of St. Saviour at Gethsemane. It was discovered in secondary use among the mosaics of the southwestern corner of the church (Thönessen apud Corbo 89).

Pres. loc.: SBF Museum, Jerusalem.

(cross) ΠΑΥ (cross)

ΛΟΥ

ΚΕΘΕΟΔΟ

ΣΙΑΣ

(cross)

Παύλου | καὶ Θεοδοσίας

(Tomb) of Paulus and Theodosia.

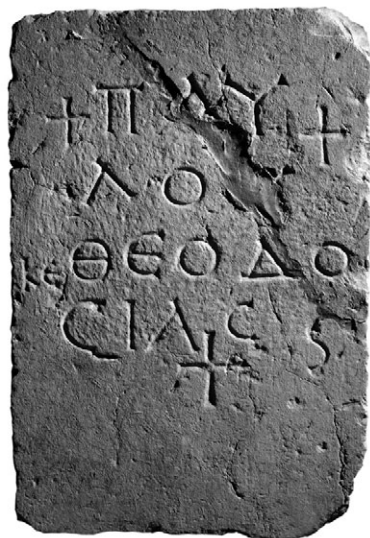


fig. 999.1

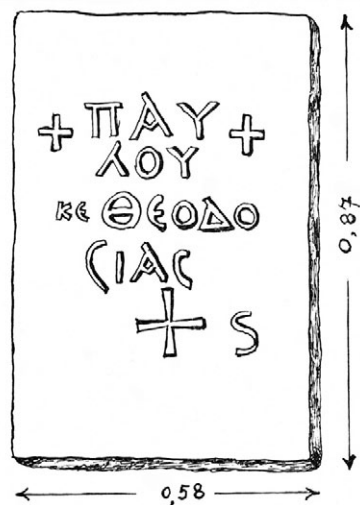


fig. 999.2

Comm.: The inscription may have marked the entrance of a family tomb in which a husband and wife were buried. Thomsen dates it to the 6 c. A date in the 5 c. or early 6 c. is consistent with the form of the letters. The meaning of the stigma is unclear. It is not an abbreviation mark. Perhaps it was used to mark the end of the inscription, but the possibility cannot be excluded that it was meant for the figure 6, which symbolized the name IHΣΟΥΣ.

Bibl.: G. Orfali, Gethsémani, 1924, 6 fig. 4 (dr.) (ed. pr.). – Vincent - Abel, Jérusalem nouvelle 4, 1012; Abel, DACL 2365; Thomsen II no. 123E; Bieberstein - Bloedhorn 3, 247. – On the site, cf. Corbo, Ricerche 81-91; see bibl. no. 1013.

Photo: G. Nalbandian; G. Orfali, Gethsémani, 1924, 6 fig. 4.

LDS

1000. Funerary inscription of bishop Samuel, late 5-early 6 c.

Slab of limestone, broken, but all four edges are preserved, fully or in part. Since a cross within a circle in the upper border is far left of the axis, there was probably another cross at the corresponding spot on the right, where the whole upper corner of the slab is lost. The inscription is set in four lines. Two different kinds of *omicron* are used: one small round and slightly floating above the line, the other almond-shaped. *Sigma* and *epsilon* also have two different shapes, one round, the other narrow, with the upper curve almost reduced to a right angle. *Mu* and *nu* have low middle bars. Two abbreviations with small stigma occur in ll.1 and 3. W-shaped *omega*.

Meas.: h 83.5, w 104, d 8-10 cm; letters 7-8 cm.

Findspot: In the debris of a structure of uncertain purpose, at the northern edge of the excavated area, in the sports grounds of the YMCA.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-879. Autopsy: 5 March 2008.

(cross) [(cross)?]

[.]ΝΗΜΑΔΙΑΦ[ΡΣΑΜ[--]

[.]ΠΙΣΚΟΠΟΥΙΒΕΡΩ[--]

Κ[ΤΗΣΜΟΝΗΣΑΥΤΟΥΟΗΓ[.]

ΡΑΣΑΝΕΝΤΩΠΥΡΓΩΔΑΔ

[M]νημα διαφ<ε>ρ(ον)

Σαμ[ουήλ] | [ε]πισκόπου

Ἰβέρω[ν] | καὶ τῆς μονῆς

αὐτοῦ ὃ ἡγ[ό]ρασεν ἐν τῷ

πύργῳ Δα(ουί)δ



fig. 1000

Tomb belonging to Samuel, bishop of the Iberians, and to his monastery, which they bought in (the area of) David's Tower.

Comm.: The slab was not discovered in situ, but it was in close proximity to a cemetery of rock-cut graves arranged regularly along two sides of a rectangle and dated by the excavators to the 5-7 c., based on the finds. Their regular arrangement indicates that they belonged to some institution, probably a monastery. Therefore, it seems possible to connect the inscription to this structure. The shape of the letters indicates a date in the second half of the 5 c. or in the first half of the 6 c. (the latter is the date assigned by Iliffe and accepted by Thomsen). From the text it is not clear if the Iberians bought the tomb or the monastery. Grammatically, the neuter relative pronoun should refer back to *μνημα* but, in this case, *ὃ ἡγόρασαν* must be considered a parenthetic addition, after which the sentence goes on to refer to the monastery. A better solution seems to be that whoever dictated the inscription made a mistake in the gender of the pronoun, and we should correct *ἣν ἡγόρασαν*, referring to Samuel's monastery in David's Tower. Another, not unlikely, possibility is that the letters OI were left out by mistake (either by the stone cutter or by whoever dictated the text) before *ἐν τῷ πύργῳ Δα(ουί)δ*, in which case we should translate: "Tomb belonging to Samuel, bishop of the Iberians, and to his monastery, which (tomb) those in David's Tower (sc., the monks of the monastery of the Iberians) bought." The monastery of the Iberians near David's Tower is certainly the one founded by Peter the Iberian in this part of the city – the area of today's Citadel and south of it towards Mt. Zion – between his arrival in Jerusalem in 437 or 438 (Davos) and his transfer to Gaza, in 445 at the latest (Vita Petri Iberi 64-65, tr. Horn and Phenix 92-7), and restored by Justinian (Proc. Caes., Aed. 5,9,6). After Peter left Jerusalem, the direction of his monastery must have passed into the hands of others. However, Samuel, who refers to the monastery as "his own", was not the abbot, but is called "bishop of the Iberians". There is no need to identify him with one of the Katholikoi of Georgia named Samuel – two instances of this name are attested in the first half of the 6 c., three others between 604 and 610 (see Tamarati 408ff.; Dictionnaire de Théologie Catholique 6,1, 1947, 1270f.). Possibly a Georgian bishop settled in the monastery, and purchased the tomb for himself and for the monastery of which he was a resident; or the Georgian community in Jerusalem, which had its centre in the monastery at David's Tower, had a bishop of its own. The Georgians adopted the Chalcedonian creed, but Peter, the founder of the monastery, was a prominent Monophysite, and we do not know what stand his monastery took in the struggle between Chalcedonians and Antichalcedonians in 5 c. Jerusalem. The Iberian monks may well have stood with those monks who did not associate with the archbishop of Jerusalem until the Second Union (in the year 479, see Perrone 127-39). In that period they might have elected as bishop a monk of the monastery, in order to ensure the continuation of their clergy without their accepting ordination from the archbishop of Jerusalem.

Bibl.: J. Iliffe, QDAP 4, 1934, 78ff. pl. 48,3 (ph.) (ed. pr.). – BE 1936, 353; SEG 8, 205; G. Peradze, *Georgica* 4-5, 1937, 183f.; Thomsen II no. 102A; J. Milik, MUSJ 37, 1960/61, 188 n. 1; Bieberstein - Bloedhorn 2, 36f.; B. Isaac, in: Tsafir - Safrai, *History* 387 (Hebr.); Y. Israeli - D. Mevorah eds., *Cradle of Christianity*, 2000, 173; Kuchler, *Jerusalem* 1037f. – Cf. P. Tamarati, *L'église géorgienne*, 1910; P. Davos, *Analecta Bollandiana* 86, 1968, 337-50; L. Perrone, *La chiesa di Palestina e le controversie cristologiche*, 1980. – On the site, cf. Iliffe 70ff.; Bieberstein - Bloedhorn 2, 36f.; Kloner, *Survey of Jerusalem*, 2001, 127*f.(e), 166(h) no. 400. On the Iberians in Jerusalem and their monasteries, cf. G. Peradze, *Foreign Pilgrims on Georgian Monks and Monasteries in Palestine*, 1995; Y. Tsafir - L. Di Segni, in: Tsafir - Safrai, *History* 274f. (Hebr.).

Photo: IAA.

LDS

1001. Epitaph of Rabbi Samuel with Greek and Hebrew inscriptions on marble plaque, 3-6 c. CE

Pentagonal slab of white marble with five lines of engraved Greek and one line of engraved Jewish script. The front side was originally smoothed, but is now very worn, patina peeling off, right side of the text is completely effaced. The Greek letters are inscribed in a noteworthy cursive style, as in the *mu* and *chi*, and the highly stylized *chi* and w-shaped *omega*; lunate *sigma*. The Greek text seems to have been ruled, whereas the Hebrew is freehand.

Meas.: h 26.5, w 26, d 4 cm; letters 1.5-2 cm.

Pres. loc.: Museum of the Greek Orthodox Patriarchate, Jerusalem, inv. no. 839. Autopsy: 3 March 2011.

ΠΑΒΒΙΣΑΜΟΥ+Δ[--?]

ΑΡΧΗΣΥΝ[--]

ΡΥΕΙΟΣΔΟ[--]

ΔΟΞΑΣΙΑΣ/Ε[--]

ΩΡΚΩΣ/Ε[--]

למישכבד[--]

App. crit.: ll.1-3 Παββι
Σαμου[ήλ] | ἀρχησ[υνάγωγος] |
Φ[ρύγιος] Δο[ραλεύς] Abel
et al.; l.4 δόξα σ(ο)ι α[ιωνίος]
Abel, Thomsen, Bieberstein
- Bloedhorn; ll.4-5 δοξάσι(ς)
α[ὐτὸν καθ'] ὥρκου[ς πάντας]
W. H. Buckler (SEG); δόξασι
α[ὐτὸν] ΩΡΚΟΥ[ς] Ameling;
l.5 ΩΡΚΟΥ Abel et omnes; l.6
למישכבד [שלם] Thomsen;
למישכבד [שלום] Bieberstein -
Bloedhorn, Ameling.



fig. 1001.1

Ῥαββὶ Σαμουήλ[ος] | ἀρχησυν[άγωγος --]| ΠΥΕΙΟΣΔΟ[--]| ΔΟΞΑΣΙΑΣ/Ε[--]|
 ΩΡΚΩΣ/Ε[--]| לשלום מישכבך

Translit.: [šlwm 'l] myškbk

Rabbi Samuel, archisynagogos ... honor ... oath. Peace on your resting place.

Comm.: The provenance and history of this stone are not known, letter forms can date it no more narrowly than 3-6 c. CE. The rabbi was not necessarily buried in Jerusalem (Thomsen thought the stone came from Jaffa; Beth She'arim cannot be ruled out), but there is no reason to reject Jerusalem entirely, contra SEG. While the last line in Hebrew dispels all doubt that the inscription is an epitaph, the stone is badly abraded, and the interpretation of only the first two lines, containing the name of the deceased and his

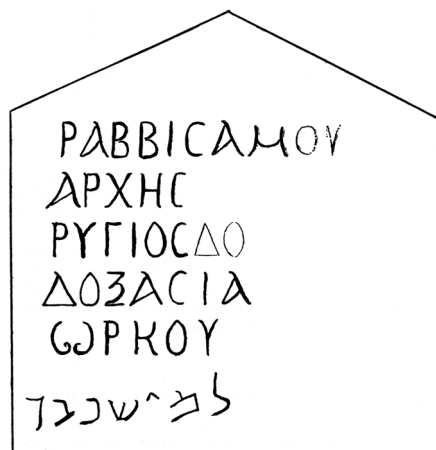


fig. 1001.2

title, is certain. Rabbi was a title with a wide semantic range and varied social implications, especially in the Diaspora, although it always signified teacher and implied accomplished learning; see Cohen, Miller, Hezser. Samuel was a commonly used name of the time; if there were letters after the barely perceptible *lambda*, they would have been the nominative ending -ος, see Ilan, Lexicon III 161-5. The title archisynagogos also had varied significance, see Rajak-Noy; the exchange of *iota* with *eta* is common in the period; the form ἀρχησυνάγωγος appears in Noy, JIWE I nos. 70, 186. This Samuel is the only known archisynagogos who was also a rabbi (cf. Cohen).

All editors and commentators since Abel in the ed. pr. have interpreted ll.2-3 as [Φ]ρύγιος, indicating that the rabbi came from Phrygia. But fresh inspection of the stone clearly reveals the letter string ΠΥΕΙΟΣ in l.3; the guideline above the letters was misinterpreted as part of a *gamma*. The decipherable letters do not offer an obvious interpretation. They still could represent an ethnic ending in -ρυεῖος. Alternatively, they could indicate a personal name ending in *rho* (of which there are many possibilities, e.g. Nicanor), followed by υεῖδς = υἱδς and another name beginning ΔΟ- in the genitive. This full name could be that of the person who arranged the grave and set up the stone, a possibility strengthened by the direct address to the deceased in the last Hebrew line. ll.4-5 are equally perplexing, even if quite a few letters can be read in each one. One possibility, admittedly not entirely satisfactory, is δοξάσ{ι}ας [αὐτὸν?]. i.e., an aorist participle with

a superfluous *iota* based on the verb *δοξάζειν*. This is speculative, but is based on the letters which can be seen, the honor due an archisynagogos, and lack of expectation of classical forms in an inscription of this type and date. Naturally those letters could also be parsed *δόξασι σ/ἐ[--]*, i.e., dative of *δόξα* followed by another word, probably a verb, or *δοξασίας*, genitive of *δοξασία*, a relatively rare word. Finally, the five letters of the final line, while fairly certain (actually, doubt attends only the last letter, which could be an *epsilon* or *sigma*; the standard reading until now, *ΩPKOY*, is ruled out by new examination of the stone), are similarly difficult to understand. They could possibly be rendered *ὥρκω ἐ[ποίησε?]*, i.e., someone made the epitaph by/through an oath, *ὥρκω* representing dative *ὅρκω*. But while it seems that some form of *ὅρκος* is intended, to what could it refer? A man vowing to another to set up his epitaph is not to be expected, and the expression for fulfilling a vow is usually *εὐξάμενος*, used in non-funerary contexts; note *ὅρκος* and *ὀρκίζω* used in ossuaries from Jerusalem, see vol. I 385 and 507, referring to an oath that the ossuary not be violated or misused, hard to construe here; uncertainty prevails.

l.6: The word *מִשְׁכָּב* usually means “resting-place”, as in Noy, *JIWE* I 75, 87, 111; cf. *CIIP* I 39; Avigad, *Beth She‘arim* III 5, 6; but it can also mean “rest”, as (possibly) in Avigad, *Beth She‘arim* III 16 *בשלים (כבו) מִשְׁכָּב*, which is parallel to the widespread formula (not exclusively Jewish) *ἐν εἰρήνῃ ἢ κοίμησις σου/αὐτοῦ*. The present text is the only example of the Hebrew formula in which the deceased is addressed directly.

Bibl.: F.-M. Abel, *RB* 34, 1925, 577f. no. 2 (dr.) (ed. pr.). – *SEG* 8, 204; Thomsen II no. 185A; *CIJ* 2, 1414; S. Safrai, *Zion* 22, 1957, 183-93 at 192 (Hebr.); Z. Vilnay, *Beth Mikra* 15, 1969/70, 115-24 at 116; T. Rajak, *Scripta Hierosolymitana* 23, 1972, 62-78 at 76f.; R. Horsley, *New Documents Illustrating Early Christianity* 1, 1981, 217; S. Cohen, *JQR* 72, 1981/82, 1-17; H. Bloedhorn, *JSS* 35, 1990, 68; T. Rajak - D. Noy, *JRS* 83, 1993, 75-93 at 90 no. 16; Bieberstein - Bloedhorn 3, 360 no. 3; C. Hezser, *The Social Structure of the Rabbinic Movement in Roman Palestine*, 1997, 119-23; J. Park, *Conceptions of Afterlife in Jewish Inscriptions*, 2000, 103f.; T. Rajak, *The Jewish Dialogue with Greece and Rome*, 2001, 393-429; Ameling, *IJO* II no. 184; S. Miller, *JQR* 94, 2004, 27-76; *SEG* 54, 1667,3.

Photo: B. Zissu; F.-M. Abel, *RB* 34, 1925, 577 fig. 1 (dr.).

JJP/AY

1002. Funerary inscription of [--]erianus

Stone slab, broken on the left side and at the bottom.

Findspot: Found around 18 m north of the church of Viri Galilaei, not in situ. According to Jennings it could have been “moved in ancient times from the known necropolis inside the SE corner of the Viri Galilei enclosure”.

(cross)
ΘΗΚΗ
[--]ΗΡΙΑΝΟΥ
[--]

App. crit.: [Οὐαλ]ηριανοῦ Jennings,
Bieberstein - Bloedhorn.

Θήκη | [Σεου]ηριανοῦ | [--]

Tomb of Severianus ...



fig. 1002

Comm.: The plaque “once sealed a Byzantine burial vault” (Jennings). The name Valerianus is not probable; it would have been spelled [Οὐαλ]εριανοῦ. According to the first editor dated to the 6 c. AD.

Bibl.: J. Jennings, ADAJ 14, 1969, 11ff. (ed. pr.). – Bieberstein - Bloedhorn 3, 314.

Photo: J. Jennings, ADAJ 14, 1969 pl. 20 no. 1.

WE

1003. Funerary inscription, 5 c.

Irregular fragment of calcareous stone, the back is rough. The Greek inscription is carefully carved in round letters. Clermont-Ganneau (AMSL 11) lists the squeeze among those sent to Paris in 1882. Lunate *sigma* and w-shaped *omega*.
Meas.: h 28, w 25, d 6 cm.

Findspot: The findspot is uncertain: either in secondary use north of the Damascus Gate (Clermont-Ganneau, Warren - Conder) or in the caves at Silwan (Germer-Durand, Abel).
Pres. loc.: Collection of the Russian Archimandrite (Germer-Durand, Clermont-Ganneau ARP, Thomsen, Abel).

[--]ΣΙΜΩ[--]
[--]ΝΑΥΤ[--]
[--]ΦΕΡΟΝ[--]



fig. 1003

[Μνημα] Σίμω[νος | καὶ τῶ]ν αὐτ[οῦ | δια]φερόν[των]

Tomb of Simon and his household.

Comm.: From the shape of the letters, the date assigned by Thomsen, 5 c., seems likely. The reading above was suggested by Germer-Durand.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874. 102f. (ed. pr.). – Warren - Conder, SWP Jerusalem 427 no. 24; Ch. Clermont-Ganneau, AMSL 11, 1885, 209 no. 36 (mention only); J. Germer-Durand, RB 1, 1892, 567 no. 11; Clermont-Ganneau, ARP I 254 (dr.); Thomsen I no. 120; Abel, DACL 2363; Bieberstein - Bloedhorn 2, 279, 3,360. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 104*(e), 133(h) no. 324; Kloner - Zissu, Necropolis 468-89.

Photo: Clermont-Ganneau, ARP I 254 (dr.).

LDS

1004. Funerary inscription for Sophia the deaconess

Slab of hard limestone with a carefully engraved inscription, broken in five pieces and lacking the lower edge. The text opens with a cross; the letters belong to the oval alphabet. The ligature of ΟΥ appears once at the end of l.2. The only abbreviation sign, a stigma, is used once in l.6; the numerals are not marked, except in l.5. The spelling has several iotacisms.

Meas.: h 80, w 88, d 8.5-10 cm; letters 5-5.5 cm.

Findspot: The stone was discovered near the Tombs of the Prophets on the Mount of Olives, in secondary use.

Pres. loc.: Museum of St. Anne, Jerusalem. Autopsy: 10 February 2000; 8 April 2008.

(cross) ΕΝΘΑΔΕΚΙΤΑΙΗΔΟΥΛΗ
 ΚΑΙΝΥΜΦΗΤΟΥΧΡΙΣΤΟΥ
 ΣΟΦΙΑΗΔΙΑΚΟΝΟΣΗΔΕΥ
 ΤΕΡΑΦΟΙΒΗΚΟΙΜΗΘΙΣΑ
 ΕΝΙΡΗΝΗΤΗΚΑΤΟΥΜΑΡ
 ΤΙΟΥΜΗΝΟΣΙΝΔΙΑ
 [--]ΟΙΤΟΚΥΡΙΟΣΟΘΕΟΣ
 [--]ΣΩΝΠΡΕΣ
 [--]



App. crit.: l.7 οιτ? Κύριος Clermont-Ganneau; [--]θήτω Κύριος Cré, Kaufmann; [ἔτ] θιτ κύριος Schwartz; [ἔτ(ους)] θιτ. 'Ο Κύριος Alt; [ἔτους --]? ιτ. Κύριος Thomsen I; [ἔτους --] ιτ Κύριος Bagatti; [--]θήτω κύριος Guarducci, Horsley; [ἔτ(ους)] [.ιτ' Κύριος Bieberstein - Bloedhorn; l.8

fig. 1004

[--]ν πρεσ[--] Clermont-Ganneau; [--]ισιον πρεσ[--] Cré, Kaufmann; [--]ων πρεσ[--] Schwartz, Alt; [--]σων? πρεσ[--] Thomsen I, Bagatti; [--]ισων πρεσ[--] Guarducci, Horsley; [--]σων πρεσ[|βυτέρων --] Bieberstein - Bloedhorn.

Ἐνθαδε κῆται ἡ δούλη | καὶ νύμφη τοῦ Χριστοῦ | Σοφία ἡ διάκονος ἡ δευ|τέρα Φοίβη
κοιμηθῆσα | ἐν ἰρήνῃ τῇ κα' τοῦ Μαρ|τίου μηνὸς ἰνδ(ικτιῶνος) ια'. | [Δέχ]οιτο Κύριος ὁ
Θεὸς | [τὸ πνεῦμα πα]σῶν πρεσ[|βυτερῶν --]

Here rests the servant and bride of Christ, Sophia the deaconess, a second Phoebe, who fell asleep in peace on the 21st (day) of the month of March of the 11th indiction. May Lord God receive the soul of all the nuns ...

Comm.: Alt interpreted the broken letters in l.7 as a date, the year 319. This could only be reckoned by the era of Eleutheropolis, starting in autumn 199 or on the 1st of January 200. The date 21 March 518, falls in the 11th indiction. After the stone had been cleaned and restored, in January 2000, the first surviving letters in l.7 could be read as ITO, preceded by the rounded tip of an oval letter, either *theta* or *omicron*. There is no reason, however, to force a date in the gap. The era of Eleutheropolis can hardly be expected in Jerusalem, and the circumstances of the discovery do not suggest that the stone was brought to Jerusalem to be sold in the antiquities market (cf. RB 16, 1907, 635). Therefore OITO is interpreted here as the ending of an optative whose subject is Κύριος ὁ Θεός. The phrase is a paraphrase of Acts 7,59. For πρεσβυτέρα in the sense of an elder member of a female community, cf. Bas., Reg. brev. 110, PG 31, 1157. The epithet “bride of Christ” indicates that Sophia was a nun, and the title of deaconess shows that she held a position of authority: perhaps she was the abbess of a nunnery. For a deaconess as head of a community of nuns, see It. Eg. 23,3, CCSL 175, 66; Palladius, Hist. Laus. 70, ed. Butler 166. This hypothesis is strengthened by the restoration [πα]σῶν πρεσ[βυτερῶν] in l.8, for the tomb of the superior of a monastery was often used also for his successors. The expression “a second Phoebe” refers to Phoebe, the deaconess from Cenchreae mentioned in Ep. Rom. 16,1f.

Bibl.: Ch. Clermont-Ganneau, CRAI 1903, 641 (ed. pr.). – L. Cré, RB 13, 1904, 260ff. (ph.); Ch. Clermont-Ganneau, RAO 6, 1905, 144ff., 210f.; BE 1906, 52; E. Schwartz, Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen. Phil.-Hist. Klasse 4, 1906, 378f. no. 2; BE 1908, 207; Vincent - Abel, Jérusalem nouvelle 1-2, 389 pl. XLIII,4 (ph.); C. Kaufmann, Handbuch der altchristlichen Epigraphik, 1917, 292 fig. 189 (ph.); Alt, GIPT no. 17; Thomsen I no. 130; H. Leclercq, DACL 4,1, 1920, 732f. fig. 3727 (dr.); Abel, DACL 2367 fig. 6195 (dr.); H. Leclercq, DACL 13,1, 1937, 848f. fig. 9478 (dr.); Thomsen II no. 130; B. Bagatti, SBF 3, 1952/53, 137 no. 48; M. Guarducci, Epigrafia greca IV, 1978, 445 no. 3 fig. 132 (ph.); G. Horsley, New Documents Illustrating Early Christianity 4, 1987, 239-44 no. 122; Bieberstein - Bloedhorn 3, 284; DGI 632-5 no. 217*; Y. Israeli - D. Mevorah eds., Cradle of Christianity, 2000, 113 (ph.); Küchler, Jerusalem 851 fig. 480 (dr.).

Photo: Y. Israeli - D. Mevorah eds., Cradle of Christianity, 2000, 113.

1005. Epitaph, 6-7 c.

Fragment of a slab of white marble (Clermont-Ganneau) or sandstone (Germer-Durand). The edge of the upper part is broken and irregular, while the left and right edges are straight. The beginning and end of each line are missing and thus it seems that the slab was cut for reuse. A round hole near the right lower corner pre-existed and interrupts l.4. The back of the slab is rough and bears an isolated, large *kappa*. Clermont-Ganneau (AMSL 11) lists the squeezes of both sides among those sent to Paris in 1882. Lunate *sigma* and w-shaped *omega*, *omicron-epsilon* in ligature, stigma for *καί*. Meas.: h 40, w 62, d 6 cm.

Findspot: Discovered in 1874, in the flagstone pavement of the courtyard of the Dome of the Rock.

Pres. loc.: Collection of the Russian archimandrite Antoninus (Clermont-Ganneau).

[--]ΗΡΟΥΝΙΟΥΕΝ[--]
 [--]ΙΝΤΑΙΘΕΟΔΩΡΟ[--]
 [--]ΑΣΤΑΣΙΣΥΙΟΙ[ΗΣ[--]
 [--]ΣΟΛΟΜΟΝΤΟΥΠΡΕΣΒΥ[
 [--]ΑΣ
 Back side: K

App. crit.: ll.1-2 ἐν εἰρήνῃ
 κατὰκε|νται Thomsen.

[--]ΗΡΟΥΝΙΟΥ ἐν[θάδε
 κατὰ|κε|νται Θεόδωρο[ς καὶ |
 Ἀν]αστάσι<ο>ς υἱοὶ (καὶ) Ἡσ[---] Σολομόν τοῦ πρεσβυ[τέρου |--]ΑΣ
 or

[Κοιμηθέντες ἐν εἰρήνῃ | ἡμ(ή)ρα] πρώτῃ Ἱουνίου ἐν[θάδε | κατὰκε|νται Θεόδωρο[ς | καὶ
 Ἀν]αστάσι<ο>ς υἱοὶ (καὶ) Ἡσ[υ]χία γυνή] Σολομόν τοῦ πρεσβυ[τέρου | τῆς ἀγ(ίας) Νέ]ας

Here lie Theodorus and Anastasius, sons(?) of Solomon the priest ... (?) or rather
 Having fallen asleep in peace on the first day of June, here lie Theodorus and Anastasius, sons, and Hesychia, wife of Solomon the priest of the Holy Nea.

Comm.: The letter *kappa* on the back side, perhaps meaning “20”, may belong to the first use of the slab, serving to indicate its place in the revetment of a building, and the hole may have served to fix it to the wall. Later, the slab was reused as a tombstone and, in a third phase, the tombstone was cut down to adapt its size for a second reuse. Clermont-Ganneau provides a drawing made from a photograph taken at the moment of the discovery and compares it with a good squeeze. The reading suggested here follows a routine wording of a Byzantine epitaph, and the death of a wife and two sons on the same day is not an unlikely catastrophe. The stigma after *υἱοί* requires the mention of another deceased in a near relationship to Solomon the priest; therefore, it is likely that the last words of the epitaph men-



fig. 1005

tioned his wife and identified him by his title, “priest of the church”. The ending and the available space suggest that the church was that of Mary Mother of God, in common parlance, “The Holy Nea” (cf. SEG 8, 315).

The initial *pi* of *πρεσβύτεροι* is shaped as a retrograde *beta*. This shape of *pi* is unknown, but a very similar mark is used in the 4-7 c. for a cursive *beta*: it is therefore possible that what we have here is a phonetic spelling, showing the change from P to B typical of Arabic speakers (Di Segni 367), which might point to a late date.

Bibl.: J. Germer-Durand, RB 1, 1892, 581 no. 41 (ed. pr.). – Clermont-Ganneau, ARP I 225f.; Thomsen I no. 99; A. Mader, ZDPV 53, 1930, 219; Thomsen II no. 99. – Cf. Thompson, Palaeography 193f.; L. Di Segni, in: H. Cotton et al. eds., From Hellenism to Islam, 2009, 352-73.

Photo: Clermont-Ganneau, ARP I 225 (dr).

LDS

1006. Funerary inscription of Theodosia, 14 September 592

A slab of white marble bearing a carefully engraved inscription, the entire left-hand side of which is lost. A cross in the lower left corner of the stone in all likelihood marks the middle of the original slab and enables one to surmise that about half of the text is lost. The script is ornate: several letters have decorative apices, *omicron* and *theta* are drop-shaped, *nu* has a curvilinear and knotted bar, and *iota* is sometimes double-dotted; lunate *sigma* and w-shaped *omega*. Abbreviations are marked with small stigmata, numerals and nomina sacra with a horizontal line.

Meas.: h 60 cm, w 45 cm.

Findspot: Embedded in an old pavement on the grounds of the Russian Convent behind the Church of the Ascension on the Mount of Olives.

Pres. loc.: In Thomsen's time in the collection of the Russian archimandrite.

[--]ΑΧΟΥΣΑΘΕΟΔΟΣΙΑ
 [--]ΑΠΡΕΨΑΣΑΣΩΜΑ
 [--]ΑΙΝΟΜΕΝΟΝΤΗ
 [--]ΓΚΑΜΕΝΗΤΟΝ
 [--]ΕΝΤΙΧΩΤΩΘΩΗ
 [--]ΘΕΝΔΕΕΙΣΟΥΝΟΝ
 [--]ΜΕΝΗΜΟΝΑΧΟΙΣ
 [--]ΙΚΟΝΑΝΘΟΥΣΥΣΚΗ
 [--]ΠΤΕΜΒΡ'ΙΔ'ΙΝΔ'ΙΤΑΒΑ
 [--]Λ'ΧΥΕΤΟΥΣΙΑ
 [--] (cross)

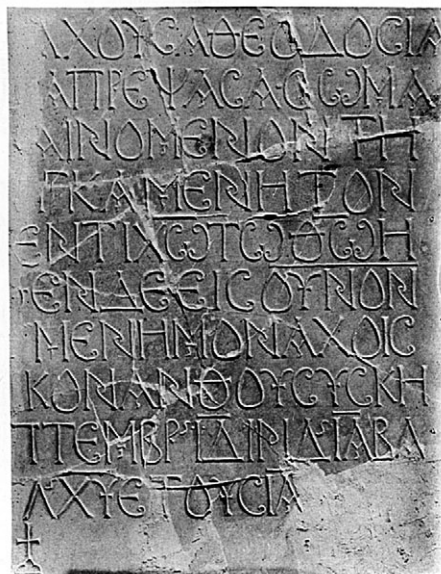


fig. 1006.1

App. crit.: 1.1 [Ἐνθάδε κείται] ἀχοῦσα Germer-Durand (1908); [Ἐνθα κ(ε)ῖτ(αι) μον] ἀχοῦσα Thomsen I; [-- τελευτῆς] ἀχοῦσα Abel; [-- λ] ἀχοῦσα Meimaris. The restoration [μον] ἀχοῦσα is now supported by a newly discovered epitaph, no. 984; 1.2 [-- μετ or δι] ἀπρέψασα σῶμα Clermont-Ganneau; [κουβικουλαρία ἀν] ἀπρέψασα Germer-Durand (1908) and Meimaris; [--] ΑΠΡΕΨΑΣΑ σῶμα Thomsen I; [κουβικουλαρία δι] ἀπρέψασα σῶμα Abel; 1.4 [ἐνε] γκαμένη all eds.; 1.5 [-- ἀναληφθ] ἐντι Χ(ριστ)ῷ Abel; [-- φαν] ἐντι Χ(ριστ)ῷ Meimaris; 1.6 [πο] θένδε εἰς οὐ(ρα)νόν Germer-Durand (1892); 1.7 [-- ἐνεγχα] μένη Germer-Durand (1892) and Meimaris; [-- φιλου] μένη Clermont-Ganneau; [-- δωρησα] μένη Abel; 1.8 [--] ΚΟΝ ἀνθούσ<η>ς ΚΗ Germer-Durand (1892); [ο]ἶκον ΑΝΘΟΥΣΥΣΚΗ, perhaps θ(ε)οῦ συσκή[νός] Clermont-Ganneau; [--] κον ανθους υσκη Thomsen I; [οἶ]κον ἀνθ(ρώπ)ους συσκή[[νους] --] Abel; [--] ΚΟΝ ἀνθούσους ΚΗ Meimaris. ΚΟΝ ἀνθους ὑσκή[[νου] for ὑσκίνου “scarlet flower”, a hint to the imperial purple in whose shadow Theodosia had spent part of her life? DGI; 1.9-10 βα[[σιλείας -- δού]λ(ου) Χ(ριστο)ῦ Germer-Durand (1892); βα[[σιλεύοντος -- δού]λ(ου) Χ(ριστο)ῦ Clermont-Ganneau; βα[[σιλ(ε)ας] Μαυρικίου δού]λ(ου) Χ(ριστο)ῦ Germer-Durand (1908) and Thomsen I; βα[[σιλείας] Μαυρικίου δού]λ(ου) Χ(ριστο)ῦ Abel and Meimaris; βα[[σιλείας] Μαυρικίου φι]λ(ο)χ(ρίστο)υ Feissel and DGI.

[Ἐνθάδε κείται ἡ μον] ἀχοῦσα Θεοδοσία [-- μετ] ἀπρέψασα σῶμα [-- φ] αινόμενον τῇ [-- προσενε] γκαμένη τὸν [(?) βίον τῷ σταυρωθ] ἐντι Χ(ριστ)ῷ τῷ Θ(ε)ῷ ἡ[[μῶν -- ἀν] ἡλ]θεν δὲ εἰς οὐ(ρα)νόν [--] μένη μοναχοῖς [--] ΙΚΟΝ ἀνθους(?) ΥΣΚΗ[--] μηνός Σε]πτεμβρ(ίου) ιδ' ἰνδ(ικτιῶνος) ια' βα[[σιλείας] Μαυρικίου φι]λ(ο)χ(ρίστο)υ ἔτους ια'

[? Here lies the] nun Theodosia ... having been distinguished ... visible(?) body, having dedicated(?) [her life(?) to Christ our God who was crucified ... went to heaven ... to monks. ... On the 14th of the month of September, indiction 11, in the 11th year of the reign of Christ-loving [Mauricius].

Comm.: Though the name of the emperor is missing, the inscription can be easily dated, for Mauricius was the only Byzantine ruler in the relevant period whose 11th regnal year fell in the 11th indiction. Judging by the elegance of the epitaph in both execution and style, the deceased must have been a lady of superior status. Probably she was a benefactress of monks, and perhaps herself a nun if we accept the restoration μονάχοῦσα in 1.1 (for this term, cf. ps. Jo. IV CP, Serm., PG 88, 1952). She may have been responsible for some construction on the site, if she is identical with the gloriosissima Theodosia who is mentioned in a mosaic inscription of the same period, found in the same convent (see no. 836).

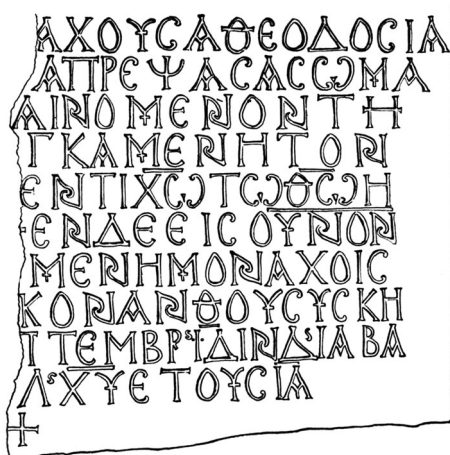


fig. 1006.2

Bibl.: J. Germer-Durand, RB 1, 1892, 572f. no. 18 (ed. pr.). – S. Dmitrievsky, Russkie reaskopki na Eleonskoi gore [Russian Excavations on Eleona Mount], 1885 (repr. 2006), 58f. (Russ.); Clermont-Ganneau, ARP I 337-41 (dr.); J. Germer-Durand, EO 11, 1908, 305f. no. II fig. 2; Thomsen I no. 139; Abel, DACL 2366f. fig. 6194 (dr.); E. Loukianoff, Bulletin de l'Institut d'Égypte 13, 1931, 101 pl. VIII,2 (ph.); A. Alt, PJB 30, 1934, 72; H. Leclercq, DACL 13,1 1937, 849f.; Thomsen II no. 139; Meimaris, Chron. Systems 380 no. 107; D. Feissel, Ktema 18, 1993, 186; Bieberstein - Bloedhorn 3, 333ff. no. 9; SEG 46, 2016; DGI 622ff. no. 212. – Cf. Kloner, Survey of Jerusalem, 2001, 138*(e), 177(h) no. 429.

Photo: S. Dmitrievsky, Russkie reaskopki na Eleonskoi gore [Russian Excavations on Eleona Mount], 1885 (repr. 2006), 58; Abel, DACL 2367 fig. 6194 (dr.).

LDS

1007. Fragment of funerary inscription

Upper left corner of a tombstone (door of tomb, judging by the profile); the left edge and a small part of the upper edge are intact; the bottom and right side are broken. Smoothed surface, rough back. Remains of 5 lines; letters are roughly engraved with a wide point, floating *omicron* and *omega*. A stigma hanging from *kappa* marks an abbreviation mark in l. 4.

Meas.: h 49, w 41, d 8 cm; letters 4-7 cm.

Findspot: In secondary use in the area of the Dominicans' excavations in Bab ez-Zahara.

Pres. loc.: Museum École Biblique, Jerusalem, inv. no. SE 14. Autopsy: 29 October 2009.

(cross) ΘΗ[--]

ΖΥΤ[--]

ΤΟΥΘ[--]

Κ[ς]ΤΩΝ[--]

ΑΝ or ΩΝ

App. crit.: Θή[κη -- συ]|ζύγῳν --] | του θ --]
 κ(αὶ) τῶν [τέκνων] Germer-Durand, Abel;
 Θή[κη διαφέρουσα?] | ζυγ --] τοῦ θ --] κ(αὶ) τῶν
 [τέκνων] Thomsen; Θή[κη διαφέρουσα --] |
 ζυγ --] του Θ --] κ(αὶ) τῶν [ιδίῳν] or [τέκνων]
 SEG; Ζυγ[οστρά]του Mouterde in SEG; l.5 is
 missing in all former editions.

Θή[κη --] | ζυγ[οστράτου] | τοῦ

Θ[εοδώρου?] | κ(αὶ) τῶν [διαφερόντ]ων

*Tomb of ..., the public weigher, (son) of
 Theodorus(?) and his family.*



fig. 1007

Comm.: Dated by Thomsen to the 5 c., on palaeographical grounds.

Bibl.: J. Germer-Durand, RB 1, 1892, 578f. no. 31 (ed. pr.). – Thomsen I no. 172; Vincent - Abel, Jérusalem nouvelle 4, 802 pl. 80,4; Abel, DACL 2370; SEG 6, 189; Thomsen II no. 172; Bieberstein - Bloedhorn 2, 233, 236. – On the area, cf. Küchler, Jerusalem 968-78 figs. 553-63 (drs.).

Photo: A. and N. Graicer.

LDS

1008. Funerary inscription

Rectangular block of sandstone. The letters are rather irregular and worn; some have been hammered out. Square letters.

Meas.: h 35, w 28 cm.

Findspot: In secondary use on the jamb of a little window in a house in Silwan, not far from the well called Bir el-Kenise.

[--]NHM
A[.]ENEΩ
NOΣNEOY
KETOYEN
AYTONOΣ
OKOMIOY
ΔΙΑΚ+++++

App. crit.: *Schick*, unreadable squeeze;

l.7 missing apud *Schick* and *Milik*;

ΔΙΑΚΙΑΗΤΟ *Warren - Conder*;

ΔΙΑΚΟΝΙΣ *Germer-Durand*; ΔΙΑΚ[.]

ΙΛΗΤΟΥ *Clermont-Ganneau, ARP*.

[Μνημ|α Ἐνέω|νος Νεο|κέτου ἐν |

αὐτῷ νοσ|οκομίῳ | διακονί|σ[ης], “Tomb

of Eneon (feminine form of Eneas?),

(daughter) of Neoiketis (Νεοικέτης,

perhaps a nickname?), deaconess in

this hospital” *Germer-Durand*, fol-

lowed by *Leclercq, Meimaris*; [μ|νημ|α

[?]ενεω|νος νέου | κὲ τοῦ ἐν | αὐτῷ

νοσ|οκομίου | διακ(όνου) [Φ]ιλητοῦ or

διὰ κ(υρίου) [Φ]ιλητοῦ “... the funer-

ary monument of ?eneon the younger

(?) and deacon ... of the hospital

that is therein” or “... [a building] of the new [name of a monastery, or possibly a mistake for

Ἐλεῶνος, the Eleona Church on Mount of Olives?] and of its hospital, (made) by Lord Phile-

tos” *Clermont-Ganneau*; [-- μ|νημ|α [κ]ενεῶνος νέου | κὲ τοῦ ἐν | αὐτῷ νοσ|οκομίου | διακ(όνου)

Φιλητοῦ, “Tomb of the new cave (?) and of the hospital of deacon Philetos (that is) therein”

Abel; [-- μ|νημ|α [κ]ενεῶ|νος νεο|κέτου ἐν | αὐτῷ νο<σ>οκομίῳ | διακονί|σ[ης]: “Tombstone of

the newly-built sepulchre of ..., deaconess in this hospital” *Thomsen*; *Mentzou-Meimaris* cor-



fig. 1008.1

rects [ξ]ενεῶνος νέου τοῦ etc.; [(cross)] Μνήμα [τοῦ] Ἑλ'εῶνος Νέου καὶ τοῦ ἐν αὐτῷ νοσοκομίου διακιμήνου *Milik, Robert*.

[M]νήμα [ξ]ενεῶνος νέου | καὶ τοῦ ἐν | αὐτῷ νοσοκομίου | διακιμήνου(?)

Tomb of the New Hospice and of the hospital located therein.

Comm.: Mentzou-Meimarīs' correction of the text invalidates the date in the 7 c. proposed by Thomsen and Milik; she suggests that the hospice belonged to the Nea Church, which would make a date in the mid-6 c. more likely. The square alphabet appears also in inscriptions of the mid-6 c., though it is more common in the 5 c. and in the late 6 and early 7 c.

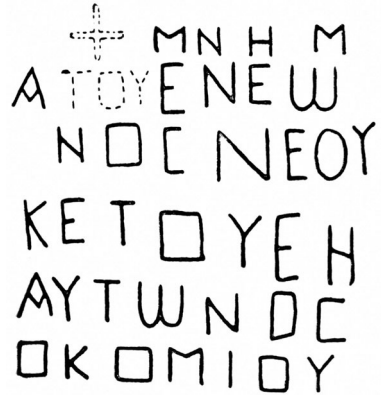


fig. 1008.2

Bibl.: Warren - Conder, SWP Jerusalem 412, 427 no. 28 (ed. pr.). – C. Schick, PEQ 23, 1891, 13; J. Germer-Durand, RB 1, 1892, 566f. no. 10; Clermont-Ganneau, ARP I 320; Thomsen I no. 119; Abel, DACL 2363; H. Leclercq, DACL 13, 1, 1937, 853; Thomsen II no. 119; J. Milik, MUSJ 37, 1960/61, 149; BE 1963, 286; K. Mentzou-Meimarīs, Byzantina 11, 1982, 284f. (Greek); Meimarīs, Sacred Names 178 no. 857; SEG 36, 1350; BE 1987, 522; Bieberstein - Bloedhorn 3, 213f. – On the site of Bir el-Kenise, see D. Ussishkin, The Village of Silwan, 1993, 210-4 fig. 159, 358.

Photo: Clermont-Ganneau, ARP I 320 (ph. of squeeze); J. Milik, MUSJ 37, 1960/61 pl. III (dr.).

LDS

1009. Epitaph of a holy man (?)

Irregular fragment of limestone slab, broken on all sides; smoothed surface, rough back. Remains of six lines of Greek script, very regular and beautifully engraved; oval letters. Two abbreviation marks: a small stigma hanging from a lost letter in l.1, and an apostrophe-like sign after the first preserved letter in l.4. In l.3, after the last preserved letter, an upright stroke and the remnant of a serif identify the next as a *tau* or an *upsilon*. Near the foot of this letter, the broken edge of the slab shows a little cut, which, if intentional, may represent an abbreviation mark. Lunate *sigma* and w-shaped *omega*.

Meas.: h 43, w 64.5, d 8 cm; letters 5-5.5 cm.

Findspot: Et-Tur, in the compound of el-Qa'da of the Sisters of Zion, today in the premises of the Seven Arches Hotel.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1941-1138.

[--]ΓΗΔΕ[--]
 [--]ΕΝΘΗΘΗΚΗ[--]
 [--]ΑΤΟΥΑΓΙΟΥΑΥ[--]
 [--]ΣΣΩΜΑΤΟΣΤΟΥΒΑ[--]
 [--]ΣΑΝΤΟΣΤΑΣΤΙΓΜΑ[--]
 [--]ΥΡΙΟΥ[--]

[--]τῇδε[--] ἐν τῇ θήκῃ
 [?λείψα]ν αὐτοῦ ἁγίου αὐ(τοῦ)
 [π(ατ)ρ(ὸ)]ς(?) σώματος
 τοῦ βα[στ]άντος τὰ
 στίγματα[τα? | τοῦ Κ]υρίου
 [ἡμῶν Ἰ(ησοῦ) Χ(ριστοῦ)] or
 τοῦ μαρτ]υρίου [--]



fig. 1009

... here (or: this, dat. fem.) ... in this tomb the remains(?) of the body of the same(?) saintly father(?) who endured the stigmata(?) of our Lord Jesus Christ ... or of the martyrdom ...

Comm.: 1.3 ΑΥ or ΑΤ; if the former αὐ(τοῦ) [π(ατ)ρ(ὸ)]ς?, or [πρε]σ(βυτέρου); if the latter, perhaps ἀτ[ελε]σ(τάτου).

The inscription appears to be a fragment of an epitaph, lacking only a few letters on the sides but probably a line or more at the top, and perhaps more at the bottom. The length and elegance of the script indicate that the epitaph marked the grave of a person of importance, apparently as a religious figure, for the last three lines describe the “stigmata of the Lord” endured by the deceased, seemingly a reference to physical sores or wounds the man inflicted on himself in his extreme ascetic practices, or to his symbolical “crucifixion with Christ”, as ascetic life was often described (for the ascetic as ἐσταυρομένοι, see Lampe, s.v. σταυρώ, 2a). The name of the deceased and a verb signifying the burial of his body must have been mentioned in the first lines of the inscription. If the interpretation suggested for ll.3-4 is valid, the man is explicitly described as a monk or a priest. For ΠΠΣ, abbreviation of πατρός, see Avi-Yonah, Abbreviations 97f. The pronoun αὐτός, variously declined, is abbreviated in different ways (cf. Avi-Yonah, Abbreviations 51ff.): ΑΥ or ΑΤ with a diagonal stroke can represent αὐ(τοῦ), α(ὐτο)ῦ or αὐτ(οῦ). The reading ΑΤ is less likely, as it would require ignoring the small mark on the edge of the slab, and inserting an adjective between ἁγίου and σώματος. In this case, ἀτελεσ(τάτων) might be suggested. Human nature is described as ἀτελής, “imperfect”, in patristic literature, and so is Christ’s body in comparison with the perfection of his divinity (see Lampe, s.v., 2); how much more so would the body of a man be, although he had imitated Christ’s sufferings in his ascetic life.

Bibl.: Unpublished. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 139*(e), 179(h) no. 435.

Photo: IAA.

LDS

1010. Fragment of a lintel with inscription, end of 6-early 7 c.

Fragment of lintel (according to Germer-Durand). Ornate letters; drop-shaped *omicron* and *theta*, curling *epsilon* and w-shaped *omega*, lunate *sigma*. Nomen sacrum abbreviated with horizontal line. The transcription below follows the drawing reproduced by Vincent and Abel, made after the fragment had been cut to be set in an altar and had lost a few letters on the left.

Meas.: h 50, w 43 cm; letters 6-7 cm.

Findspot: Found during the building of the church of St. Veronica of the Melchites (1895), at the 6th station of the Via Dolorosa. Perhaps not found in its original location.

[--]ΤΩΝΑΓΙΩΝΑ[--]
[--]ΤΟΥΜΑΚΑΡΙΩ[--]
[--]ΥΤΕΛΕΥΤΗΝ[--]
[--]ΩΝΒΥΖΑΝΤ[--]
[--]ΚΑΙΘΥΚΑΙΣ[--]

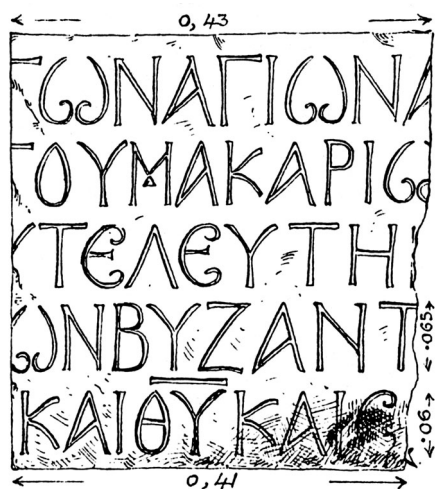


fig. 1010

Comm.: On the basis of the fragmentary inscription various texts were reconstructed. Milik's reconstruction: [Οὗτος ὁ εὐαγῆς οἶκος] τῶν ἁγίων Ἀ[ναργύρων Κοσμά καὶ | Δαμιανοῦ συσταθεὶς διὰ] τοῦ μακαριω[τάτου ἀρχιεπισκόπου | καὶ πατριάρχου Ἰσαακίου] τελευτὴν [ἔλαβε σπουδῇ τοῦ δεῖνα | καὶ τῆς δεῖνα] τῶν Βυζαντ[ίων μηνι -- ἰνδ(ικτιῶνος) --] ἔτους τῆς σαρκώσεως Κ(υρίου) καὶ Θ(εο)ῦ καὶ Σ[ωτῆρος ἡμῶν Ἰ(ησο)ῦ Χ(ριστο)ῦ --] – “This chaste house of the holy Anargyri Cosmas and Damianus, founded by the most blessed archbishop and patriarch Isaac, was completed by the care of ... the Byzantines, in ...”

Germer-Durand and other editors: [Οἶκος] τῶν ἁγίων Ἀ[ναργύρων ἐπὶ] τοῦ μακαριω[τάτου Εὐστοχίου] τελευτὴν [ἔλαβε | σπουδῇ] τῶν Βυζαντ[ίων εἰς | δόξαν]

Κ(υρίο)υ καὶ Θ(εο)ῦ καὶ Σ[ωτῆ]ρος] – “The house of the holy Anargyri was completed under the most blessed Eustochius by the care of (the monastery of) the Byzantines for the glory of the Lord and God and Saviour.”

Germer-Durand considered this a building inscription and restored the name of the Anargyri in it, namely, Cosmas and Damianus, the holy physicians who cured without asking for money. The church of SS. Cosmas and Damianus is known from literary sources, the earliest mention being in John Moschus (Pratum 127, PG 87,2989), a story about Damiana, the sister of Emperor Mauricius, told to John Moschus by Damiana herself. Moschus left Jerusalem shortly after the death of Emperor Mauricius and therefore the terminus ad quem for the erection of this church should be the reign of Mauricius (582-602). According to Milik the church of SS. Cosmas and Damianus stood on the very site (or at least very near) where the fragmentary lintel was found: J. Milik, RB 67, 1960/61, 363f. no. 16; id., MUSJ 37, 1961, 355ff. no. 8; see also Bieberstein - Bloedhorn 3, 408.

Germer-Durand's restoration of the text is almost certainly incorrect, first because, by adding only 5-6 letters on each side, the overall length of the inscription would come to no more than 1 m, too short for a lintel, unless it had wide blank margins. Moreover, the mention of the name of the patriarch with an epithet, but without his proper title, would be unusual. The founder of the church (or rather of the monastery attached to the church) would have been the monastic community of the Byzantines, founded some time after 515 (John Moschus, Pratum 97, PG 87,2956; M. Le Quien, *Oriens christianus* 1740, vol. I 683). Milik, though making substantial changes in the text, accepted the basic facts that this is a building inscription pertaining to the church of SS. Cosmas and Damianus and that the name of the city archbishop appeared in ll.2-3.

The whole interpretation of this text seems problematic. As a rule, the term *μακαριώτατος*, like *μακάριος*, refers to deceased, and is not normally used for living bishops or archbishops, except with the accompanying *ἁγιώτατος*. The only case of *μακαριώτατος* without a reinforcing epithet from our region could possibly be SEG 35, 1571. It is therefore preferable not to accept this text as pertaining to the church of the Anargyri, let alone as evidence for the location of this church within the city since, in fact, it may be a funerary inscription, possibly pertaining to the cemetery chapel of the monastery of the Byzantines, brought here in secondary use. If so, also Milik's reading cannot be maintained.

Bibl.: J. Germer-Durand, RB 1, 1892, 584f. no. 47 (ed. pr.). – S. Vailhé, *Revue de l'Orient chrétien* 4, 1899, 527 no. 27; K. Koikylides, *Περὶ τῶν ἐν Παλαιστίνῃ Ἑλληνικῶν μοναστηρίων*, 1906, 33; Thomsen I no. 13; Vincent - Abel, *Jérusalem nouvelle* 4, 920 fig. 380 (dr.); Abel, *DACL* 2357f.; Thomsen II no. 13; J. Milik, MUSJ 37, 1960/61, 155f. pl. 4,1; BE 1963, 286; Bieberstein - Bloedhorn 2, 312f. – Cf. J. Martinov, *Archives de l'Orient latin* 2, 1884, 389-93.

Photo: Vincent - Abel, *Jérusalem nouvelle*, 2,4, 920 fig. 380.

1011. Epitaph on limestone slab

Fragment of a limestone slab with remains of four lines. Oval Byzantine letters. Lunate *sigma*.

Meas.: h 20, w 30 cm.

Findspot: Discovered in 1870 in secondary use in the Muristan.

Pres. loc.: Museum of Louvre, Paris.

[--]EMNOIA [--]
 [--]THHΠΑΣΑ[--]
 [--]ΕΥΝΟΙΑΠΑΡ[--]
 [--]ΟΙΕΥΨΥΧΕΙ[--]

App. crit.: ll.3-4 [-- δ]μόνοια [--]ι εὐψύχει
 Dain, Robert ; l.4 [(?) σ]οι Clermont-Ganneau, ARP.

[-- σ]εμνοία[ς --|--]τη ἡ πᾶσα [--|--]
 εὐνοία παρ[ὰ --|--]οι εὐψύχει [--]

... venerable ... all the ... good will
 from ... be of good cheer ...



fig. 1011

Comm.: The formula “Be of good cheer” shows that it was an epitaph. Dated by Thomsen to the 5 c. on palaeographical grounds.

Bibl.: Ch. Clermont-Ganneau, ARP I 228 (ph.) (ed. pr.). – Id., AMSL 11, 1885, 168 no. 13; Thomsen I no. 87; Abel, DACL 2361; A. Dain, Inscriptions grecques du Musée du Louvre, 1933, 125 no. 142; L. Robert, RA 2, 1933, 139; SEG 8, 211; Thomsen II no. 87; Bieberstein - Bloedhorn 2, 178.

Photo: Clermont-Ganneau, ARP I 228.

LDS

1012. Funerary inscription

Fragment of a polished marble slab, broken on three sides; only the upper edge is intact. The fragment is roughly rectangular. The letters are a mixture of oval and round forms; w-shaped *omega*. The lines are crowded together, with a margin along the upper edge of the slab.

Meas.: h 8.3, w 7.6, d 3.8 (lower end)-1.3 cm (upper edge); letters 1.4-2.5 cm.

Findspot: Chance find in Field 7 of Macalister’s excavations in the northern part of the City of David.

Pres. loc.: Between 1932-1941 in the Rockefeller Museum.

[--]ΕΝΘΑ[--]
 [--]ΚΩΠΕ[--]
 [--]ΕΙΡΓΗ[--]
 [--]ΑΛΙΟ[--]

App. crit.: 'Ενθάδε κεῖται *Macalister - Duncan*; 'Ενθά[δε κεῖται Νι]κῶ π' ἐ[τῶν ἐν] | εἰρ[γ]ή[νη ἢ κοί]||μισ[ίς σου or αὐτῆς] *Schwabe*; 'Ενθα [κίτε Νι]κῶ π' ἐ[τῶν ἐν] | εἰρ[γ]ή[νη ἢ κοί]||μισ[ίς σου] *Thomsen, Bieberstein - Bloedhorn, Isaac*; 'Ενθά[δε κεῖται ?Ια]κῶ Πε[-- ἐν] εἰρ[γ]ή[νη ἢ κοί]||μισ[ίς σου] *CIJ*.



fig. 1012

'Ενθά[δε κεῖται --|--]ΚΩΠΕ[--|-- συν]εἰργη[σε --]
 -- κά]λλισ[τον? --]

Here lies ..., who helped(?) ... most beautiful ...

Comm.: The fragment, clearly a tombstone, was discovered in a Byzantine or early Muslim context of houses and street, which implies that it was in secondary use. Thomsen and SEG dated the inscription to the 3 c., the earliest possible date according to its formula and palaeography. The letter-forms, and especially the mixture of oval and round forms and the narrow, almond-shaped *theta*, point rather to the 5 c.

The left and the right side of the inscription are missing, rendering any restoration, even of the name in l.2, highly uncertain. Schwabe mistakenly ascribed the stratum to the Early Roman period; hence the tombstone reused there would have belonged to the Second Temple period and the inscription would be Jewish. On this assumption, he restored the feminine name Nikô, followed by the age of the deceased, 80 years, and an augural formula. Frey in CIJ rightly observed that the age of the deceased usually follows ἐτῶν; he restored the name [Ια]κῶ, followed by a patronymic. Yet since few Jews resided in Jerusalem in the 3-5 c., and there was no Jewish cemetery in the city then, the inscription is not likely to be Jewish. In l.3, the preserved letters suggest [συν]εἰργη[σε], "he helped", appropriate for an epitaph. In l.4, the last preserved letter may be an *omicron* or a *sigma*; in this case perhaps [κά]λλισ[τον], with reference to some "most beautiful" work the deceased "helped" to accomplish?

Bibl.: R. Macalister - J. Duncan, *Excavations on the Hill of Ophel*, 1926, 132f. fig. 128 (dr.) (ed. pr.). – M. Schwabe, *ZDPV* 55, 1932, 238-41 pl. 23,4 (dr.); SEG 8, 206; Thomsen II no. 105A; CIJ 2, 1405 (dr. from Schwabe); Bieberstein - Bloedhorn 3, 32f.; B. Isaac, in: Tsafir - Safrai, *History* 388 (Hebr.).

Photo: R. Macalister - J. Duncan, *Excavations on the Hill of Ophel* 1923-25, 1926, 132 fig. 128.

1013. Funerary inscription

Limestone slab, broken at the bottom and on the right side.

Meas.: h 40, w 45, d 10 cm; letters 6.5-7 cm.

Findspot: In the debris of the Church of the Agony at Gethsemane.

Pres. loc.: SBF Museum, Jerusalem.

ΘΗΚΗΔΙ[--]

OBAA[--]

App. crit.: Θήκη [᾿P]οβωαα[μ] Abel.

Θήκη δι[αφέρουσα --]|OBAA[--]

Tomb belonging to OBAA...

Comm.: The tombstone was discovered in the 1920s during clearing of the site for the construction of the modern church. It may come from the cemetery nearby and was perhaps reused in the medieval church. Thomsen dated this tombstone to the 5 c.



fig. 1013

Bibl.: Vincent - Abel, Jérusalem nouvelle 4, 1012 fig. 4 (ed. pr.). – Abel, DACL 2354-74 at 2365; Bagatti, Flagellazione 135f. no. 234; Thomsen II no. 125A; Bieberstein - Bloedhorn 3, 247f. – Cf. J. Milik, RB 67, 1960, 550-91 at 550f. no. 22; Ovadia, Corpus 84f. no. 73; M. Avi-Yonah, NEAEHL 2, 1993, 783f.; Kloner, Survey of Jerusalem, 2001, 130f.*(e), 170(h) no. 407. – Cf. Meis-termann, Guida, 258-62.

Photo: A. and N. Graicer.

LDS

1014. Funerary inscription

Marble (or limestone?) slab bearing the remains of a Greek inscription. The only preserved line (or the only deciphered line?) was the first, engraved 15 cm under the upper edge of the stone. *Omicron* and *upsilon* in ligature; lunate *sigma*. No other details available.

Meas.: h 119.4, w 78.5 cm; letters 6.4 cm.

Findspot: Found lying on the ground in an Iron Age tomb, on the western side of Nablus Road (Derech Shechem) across the street from the Garden Tomb, at the site of today's convent and hostel of the White Sisters.

Pres. loc.: Thomsen, followed by Bieberstein - Bloedhorn, reported that it was preserved at St. Stephen.

(cross) ΘΗΚΗΔΙΑΦΕΡΟΥΣ[--]

Θήκη διαφέρουσ[α --]

Tomb of...

Comm.: The tomb consists of three burial rooms around an antechamber, and is part of a burial ground of the First Temple period (Iron Age II). It was reused in the Byzantine period. Conder proposed to identify it with Jesus' tomb, close to his location of the Calvary, on a knoll near Jeremiah's Cave, just to the east of the tomb. Thomsen dated the inscription to the 5 c., but the use of the ligature of *omicron-epsilon* points rather to the 6 c., possibly the early 6 c.

Bibl.: C. Schick, PEQ 10, 1878, 2 (ed. pr.). – C. Conder, PEQ 13, 1881, 272; id., PEQ 15, 1883, 69-78 at 77; Thomsen I no. 164; Bieberstein - Bloedhorn 2, 142f. – On the tomb, cf. C. Conder, PEQ 13, 1881, 201-5; Warren – Conder, SWP Jerusalem 432-5; Kloner, Survey of Jerusalem, 2001, 105*(e), 134(h) no. 326.

LDS

D. Varia

1015. Curse tablet with Greek inscription, 4-6 c. AD

The lead tablet is inscribed on both sides. Creases show that the sheet was folded horizontally five times. The inscriptions on the two sides (A inside, B outside) stand upside down in relationship to each other: the top of side A is the bottom of side B.

Side A: Left and bottom edges are largely intact, the top and right are unevenly broken away. It is likely that the first visible line was the first line of writing on this side of the tablet. To the extent that the corroded surface above this line is preserved, it shows no trace of writing. The corresponding area of side B below the drawings also appears to be a blank margin. Remnants of 28 ll. of writing are preserved on side A. In the first 15 ll., hardly a single letter can be read with certainty. Hence only ll.16-28 are transcribed below.



fig. 1015.1 (side A)

Side B: The composition may be described as consisting of two halves. The upper half contains five rows of magical signs (*χαρακτῆρες*) inside a rectangular frame. At the end of the last row are also some Greek letters. On each side of the frame were written magical names or words. The lower half of the composition is dominated by a winged being (missing one wing owing to corrosion of the lead). To its left and right are magical signs and letters.

Lunate *sigma* and w-shaped *omega*.

Meas.: h 7.3, w 6.5 cm.

Findspot: Found during a rescue excavation by the IAA in the area of the Anglican Bishop's House at 12 Ha-Nevi'im Street (Street of the Prophets), in October/November 2007 and February 2008, in a corridor in the northern part of a large rectangular building from the Byzantine period.

Pres. loc.: IAA excavation licence no. A5249/2007, locus 143, item no. 1129.

Side A:

16 ΤΟΥΠΕΤΡΟΥΟΝΕΤΕΚΕΝΜΗΤΗΡ[...]++++++---]
 17 ΤΗΣΖΟΗΣΑΥΤΩΝΗΔΗΗΔ[-6 letters-]+[.]+[-]
 18 ++ΑΚΑΙΕΙΣΧ++[.]+[.]+[.] +Τ[-]
 19 [.]+++++[.]+++[-11 letters-]++++[-]
 20 ++ΜΑ[.]+[...]+[...]+[-10 letters-]++++[-]
 21 ΔΙΑΝΟΙΑΝΤΟΝΛΟΓΙΣΜ[-10 letters-]++[.]++---]
 22 [.]ΑΣΙΟΥΤΟΥΚΟΜΗΤΟΣ[-5 letters-]ΚΕΝΜΗΤΗΡΘΕΟΔ+
 23 [.]ΚΑΙΑΠΟΛΛΩΝΕΙΔΟΥ[-10 letters-]ΤΗΡΜΙΜΜΥΛΛΑ
 24 [-5 letters-]ΑΝΝΟΥΟΝΕΤΕΚΕΝΜΗ[-4 letters-]++++Ε+++++Μ++
 25 ++++[.]+++++ΟΥ[.]ΝΕΤΕΚΕ[.]ΜΗΤΗΡ++ΑΚ[.]
 26 ΠΕΤΡΟΥΟΝΕΤΕΚΕΝΜΗΤ[-5 letters-]ΡΩΝΑ[-5 letters-]ΣΞΗΜ[-4 letters-]
 27 ΗΜΕΡΑΣΚΑΙΤ[.]ΤΗΣΩΡΑΣΗΔΗΗΔ[...]+ΧΥΤΑΧΥΑΝΤ[-]
 28 ++Υ

Side B:

last row: [..]ΩΥΗΑ[.]

above frame: ΙΑΩΣΑΒΑ[-10 letters-]ΙΑ[-5 letters-]

left of frame: [-5 letters-]ΒΑ+++

right of frame: [-6 letters-]++[-6 letters-]

below frame: ΒΕ++ΕΩ[.]ΩΡΕΟΥ[-4 letters-]+ΣΠ++ΠΥ

Side A: ll.16-28: [-- και] | τοῦ Πέτρου, ὃν ἔτεκεν μήτηρ [...]+++++---]
 τῆς ζοῆς αὐτῶν, ἥδη ἥδ[η --]+[.]+[-]++ακαieiσχ++[.]+[.]+[.] +τ[-]|.+++++
 +[.]+++[-]++++[-]++μα[.]+[...]+[...]+[-]+++++[- τήν] | διάνοιαν, τὸν λογι-
 σμ[όν --]++[.]++[-.]ασίου τοῦ κόμητος, [ὃν ἔτε]κεν μήτηρ Θεοδ+[.], καὶ Ἀπολλω-
 νείδου, [ὃν ἔτεκεν μή]τηρ Μίμυλλα, | [καὶ Ἰω]άννου, ὃν ἔτεκεν μή[τηρ .]++++ε+
 +++++μ++|++++[.]+++++ου, [ὃ]ν ἔτεκε[ν] μήτηρ+++α, κ[αί] | Πέτρου,
 ὃν ἔτεκεν μήτ[ηρ Ματ]ρώνα, [ἀπὸ τῆ]ς σήμ[ερον] | ἡμέρας καὶ τ[αύ]της ὥρας, ἥδη
 ἥδ[η, τα]χὺ ταχύ, ἀντ[-]++υ

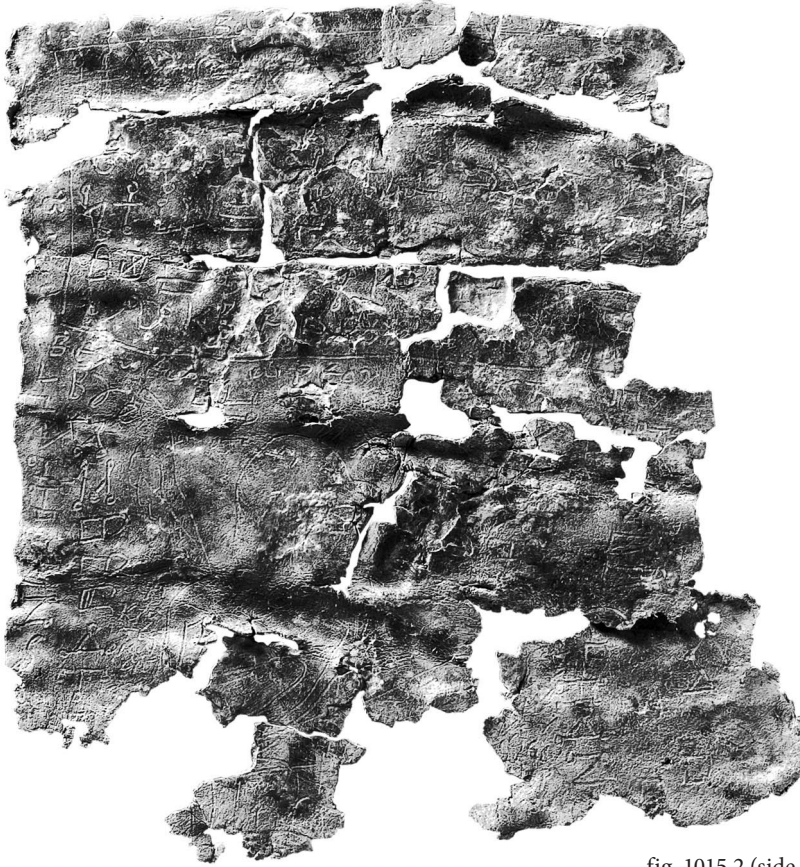


fig. 1015.2 (side B)

Side B: above frame: Ιαω Σαβα[ωθ --]ια[--]

Side A: ... and of Petrus, whom the mother NN bore, for the whole time of their life, now now, ... and mighty magical signs (?) ... (e.g., bind) the mind, the reasoning power ... of ...asius, the comes, whom the mother Theod... bore, and of Appollonides, whom the mother Mimmulla (bore), and of Ioannes, whom the mother NN bore, and of NN, the (word for profession), whom the mother NN bore, and of Petrus, whom the mother Matrona bore, from the present day and this hour, now now, quickly quickly.

Comm.: The transcription of ll.16-28 of side A is provisional.

In ll.16f., mention of a certain Peter is followed by a concluding formula that includes words indicating the speed by which the curse was to be carried out. There follow three largely illegible lines. Then ll.21-7 curse five men and contain a concluding formula similar to the preceding one. The last of these five men is also a certain Peter. It is quite possible that the two Peters were identical and that ll.1-17 cursed the same five men mentioned in ll.21-7. The name of the first Peter's mother cannot at present be read; the name of the mother of Peter in l.26 was probably [Mat]rona. Identification of persons as sons or daughters of their mothers (ὄν or ἦν ἔτεκεν ἡ θεῖνα), rather than of

their fathers, is standard in magical texts from the Greco-Roman world; for parallels, see for example Audollent 448 Index I D; Daniel - Maltomini II 311 Index V s.v. τίκτω. Repetition as in the present case is encountered in many magical texts (for example Audollent, no. 234, 1ff. is repeated by ll.27ff., and no. 237, 1ff. by ll.21ff.; three erotic spells, Daniel - Maltomini I nos. 49ff., repeat each other in substance and each text contains internal repetition; and Preisendanz, no. XVI ll.1-9 are repeated eight times in the same text). The names Petrus, Ioannes and a likely Theodora suggest a Christian milieu. The [--]asios in l.22, who was most likely an Athanasius or Anastasius, probably also bore a typically Christian name. Therefore the tablet was inscribed after Christianity had become the dominant religion in the Empire. That the [--]asios in l.22 was a *comes*, whether this be an honorific title or an office of highest rank, also points to composition no earlier than the reign of Constantine. All this agrees with the archaeological dating of the northwestern facilities to the 4-6 c. AD, as well as with the palaeography: the hand might be as early as the 4 c. AD, but is hardly later than the sixth.

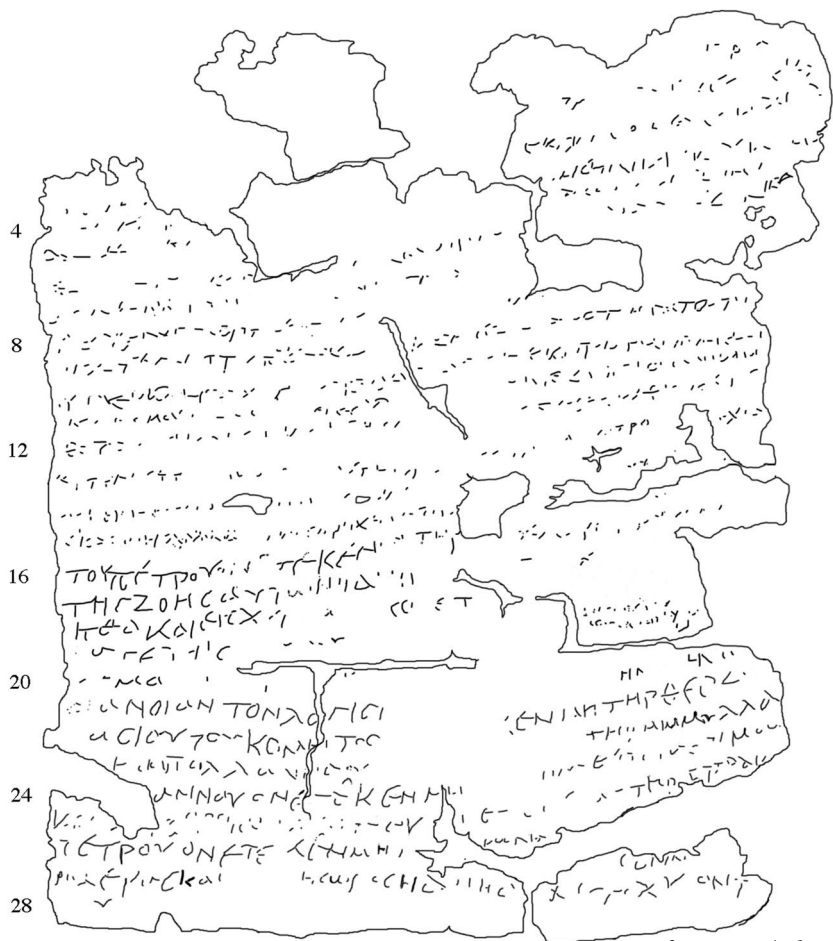


fig. 1015.3 (side A)

At the left of the frame on side B might have stood [Iaw Σα]βawθ as above. On commonly occurring Iaw (Hebrew *Yhwh*) and Σαβawθ (Hebrew *zbaot*, “of hosts”, “of armies”), see Brashear 3588 and 3597; G. Bohak, *Ancient Jewish Magic*, 2008, 198f. and index, s.vv. For literature on magical signs and designs, see Brashear 3440-3.

If the building in which the tablet was found was a bathhouse – during excavation were found plastered installations that resemble baths built in the northwest corner of the house – this might explain why the curse was deposited in it. Baths were believed to be haunted and hence were frequently used for the performance of various kinds of magic, see especially C. Bonner, in: *Studies Presented to F.Ll. Griffith*, 1932, 203-8; see also Daniel - Maltomini I no. 43 intr. with further literature; and K. Dunbabin, *PBSR* 57, 1989, 7-46 esp. 33-46.

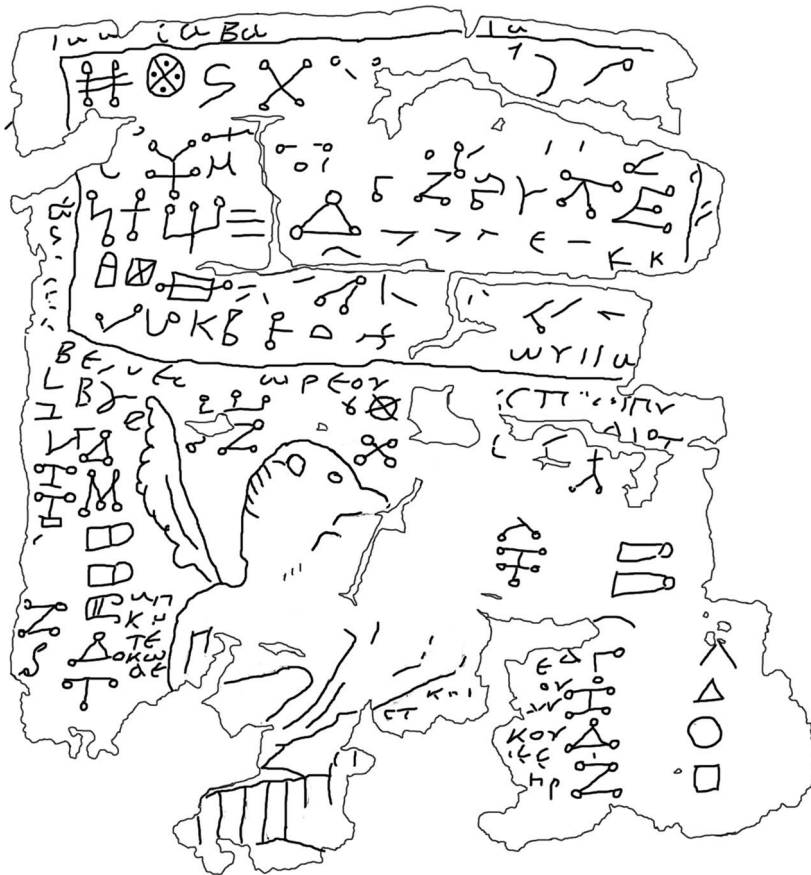


fig. 1015.4 (side B)

Bibl.: R. Daniel - G. Sulimani, *ZPE* 171, 2009, 123ff. (ed. pr.). – Cf. A. Audollent, *Defixionum Tabellae*, 1904; K. Preisendanz, *Papyri Graecae Magicae I-II* 2nd revised ed., includ-

ing texts from the originally planned 3rd volume, by A. Henrichs, 1973/74; R. Daniel - F. Maltomini, *Supplementum Magicum* I-II, 1990/92; W. Brashear, in: *ANRW* II 18, 1995, 3380-684.

Photo: IAA; RD et al. (dr.); RD and S. Geiseler (dr.).

RD

1016. Aramaic graffito inside Golden Gate, 6 c. or later (?)

An inscription of two lines engraved in formal Jewish script on the wall inside the Golden Gate. Final *mem* in medial position in l.2.

Meas.: l. 40 cm; letters 4 cm; about 130 cm from the floor (Gera).

Findspot: The southern wall inside the Golden Gate, near the south-western corner.

Pres. loc.: See findspot.

אברהם בר
לולסאחזק

App. crit.: לולס א(ת)חזק Gera, l.2.

אברהם בר | לולסא חזק

Translit.: 'brhm br | lwlm' ḥzq



fig. 1016.1

Abraham son of Lwlm'(?). Be strong!

Comm.: This inscription, first recorded in 1908, was engraved on the southern wall inside the Golden Gate; it was examined by Gera, refuting reports (Ben-Dov) that it had disappeared. The father's name is not otherwise known. Büchler's suggestion to read the patronym as לולינא *lwlyn'*, based on a talmudic parallel, has been nearly universally adopted but is not supported by available drawings. The context of the inscription places it in Late Antiquity. Ben-Dov's argument for a medieval date cannot be ruled out, but his reading of l.2 לולסאחזק *lwlm' ḥzq* is problematic on grammatical grounds. Gera's suggestion, on the other hand, is to read the father's name as לולס *lwls*, with a *samekh* instead of *mem*, rendering a form of Julius, and then to suppose a missing *taf* between the *alef* and *het*, rendering אתחזק, *'thzq*, which makes better grammatical sense; her reading is based on personal inspec-

אברהם בר
לולסא חזק

fig. 1016.2

tion of the inscription, but in her photo the supposed *samekh* still looks like the final *mem* in the line above, and it is unclear whether the space before חזק *hזq* contained a letter.

Bibl.: R. Macalister, PEQ 40, 1908, 164f. (ed. pr.). – J. Hanauer, PEQ 40, 1908, 7; id., RB 17, 1908, 477, 634; A. Büchler, PEQ 40, 1908, 261; P. Thomsen, ZDPV MN 15, 1909, 31; G. Dalman, ZDPV 37, 1914, 137; Répertoire d'épigraphie sémitique 3, 1916/18 no. 1277; L. Mayer, ZDPV 53, 1930, 226 no. 3 I; E. Sukenik, Zion 4, 1930, 136-41 (Hebr.); CIJ 2, 1397; B. Dinur, Zion 21, 1956, 50-63 (Hebr.); B. Luria, Beit Miqra 19, 1974, 309-36 (Hebr.); S. Safrai, in: A. Oppenheimer - U. Rappaport - M. Stern eds., Second Temple Period, 1980, 392f. (Hebr.); M. Ben-Dov, Cathedra 40, 1986, 23f. (Hebr.); M. Friedman, Cathedra 43, 1987, 193 (Hebr.); S. Gera, Cathedra 61, 1991, 176ff. (Hebr.); Bieberstein – Bloedhorn 3, 201f.; B. Isaac, in: Tsafrir - Safrai, History 239-59 (Hebr.).

Photo: S. Gera, Cathedra 61, 1991, 177 (ph. and dr.).

AY/JJP

1017. Hebrew graffito “shalom” inside Golden Gate

Hebrew graffito, formal script, inside Golden Gate.

Meas.: l. 30 cm, letters 6 cm (ed. pr.).

Findspot: The southern wall inside the Golden Gate, near the southwestern corner.
Pres. loc.: See findspot.

שלום

Translit.: šlwm

Shalom.

Comm.: This inscription was seen by Gera about 5 m to the right of no. 1016. Given the context, this is probably a greeting rather than a name. The inscription's date is uncertain, and it may belong to the medieval period.



fig. 1017

Bibl.: S. Gera, Cathedra 61, 1991, 178f. (ed. pr.).

Photo: S. Gera, Cathedra 61, 1991, 178 (ph. and dr.).

JJP

1018. Hebrew graffito inside Golden Gate

Five fragmentary lines of formal Jewish script written in black paint on the inside wall of the Golden Gate.

Meas.: "Inscription is 25-30 cm long, 50 cm high" (ed. pr.).

Findspot: Left wall inside entrance of the Golden Gate.

Pres. loc.: See findspot.

[--]
[--]
[--]כניה הב[--]
[--]הב[--]
[--]מחרב[--]

Translit.: [--|--b/knyh hk[--|--]
hk[--|--]mḥrb[--]

...b/khaniya the priest(?) ...



fig. 1018.1

Comm.: The dating of this inscription is highly uncertain; it may be medieval. The first legible line – the third of the inscription – seems to mention a person with a theophoric name who was a priest. Gera mentions another, illegible inscription beneath this one.

Bibl.: S. Gera, *Cathedra* 61, 1991, 179f. (ed. pr.).

Photo: S. Gera, *Cathedra* 61, 1991, 180 (ph. and dr.).

ה' ט
--
כניה הב
הב
מחרב

fig. 1018.2

1019. Inscription on mosaic floor

Three fragments of a mosaic pavement, originally extending for about 25 m in a north-south direction, were discovered during the construction of the monastery church of the Holy Trinity. The northernmost fragment (a) presents a head(?) and two lowered wings, in black, red and yellow tesserae on a white background mixed with yellow tesserae. Below are four Greek letters traced in black and filled with red and yellow tesserae. The letters are round. The last letter, a *sigma*, has a kind of tail that gives it the shape of an S. Fragment (b) represents the head and upper body of a partridge, facing a plant, in black, red and yellow tesserae on a white background. Below is a strip of red and yellow tesserae, enclosing four Greek letters traced in black. The letters are round. The third fragment features a row of buildings.

Meas.: (a) w 40 cm; letters E and Θ 11 cm, O 7 cm, last letter 9 cm.; (b) w 31 cm; letters 9 cm.

Findspot: In the Greek property on Mount Zion, west of the Greek cemetery, south of the southwestern corner of the Old City wall, west of Dormition Abbey.

Pres. loc.: See findspot; (a) is now in the pavement of a storeroom at the northeastern end of the church of the Greek Orthodox Seminary of the Holy Trinity; (b) is in the pavement of the church, on the left of the presbytery.

- (a) ΕΘΟΣ
(b) [--]ΚΚΕΣ

App. crit.: (a) <ἄ>εῖτος *Abel*, followed by *all eds.*

- (a) ἄϊθος (?)
(b) [Πέρδι]χ{χ}εξ

- (a) *Summer heat.* (?)
(b) *Partridges.*

Comm.: In fragment (a) neither the meaning of the figure, nor the reading and meaning of the inscription are clear. Abel's first suggestion was that the figure represented a seraph, but he abandoned it because seraphs in Byzantine art are represented as a head with six wings or a bust with open wings. As



fig. 1019.1 (a)



fig. 1019.2 (b)

an alternative suggestion, Abel tentatively proposed an ineptly rendered bird, and he accordingly read the inscription as a faulty spelling of *ἀετός*, “eagle”. However, the figure is reminiscent of the foliated faces that adorn some Byzantine mosaics (e.g., in the Church of the Holy Martyrs at Madaba and in the Church of Deacon Thomas at ‘Ayun Musa on Mount Nebo: see M. Piccirillo, *Arabia cristiana*, 2000, 173, 186f.). The dissolution of the facial features may have been the result of iconophobic activity. If the picture represents a long-haired, bearded face, the caption may be read *αἶθος*, “burning heat”, identifying it as a personification of the heat of summer, or the dog-days. If the last letter is a stigma, the word is abbreviated; we may suggest *αἶθο(μένη τροπή)*, “season of the burning heat”, i.e., summer solstice, like *βόρειος τροπή*, “season of the northerly winds”, i.e., winter solstice. In fragment (b) there must have been a second partridge on the left side of the plant, where the mosaic is broken, for the caption is in the plural. The form of the letters may point to a date in the 5 c. rather than in the 6 c. Thomsen dates 5-6 c. Vincent - Abel believe that the mosaic with the inscription is not ancient, but recent, produced by the Greek monks in charge of the Holy Sepulchre. Their statement is unwarranted.

Bibl.: F.-M. Abel, RB 20, 1911, 119-125, 120ff. figs. 1 (map), 2 (dr.) (ed. pr.). – F. Bleckmann, ZDPV 36, 1913, 239; Thomsen I no. 19a; Vincent - Abel, *Jerusalem nouvelle* 4, 760; M. Avi-Yonah, QDAP 2, 1932, 171 no. 130(1); SEG 8, 195a; Thomsen II no. 19; Bieberstein - Bloedhorn 2, 81f.; Küchler, *Jerusalem* 648 fig. 360 (dr.).

Photo: A. Ecker.

LDS

1020. Graffito on marble inserted in wall of cistern

A series of cisterns on Mount Zion was transformed into an underground hermitage by cutting a connecting passage and an entrance by way of a flight of steps (Abel, plan and section at 122 fig. 4). A rough apse was hewn in the eastern wall on which a red painted cross was seen. Under the cross, a fragment of gray marble was found, attached to the wall. This was also marked with a cross and had some graffiti on it. At the time of the discovery the name Pamphilus was read, and Abel, visiting the place some time later, could still make out traces of some of the letters.

Findspot: A hermitage on the western slope of Mt. Zion, southeast of the Gobat School (now the American Institute of Holy Land Studies), in the garden of the Greek property, south of the Greek cemetery.

ΠΑΜΦΙΛΟΣ

Πάμφιλος

Pamphilus.

Bibl.: F.-M. Abel, RB 20, 1911, 123f. (ed. pr.). – On the site, cf. Bieberstein - Bloedhorn 2, 81; Küchler, Jerusalem 647f., figs. 334 (B4), 356, 359.

LDS

1021. Wooden beam in secondary use in Al-Aqsa mosque

Four-line Greek inscription on a wooden beam made of Cedar of Lebanon. The section of the beam is trapezoidal, the back higher than the inscribed front. The left side of the surface was planed and coated with a thin layer of yellow varnish. The inscription was traced in black paint on this surface. The other half of the same face of the beam was only roughly planed and keeps the natural black color of old wood. The end of l.3 and perhaps also of l.2 are lost because of the disappearance of the varnished surface. The letters are round and very irregular. The text has many misspellings, grammatical mistakes and unidiomatic Greek.

Meas.: h 11 (back), 7.5 (front), w 51, d 12 (base) to 8 cm (upper part); letters 1.5-3 cm.

Findspot: Reused in Al-Aqsa Mosque.

Pres. loc.: Rockefeller Museum, Jerusalem, on exhibition. Autopsy: 28 July 2010.



fig. 1021

ΕΚΑΜΕΝΩΕΛΙΑΣΤΟΥΓΕΒΑΛΙΝΟΥ
ΕΣΚΕΡΟΝΠΙΝΑΣΤΡΙΣΚΑΒΟΣ[--]
ΤΟΥΩΛΟΚΟ[--]
ΤΙΝΟΥ[--]

App. crit.: Τρ<ε>ῖς κάβο<υ>ς τοῦ ὀλοκο<τ>ίνου Schwabe.

Ἔκαμεν ὦ Ἐλίας τοῦ Γεβαλίνου | ἐς κερὸν πίνας τρὶς κάβος[--]| τοῦ ὠλο<υ> κό[σμου
--]|ΤΙΝΟΥ[--]

Elias from Gebalene made (this) at the time of hunger (when) thrice a measure of the whole world [perished(?) ...]

Comm.: The first line of the inscription represents the signature of the craftsman who carved the beam. His name, Elias, is followed by an ethnic in the genitive, and should be translated “Elias (son) of the Gebalene”, but it is more likely that the ethnic referred to the man himself, a native of Gebalene, the region between Petra and et-Tafile (see M. Avi-Yonah, Gazetteer of Roman Palestine 1976, 60; P.-L. Gatier, Le Mu-

séon 113, 2000, 299-314). The second and third lines are more difficult. According to Schwabe the whole text meant that a certain Elias made three kab of an unspecified food “for the season of hunger, at the price of the gold solidus”. Schwabe assumed that this was a note written by a foreman in charge of the food supply for the builders. But *κάμνω* is used for building work or some other kind of artisan work, not for making foodstuff, and *εἰς* with the accusative normally supplants *ἐν* with dative in many Byzantine writings. Schwabe’s interpretation, therefore, is not convincing. In the light of three inscriptions from Feinan (see below), the present editor suggests that ll. 2-3 mention a period of famine in which part of “the whole world” suffered; which part of the word seems to be indicated by the expression *τῷ κάβος*. *Κάβος* is the Hellenized form of the Hebrew *qab*, a measure of dry volume mentioned in the Bible and still in use by the Jews in the Roman period (see for instance P.Yadin 16). One qab corresponded to 1/6 of se’ah (*σάτον* in Greek), ca. 2.2 liter. However, in the language of the Sages attested in the Mishnah, qab had assumed the general meaning of “measure”, “portion”, and in this sense, ten kabim represented a whole of which a qab was one tenth (e.g. Kiddushin 49; Baba Mezi’a 38). Therefore, “thrice a qab” – for a person whose mother tongue was Hebrew or Aramaic – would mean 3/10, almost one third. The phrase is thus reminiscent of an expression found in three Greek epitaphs from Feinan in the “Aravah, which are unusual in mentioning the circumstances of the dead persons” demise: a great calamity “in which one third of the world died” (*ἀπέθανεν τὸ τρίτον τοῦ κόσμου*: Meimaris - Kritikakou-Nikolaropoulou nos. 68-70). The best preserved of the three epitaphs, no. 68, also contains a date, 22 Daisios 487 (of the era of Arabia), corresponding to 11 June 592 CE, and an additional detail: it was the year during which *ἐμαμίουν οἱ ἄνθρωποι*. Meimaris 149 suggests an interpretation of the verb (“cried for bread”), but the present editor would prefer to leave it as an unexplained hapax, and accordingly to abstain from identifying the two calamities and from dating the beam inscription to the same year, 592. However, there is no denying the similarity of the formula used in our inscription and in the epitaphs of Feinan. In this light, one would expect a verb signifying perishing or destruction in the lost part of l.3, or possibly of l.2. An alternative solution might be to view the letters in l.4 as entirely independent from the rest. The mention of the famine – a dating device from the writer’s point of view – would end with *κό[σμου]* and the lost verb in l.3, and a new sentence would begin, which may have simply consisted of the name of the church for which the beam was made: for instance *τοῦ ἁγίου Κωνσταντίνου* (cf. a capital from Ma’on-Nirim inscribed with the name of the church and the village for which the capital was sculpted: SEG 46, 2027). In Jerusalem in the late 6 c. and 7 c. part of the Church of the Holy Sepulchre was known as St. Constantine: J. Milik, RB 67, 1960, 360f., 575f. nos. 5-6, 61.

Bibl.: M. Schwabe, in: R. Hamilton ed., *The Structural History of the Aqsa Mosque*, 1949, 93f. no. 1 pl. 48,1 (ed. pr.). – Bieberstein - Bloedhorn 3, 62; Y. Meimaris - K. Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia* Ib, 2008, 149f.

1022. Beam with notes of carpenters(?) referring to woodwork, end of 6-7 c. AD

Wooden beam.

Findspot: Found in secondary use in the Al-Aqsa Mosque on the Temple Mount



fig. 1022

- (a) ἄνω τομ<ή> ν'
 (b) ῥ(υμῶν) τ' ῥ(υμῶν) λα' ῥ(υμῶν) οτ' ῥ(υμῶν) μ' ῥ(υμῶν) θ' ῥ(υμῶν) λ' ῥ(υμῶν) κ'
 ῥ(υμῶν) ω'
 (c) καθετ(ηρικῶν) ῥ(υμῶν) ο'
 (d) αὔων δσ'

- (a) *above cutting* 50.
 (b) *blocks* 300, *blocks* 31, *blocks* 370, *blocks* 40, *blocks* 9, *blocks* 30, *blocks* 29, *blocks* 800.
 (c) *vertical beams* 70.
 (d) *dry (beams)* 204.

Comm.: Schwabe in a preliminary and provisional note explained the letters on the beam as notes of carpenters, which “seem to refer entirely to the woodwork itself”; “modern carpenters similarly write their notes on the wood they are working at.” [LDS doubts both the reading and the dating.]

Bibl.: M. Schwabe, in: R. Hamilton ed., *The Structural History of the Aqsa Mosque. A Record of Archaeological Gleanings from the Repairs of 1938-1942, 1949, 93ff.* at 94f. pl. 48,2 (ed. pr.) – Bieberstein - Bloedhorn 3, 62f.

Photo: R. Hamilton ed., *The Structural History of the Aqsa Mosque*, pl. 48,2.

1023. Fragment of building inscription

Fragment of white marble slab with remains of three lines of script. The letters are in high relief. Pointed *omicron*, probably indicating a date not earlier than the 40s of the 6 c. W-shaped *omega*.

Meas.: h 21, w 16, d 6 cm; letters 5 cm.

Findspot: In secondary use in a 14-c. substructure of the el-Aqsa Mosque.

Pres. loc.: Unknown.

[--]ΩΑΥΤ[--]

[--]ΡΓΟΝ[--]

[--]ΑΜΗ[--]

App. crit.: [Κ(ύρι)ε βοήθ(ει) Ἰουστινιαν]ῶ
 Αὐτ[ο]κράτορι. Τοῦτο τὸ ἔργον [γέ]γονεν ἐν μῆ(νι)
 Αὐγ(ούστῳ) ἰνδ(ικτιῶνος) γ'. Ἀμή[ν]. A. Schneider
apud Mader, Thomsen, Bieberstein - Bloedhorn; [--]φ
 ΑΥΤ [--] τοῦτο τὸ ἔργον [γέ]γονεν --]. Ἀμή[ν]. SEG.

[--]φ αὐτ[ο] ἐγένετο τὸ πᾶν ἔργον [--]--]

Ἀμή[ν]

... all this work was made ... Amen.



fig. 1023

Comm.: Mader was circumspect regarding Schneider's restoration (see 213, caption of fig. 1). However, he dated the inscription to Justinian's time, on palaeographical grounds. A dating in the second half of the 6 c., and possibly the beginning of the 7 c., seems compatible with the shape of the few surviving letters. The high-relief technique used in this inscription is uncommon: a dated example is provided by the chancel screen of a synagogue from Ascalon, dated 605/6 (SEG 8, 267). For other Byzantine remains on the Temple esplanade, see Mader and Bieberstein - Bloedhorn 3, 44 ff. According to Mader, the architectural remains suggested the existence of a Byzantine basilica here, before the Persian conquest of Jerusalem.

Bibl.: A. Mader, ZDPV 53, 1930, 212ff. with drawing (ed. pr.). – SEG 8, 173; Thomsen II no. 11A; Bieberstein - Bloedhorn 3, 44ff., 63.

Photo: A. Mader, ZDPV 53, 1930 pl. 10A.

LDS

1024. Fragment of mensa

Fragment of mensa of gray-stained marble; surface highly polished and moulded along the front edge, back rough; inscribed in the edge. Drop-shaped *omicron*, smaller than the other letters.

Meas.: h 14, w 25, d (along the moulded edge) 5, (in the middle) 2.4 cm; letters 2.5 (omicron)-3.5 cm.

Findspot: St. Stephen's Church.

Pres. loc.: Museum École Biblique, Jerusalem. Autopsy: 13 May 2009.

[--]ΤΙΟΥΚΟΜΙ[--]

[-- Δομι]τίου κόμι[τος --]



fig. 1024

... of Domitius comes ...

Comm.: The inscription was obviously meant to commemorate the donor, or some person dear to him. The opening phrase might have been Προσφορά, "Offering", or Ὑπὲρ ἀναπαύσεως, "For the repose", or another formula beginning with ὑπέρ.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

LDS

1025. Marble sculpture of a lion with inscribed letters

Fragment of console of white marble, representing a reclining lion with its paws stretched out, in the act of devouring a human head. On the back of the lion is a small rectangular depression enclosing two Greek letters in relief, separated by dots.



fig. 1025.1

Findspot: Found in the Church of the Holy Sepulchre, during the demolition of the old cupola.

· Α · Γ ·



Comm.: The letters would represent the signature of the sculptor. Vincent - Abel, followed by Thomsen, dated the console to the 4 c. Lions in all sorts of attitudes are well known since the earliest periods of art, including representations of lions devour-

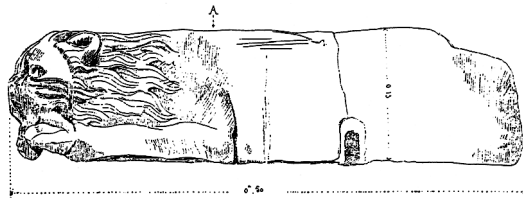


fig. 1025.2 ("A" marks the position of the inscription)

ing an animal; but the theme of a lion devouring a man's head is characteristic of the Middle Ages. Possibly the use of Greek inclined the French scholars to surmise a Byzantine date, but a Crusader date is more likely, considering that the Crusaders may well have used artists from the area, or from Syria or even Constantinople. However, a 4 c. date cannot be totally excluded (Dr. Orit Peleg, oral communication).

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7 (ed. pr.). – Id., ARP I 101f.; Vincent - Abel, Jérusalem nouvelle 1-2, 178 fig. 109; Thomsen II no. 35A.

Photo: Clermont-Ganneau, ARP I 102 (dr.).

LDS

1026. Acclamation for the Blue circus faction

Findspot: In a wall in the Via Dolorosa, near the Lions' Gate (St. Stephen's Gate); the stone was inserted in secondary use, but now has disappeared.

[--]ΒΕΝΕΤΟΝ

Π[.]ΛΑΤΑΕΘΗ

App. crit.: π[ολ]λὰ τὰ ἔτη *Waddington*; [--]ρενετον (?) | π[ολ]λὰ τὰ ἔτη *Thomsen I*; PENETON *Robert*; [Νιχαῖ ἡ τύχη τῶν] Βενέτ<ω>ν· π[ολ]λὰ τὰ ἔτη *PAES, Mouterde, SEG, Thomsen II*; [Νιχαῖ ἡ τύχη] | [τῶν] Βενέτ<ω>ν etc. *Dan*.

[Τῶν] Βενέτ'ω'ν | π[ολ]λὰ τὰ ἔτη

Long live the Blue faction!

Comm.: A well-known acclamation of the circus factions, whose passions are described by the Byzantine chronicles pertaining to the Eastern Mediterranean in the 5-7 c. The inscription was first dated by Thomsen (I) to the 5 c. (followed by SEG); later Thomsen [II] dated it to the 11 c. based on misinterpretation *Veneti*, "Venetianus", but the context suits the 6 c. or even early 7 c.

Bibl.: *Waddington* no. 1900 (ed. pr.). – *PAES* III A 149; *Thomsen I* no. 10; *Thomsen II* no. 10; *R. Mouterde, MUSJ* 11, 1926, 178 n. 1; *SEG* 8, 213; *BE* 1941, 159; *L. Robert, Hellenica* XI-XII, 1960, 492; *BE* 1961, 813; *A. Cameron, Circus factions. Blues and Greens at Rome and Byzantium*, 1976, 316; *Y. Dan, The Jerusalem Cathedra* 1, 1981, 111; *Bieberstein - Bloedhorn* 3, 207.

LDS

1027. Yonah and his wife, Hebrew graffito, 6 c. CE(?)

Four-line inscription incised in square letters on the trunk of a column in the Al-Aqsa mosque.

Meas.: The inscription is 21 cm long; all four lines together are 17 cm high (Dussaud).

Findspot: A column inside Al-Aqsa mosque, in the underground path to the Temple Mount.

Pres. loc.: Original lost; facsimile in Museum of Louvre, Paris, inv. no. AO 5032.

יונה ושבתייה
אשתו מן
[..]קליא חזקו
בחיים

יונה ושבתייה | אשתו מן | [סי]קליא
חזקו | בחיים

fig. 1027

Translit.: ywnh [--] wšbtyh | 'štw mn |
[sy]qlý' ḥzqw | bhyyim

Yonah and Shabatiya his wife, from Sicily. Be strong in life!

Comm.: This inscription was discovered by de Saulcy in 1863 on a monolithic column in the passage underneath the Al-Aqsa mosque to the Temple Mount, near the Hūlda Gate. The column was in obvious secondary use, without any evidence for its original context. It has been plastered over and the inscription cannot be seen today (Ben-Dov). From the drawing, it is not clear whether there are letters between the two legible names in l.1, but the text is comprehensible as it has been read. The biblical name Yonah was used by Jews of the period (see Ilan, *Lexicon* III 108f.). His wife's name, Shabatiya, is one of the many female Jewish names of the period derived from Shabbat, see Ilan, *Lexicon* III 186-91. For Jewish inscriptions from Sicily, see Noy, *JWE* I nos. 143-61. The inscription can be tentatively dated to the 6 c. CE or later.

Bibl.: F. de Saulcy, *Voyage en Terre Sainte* II, 1865, 325ff. (ed. pr.). – A. Geiger, *JZ* 3, 1864/65, 325ff.; A. Bonnetty, *APhC* 73, 1866, 155; A. Héron de Villefosse, *Notice des monuments provenant de la Palestine et conservés au Musée du Louvre* (Salle Judaïque), 1879, 19f. no. 13; *CIH*, col. 96-100; Ch. Clermont-Ganneau, *RCr* 8, 1883, 147; J. Euting, *SPAW* 35, 1885, 683 no. 68 pl. XI 68; D. Kaufmann, *GGA*, 1886, 144 (= *Gesammelte Schriften* III, 1915, 516); Dussaud, *Louvre* 38 no. 21; Klein, *JPCI* no. 107; E. Sukenik, *JJPES*, 1929/30, 136f. (Hebr.); id., *Zion* 4, 1930, 136-41 (Hebr.); *CIJ* 2, 1399; B. Dinor, *Zion* 21, 1956, 50f. (Hebr.); B. Luria, *Beit Miqra* 19, 1974, 309-36 (Hebr.); M. Ben-Dov, *Cathedra* 40, 1986, 21f. (Hebr.); Bieberstein – Bloedhorn 3, 149ff.; S. Safrai, in: *Tsafir* – Safrai, *History* 239-59 (Hebr.).

Photo: J. Euting, *SPAW* 35, 1885 pl. XI no. 68 (dr.).

1028. Graffito on ashlar in the Western Wall tunnel

Five letters engraved upside down on a stone in secondary use in an Early Islamic wall on the eastern side of the tunnel. Cursive v-shaped *upsilon*. The surface of the stone is rough and worn at the end of the name, so that it is impossible to guess if there was an additional letter after *alpha*.

Meas.: line 30 cm; letters 4.5 cm.

Findspot: Northern section of the Western Wall tunnel.

Pres. loc.: See findspot. Autopsy: 22 December 2010.

ΛΟΥΚΑ[--]

Λουκα[ς?]

Lukas(?).



fig. 1028

Comm.: The position of the stone in the Early Islamic wall, with the inscription upside down, shows that the inscription is earlier than the wall. Signature of a visitor?

Bibl.: D. Bahat, forthcoming (ed. pr.).

Photo: A. and N. Graicer.

E. Inscriptions of uncertain type

1029. Fragmentary inscription found at the Haram ash-Sharif

“Rectangular block of marble” (Sayce) with inscription in “fine letters” (Germer-Durand). Meas.: letters ca. 8 cm (Germer-Durand).

Findspot: “... recently disinterred within the Haram, on the northern side of the well at the north-west angle of the mosque of El-Aksa” (Sayce).

Pres. loc.: “As for the inscription in the Haram, it certainly did once exist, but it was destroyed in 1890 or 1891, in consequence of the repairs of the Golden Gate. They have made it into the threshold of one of the two gates. When I saw it, only one single line of it remained visible, the rest had already been cut away. I read ... the one word ΓΕΝΕΘΛΙΟΥ. This word was afterwards effaced. ... the inscription is now lost” (Germer-Durand).

[--?]

[--?]ΓΕΝΕΘΛΙΟΥ[--?]

[--?]

App. crit.: It is not certain of how many lines the original inscription consisted, nor how much, if any, was missing from the line which Sayce and Germer-Durand reported. Germer-Durand assumed that a loss of lines was due to the stone being cut for reuse in the Golden Gate in 1890 or 1891. But Sayce in 1888 already stated that the inscription on the block merely consisted of the one word γενεθλίου.

[--?][--?] γενεθλίου [--?][--?]

... at the birthday(?) ... or ... of Genethlius ...

Comm.: It is uncertain whether the word here was used as the noun/adjective γενέθλιος (“birthday/belonging to birth”) or as the male personal name Γενέθλιος; for both there are several parallels in inscriptions.

Germer-Durand’s statement: “I suspect that this stone was originally the lintel of a side door of the small building at the Golden Gate” is to be regarded as hypothetical, all the more so considering Sayce’s report that the block was found in the northwestern area of the Haram ash-Sharif.

Bibl.: A. Sayce, *The Academy* 824, 1888, 123f. at 123 (ed. pr.). – S. Reinach, *RA* 11, 1888, 357-91 at 389; J. Germer-Durand apud Clermont-Ganneau, *ARP* I 178 n. †.

DK/WE

1030. Fragmentary inscription on limestone slab

Three-line Greek inscription on a limestone slab very worn and broken on all sides. In the first line, partly preserved, only the bottom half of some letters can be made out. A wide blank strip under the third line shows that this was the last line of the inscription. Round letters, roughly incised; lunate *sigma*.

Meas.: h 32, w 55, d 8 cm; letters 4-5 cm.

Findspot: Vicinity of Damascus Gate?

Pres. loc.: Museum of Damascus Gate, Jerusalem.

[--]ΙΙΣΙ[--]
 [--]ΣΕΙΣΙΩΑΝΝΗΝ[--]
 [--]ΑΝΑΔΕΛΦΟΥΣ[--]

[--]ΙΙΣΙ[--]Σ εἰς Ἰωάννην [--]ΑΝ
 ἀδελφούς [--]

... to Ioannes ... brothers ...

Bibl.: Unpublished.

Photo: A. and N. Graicer.



fig. 1030

LDS

1031. Fragment of inscribed limestone

Fragment of rough limestone, broken on all sides except the left one. Letters of the oval alphabet; lunate *sigma*. A stigma in l.2 after *kappa*, after it, a half circle ending in the break, either a *sigma* or a broken *omicron*.

Meas.: h 35, w 40; letters 4.5-6 cm.

Findspot: Found on surface, south of the church at Bethany.

Pres. loc.: SBF Museum, Jerusalem (Saller; not found).

[--]
 [--]Η+[--]
 ΑΣΚ[Σ][--]
 ΦΙΑΣ[--]

[--]Η+[-- διδ]|ἀσκ(οντο)ς [-- λόγον? σο]|φίας(?)
 [--]

... of him who teaches the word of wisdom (?) ...

Comm.: There is no way to ascertain the nature of this inscription. The text may contain an allusion to Col 1,28; 3,16 (διδάσκοντες ἐν πάσῃ σοφίᾳ) and 1 Cor 12,8 (ὃ μὲν ... δίδοται λόγος σοφίας).

Bibl.: S. Saller, Excavations at Bethany, 1957, 119, 129 no. 13 e (ed. pr.). – On the site, see introduction to nos. 844-845.

Photo: S. Saller, Excavations at Bethany, pl. 93 C 3.



fig. 1031

LDS

1032. Broken slab of limestone in secondary use

Slab of limestone of irregular shape. Four Greek letters along the upper broken edge. *Theta* is crossed by a vertical line. *Lunate sigma*.

Meas.: h 28, w 25.5, d 6-6.5 cm.

Findspot: Found near the sill of the entrance to a building located on top of the remains of the Third Wall, near the grounds of the Swedish School (see no. 875).

Pres. loc.: At one stage it was stored in Rockefeller Museum, Jerusalem.

[(cross)?]ΚΡΘΣ[--]

Κ(ύ)ρ(ι)ε Θ(εό)ς [--]

Lord God ...

Comm.: Invocations opening with the words "Lord God ..." are common in Byzantine epigraphy.

Bibl.: E. Sukenik - L. Mayer, *The Third Wall of Jerusalem*, 1930, 47 no. 3; Thomsen II no. 182B; Bieberstein - Bloedhorn 2, 73f.

Photo: E. Sukenik - L. Mayer, *The Third Wall of Jerusalem*, 1930, 47 fig. 40 (dr.).

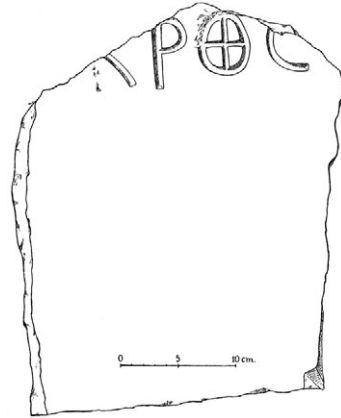


fig. 1032

LDS

1033. Fragment with Greek letters

Rhomboid fragment of marble slab, with moulding and tooling along the right-hand edge. Smoothed inscribed surface, chisel marks on the back, in the direction of the tooled edge. Under the Greek inscription and parallel to it the fragment is cleanly cut and the edge is smoothed. Oval letters; abbreviation marked with small inverted stigma hanging from the last letter.

Meas.: h 12, w 12, d 1.3 cm; letters 2 cm.

Findspot: Found on the surface in the YMCA cemetery, near Grave 22.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-872.

[--]ΕΣΒ[

[--πρ]εσβ(υτερ-)

... priest.



fig. 1033

Comm.: The fragment may have belonged originally to an altar table or, in view of its thinness, to a liturgical platter, which broke and a piece was reused, perhaps to mark a grave; the inscription would belong to this stage. Later it broke again, leaving only the end of the inscription.

Bibl.: Unpublished.

Photo: IAA.

LDS

1034. Fragment of dedicatory inscription, not earlier than the mid-6 c.

Fragment of limestone, roughly rectangular, bearing one inscribed line and remains of a second. The upper half of the surface is rough and flaked, and is separated from the smoothed bottom half by a groove, seemingly the remnant of an incised line that enclosed the inscription. The tips of three (?) letters of the second line seem to show a pointed *omicron* and a lunate *sigma*, an indication of the probable date of the inscription – not earlier than the mid-6 c.

Meas.: h ca. 42, w ca. 28 cm; letters 7.5-9.5 cm.

Findspot: Court of the Armenian Church of St. Saviour, the so-called House of Caiaphas.

Pres. loc.: IAA.

[--]+ΥΠΙΕΡ[--]

[--]ΕΘΣ[--]

Ὑπὲρ [σωτηρίας καὶ ἀντιλήμψι]|εῖω^ς

-- or

Ὑπὲρ [μνήμης καὶ ἀναπαύσ]|εῖω^ς --

*For the salvation and succor of -- or
For the remembrance and the repose
of --*

Comm.: The two restorations suggested above are only by way of example. The fragment may have belonged to a lintel above the entrance to a Christian building, perhaps a church or chapel.

Bibl.: Unpublished.

Photo: A. and N. Graicer.



fig. 1034

LDS

1035. Inscription on fragment of marble slab

Fragment of gray marble slab, broken on all sides. Smoothed inscribed surface, rough back. Remains of four lines of Greek script, and traces of a fifth underneath. Oval letters, engraved with medium point. *Iota* with trema in l.2; horizontal line on *iota* and *eta* in l.2, probably indicating a number rather than a nomen sacrum. The *omega* shaped as an inverted *mu* and the drop-shaped *omicron* point to a date in the second half of the 6 c.

Meas.: h 13, w 8, d 4-5 cm; letters 2-2.5 cm.

Findspot: Jewish Quarter excavations.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]Q[--]
 [--]Q̄T̄HT[--]
 [--]NOΣΕ[--]
 [--]MYOY[--]
 [--]



fig. 1035

Comm.: The figure in l.2 may be part of a date, perhaps the 18th day of a month. The broken *omega* before it may be the last letter of the name of the month, probably of the Julian calendar, which was the one used in Jerusalem: [μηνί --]φ. The following character seems to be a *tau*, and may also belong to a dating formula by regnal years, as was the custom in Jerusalem and vicinity in the Byzantine period (DGI 59, 70f.), e.g. τοῦ δεσπότης ἡμῶν Ἰουστινιανοῦ βασιλείας ἔτους - (year - of the reign of our lord Justinian - or any other late 6 c. emperor). It is tempting to restore ἡνδικοτιῶνος ε' in l.3. As for l.4, there is an extremely limited number of words that may contain the group of letters, none of them relevant in the present context. Perhaps *upsilon* stands for *iota* (e.g., σεβασμίου) or for the diphthong *OI* (e.g. ὁμοίου), both common phonetic spellings in late Greek in the region.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 355 no. 27 (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1036. Inscription on fragment of marble slab

Irregular fragment of white marble slab, broken on all sides. Smoothed on both sides. Remnants of three lines of Greek script, traces of another line along the bro-

ken upper edge. Oval letters between shallow guidelines; the distance between the lines of script is 1 cm.

Meas.: h 11.3, w 11, d 3 cm.; letters 3 cm.

Findspot: Jewish Quarter, Area T, near the southern end of the Cardo.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]Ω+[--]
 [--]ΟΠΟΤΑ+[--]
 [--]ΕΞΕΠΙΔΟ[--]
 [--]Τ[--]

[--]Ω+[--]--] *ὁπόταν*(?) [--]--] *ἐς*
ἐπίδο[σιν]? [--]Τ[--]

... *whenever ... in benefaction ...*

Comm.: Notable serifs, *alpha* with curling middle bar may point to a date in the second half of the 6 c. l.2 may contain the conjunction *ὁπόταν* (*ὁπότε ἂν*), "whenever", or "as soon as", while l.3 may contain the expression *ἐς ἐπίδο[σιν]* "in benefaction". Perhaps a fragment of a public regulation pertaining to donations to ecclesiastic foundations?



fig. 1036

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 354 no. 25 (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1037. Fragment of a piece of marble with inscription

Fragment of marble slab broken into four pieces. It bears the remains of three, possibly four lines of Greek script. Squeezes of the four fragments taken by Clermont-Ganneau (AMSL) but not published. Lunate *sigma*, *omicron-upsilon* in ligature.

Meas.: h 19, w 19, d 3 cm.

Findspot: Undetermined place on the Mount of Olives.

Pres. loc.: Museum of Russian Orthodox Monastery (Bieberstein - Bloedhorn); not found.

[--]
 [--]ΟΥΤΟΥ[--]
 [--]ΕΝΟΣΥΠ[--]
 [--]ΧΤ[--]

App. crit.: 1.3 ὑπ[έρ --] *Clermont-Ganneau, ARP, Bieberstein - Bloedhorn.*

[--|-- ?τ]ούτου [--|--]ΕΝΟΣ ὑπ[έρ --]XT[--]

Comm.: 1.2 could also be read: [--]ου (ending of a personal name) τοῦ [--], and 1.3: [-- μ]᾽ ἡνδ' Ὑπ(ερεβεταίου). Thomsen dates the inscription to the 5 c., but the use of the ligature for the diphthong OY might point to the 6 c. Followed by Bieberstein - Bloedhorn, Thomsen called the fragment a tombstone but, if Clermont-Ganneau's description (marble plaque, 3 cm thick) is accurate, the fragment can hardly belong to a tombstone. Epitaphs were rarely engraved on marble in Jerusalem (except for plaques embedded in the walls or pavement of a monumental tomb, e.g. nos. 978, 1006). Slabs loosely described as "marble", especially in old publications, are often revealed to be limestone. If it is really marble, this may be a fragment of a chancel screen. If it is limestone, it could be a tombstone after all. For the spelling *μενός*, *μενί* with *epsilon* instead of *eta*, see Meimaris, *Chron. Systems* 425f. Other solutions are also possible.

Bibl.: Ch. Clermont-Ganneau, *ARP I* 326f. (ed. pr.). – Ch. Clermont-Ganneau, *AMSL* 11, 1885, 209 no. 40; Thomsen *I* no. 159; Bieberstein - Bloedhorn 3, 361 no. 4.

LDS

1038. Fragment of an inscription

Irregular fragment of limestone, smoothed on the inscribed surface, rough back. Remains of two lines of Greek inscription under a blank strip 5 cm wide, a possible indication that the first preserved line was l.1 of the inscription.

Meas.: h 30, w 31, d 12.5-13 cm; letters 6-7 cm.

Findspot: St. Stephen's Church.

Pres. loc.: Museum École Biblique, Jerusalem.

[--]ΤΩΔ[--]

[--]Ν (cross)



Bibl.: Unpublished.

Photo: A. and N. Graicer.

fig. 1038

LDS

1039. Fragment of marble slab

Fragment of marble slab, broken on all sides except perhaps at the top, with remains of two lines of script; smooth surface, rough back. Since the distance between l.1 and the edge of the slab is 2.5 cm and the distance between the two lines is 1 cm, l.1 should be the original first line.

Meas.: h 16.5, w 9.8, d 4.5 cm; letters 7.5 cm.

Findspot: Temple Mount?

Pres. loc.: Waqf Museum, Jerusalem. Autopsy: September 2009.

[--]NOT/Π[--]

[--]+IT[--]

Comm.: The type of the inscription is not clear.

Bibl.: Unpublished.

Photo: A. and N. Graicer.



fig. 1039

LDS

1040. Fragment of chancel screen (?)

Fragment of reddish stone slab, of irregular shape, with mouldings underneath a line of script, of which four letters and traces of a fifth remain. The letters belong to the oval alphabet.

Meas.: h 25, w 32, d 5-6.5 cm; letters 4 cm.

Findspot: Found among the debris of the churches at Bethany.

[--]EAHM[--]

Comm.: Similar fragments of red limestone with mouldings were discovered among the debris and are interpreted by Saller as fragments of chancel screens. Some of the red stone fragments are tentatively ascribed by him to the medieval period, when two new churches were developed on the site of the



fig. 1040

Byzantine church. However, this cannot be possibly the case with the present fragment, whose lettering is clearly Byzantine.

The letters may be part of the word *θέλημα*, “will” (a reference to God’s will?), or of a personal name: *Τελέμαχος* with *eta* instead of *epsilon*, which is not unusual (in which case, this may have been a dedicatory inscription following the formula *ὑπὲρ σωτηρίας, ὑπὲρ ἀναπαύσεως*, or the like), but many other solutions are possible. Saller suggests a possible perfect passive form of *λαμβάνω*.

Bibl.: S. Saller, *Excavations at Bethany*, 1957, 11, 129 no. 13 d (ed. pr.). – On the site, see introduction to no. 844.

Photo: S. Saller, *Excavations at Bethany*, 1957 pl. 93 C 4.

LDS

1041. Inscription of unknown type

Irregular fragment of limestone slab, broken on all sides; smoothed surface, rough back. In the right-hand side of the slab, beginning of two lines of Greek script: of the first line, only the bottom half of an upright stroke remains. The letters are widely spaced: 4 cm between one letter and the next, 4 cm blank strip between the lines.

Meas.: h 27, w 43, d 9 cm; letters 11 cm.

Findspot: YMCA cemetery.

Pres. loc.: Rockefeller Museum, Jerusalem,

IAA inv. no. 1934-874.

Ι[–]

ΦΙ[–]

Bibl.: Unpublished.

Photo: IAA.



fig. 1041

LDS

1042. Inscription on marble fragment

Fragment of marble slab bearing the remains of two lines of script. In the upper line, a large *upsilon* flanked on the left by the remains of a mark which, according to Clermont-Ganneau, may not form part of a letter but rather of an emblem, perhaps an anchor.

Meas.: h 13, w 11 cm; letters 9 cm.

Findspot: Found on the grounds of the Paternoster Church, during construction works in 1869.

[--]Υ[--]
[--]ΧΠΙ[--]

App. crit.: Υ | ΠΙ Thomsen; [χ]υρί[ου Bieberstein - Bloedhorn

[--]Υ[--] | Χρι[στούς ? --]

... *Christ(?)* ...

Comm.: Clermont-Ganneau called the inscription "Byzantine" and Thomsen dated it to the 5 c., noting that the anchor was a common symbol in ancient Christian inscriptions. But the interpretation of the marks and letters is doubtful and it is not even certain that the fragment belonged to a Christian inscription.

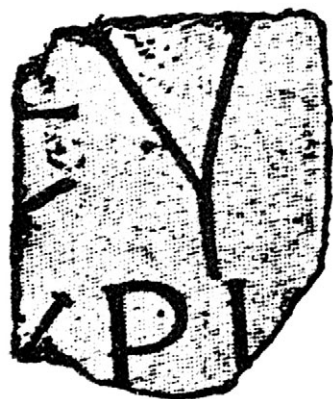


fig. 1042

Bibl.: Clermont-Ganneau, ARP I 343 (dr.) (ed. pr.). – Thomsen I no. 132; Bieberstein - Bloedhorn 3, 296 no. 6. – On the area of the Paternoster Church, see introduction to nos. 831.-832.

Photo: Clermont-Ganneau, ARP I 343.

LDS

1043. Fragment of slab

Fragment of limestone slab, with a roughly smoothed surface and rough back, broken on all sides except for the upper edge, which is bevelled.

Meas.: h 21, w 17, d 7 cm; letters 10 cm.

Findspot: St. Stephen's Church.

Pres. loc.: Museum École Biblique, Jerusalem. Autopsy: 13 May 2009.

[--]ΑΝ+[--]



fig. 1043

Bibl.: Unpublished.

Photo: A. and N. Graicer.

LDS

F. Instrumentum domesticum

1044. Ostracon from Egypt with Greek and Coptic inscription, found in Jerusalem, 7 c. AD

Dark red, ribbed ostracon.

Meas.: h 12.7, w (at top) 6.6 (at bottom) 4.5 cm (Galling).

Findspot: Found by D. Michaelis on the 9 October 1926 in the area called Karmesh-Sheikh in front of the northern wall of Jerusalem. See commentary.

Pres. loc.: Private property of K. Galling.

ΕΠΙΦ Ε
ΝΙΔΚ Θ ΜΔ Ν
ΔΡΙΩΝ (filling symbol)
ΔΜΔΞ Δ
CΔΚ Ε Cl (symbol for artabas)
ΙΕ ΕΤΜΟ
ΥΛΟΝ

ΕΠΙΦ(Ι) Ε | ΝΙ(Υ)Δ(Ι)Χ(ΤΙΩΝΟΣ) Θ ΜΔ Ν|ΔΡΙΩΝ |
ἀμάξ(αν) α | σάκ(κους) Ε ΣΙ(του) (ἀρτάβας) | ιε
ΕΤΜ|υλών

Epiph 5, indiction 9, (from) the place of Arion, one wagon, five sacks, fifteen artabas of wheat, to the mill.

Comm.: According to Galling this ostracon and no. 1045 should be dated to the first decades of the 7 c. AD, before the Muslim conquest of Egypt. The 9th indiction could be the year 605, 620 or 635 AD. The two texts attest the transport of grain from a farm to a mill. The content does not make it clear how the two

ostraca found their way to Jerusalem. Galling suggests that the ostraca were left by mistake in the wheat sent to Jerusalem in the ninth indiction = 620 AD.

There remain grave doubts whether or not the two ostraca reached Jerusalem in antiquity: the other ostraca bearing the name of the same owner (Arion) and dating to the same indiction (Galling 47, 49) made their first appearance in the antiquities market in Egypt – and some precisely in 1927 and 1928 (Galling 46), one or two years after nos. 1044 and 1045 were found in Jerusalem. The possibility that these two ostraca were originally part of an archive found in Egypt cannot be dismissed. They are included in the present volume since the circumstances remain unclear. We thank Gesa Schenke and Klaus Maresch for their help with the ostraca.

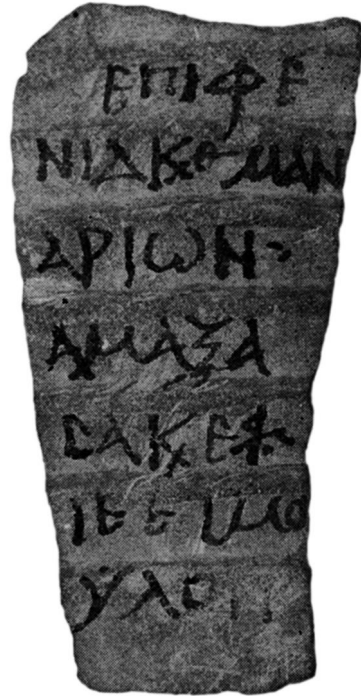


fig. 1044

Bibl.: K. Galling, ZDPV 82, 1966, 46ff. (ed. pr.). – M. Hasitzka, Koptisches Sammelbuch I, 1993, 63 no. 144; A. Delattre, in: A. Boud'hors - J. Louis - P. Sijpesteijn eds., Monastic Estates in Late Antique and Early Islamic Egypt, 2009, 23–48.

Photo: K. Galling, ZDPV 82, 1966 pl. 1A.

WE

1045. Ostracon from Egypt with Greek and Coptic inscription, found in Jerusalem, 7 c. AD

Red, ribbed ostracon.

Meas.: h 10.2, w (at top) 9.5, (at bottom) 6.3 cm (Galling).

Findspot: Found by D. Michaelis on 9 October 1926 in the area called Karm esh-Sheikh in front of the northern wall in Jerusalem.

Pres. loc.: Private property of K. Galling.

(cross) ΠΔΥΝΙ · ΚΖ ΙΝΔΙΚ · Θ

ΖΔ ΠΜΔ ΜΠΑΙΟΜ†ΟΥΕ

ΔΜΔΞ : Δ : ΟΔΚΚ : Ι[.]

Cl (symbol for artabas) ΝΕ : ΕΤΜΟΥ

ΛΟΝ

ΠΔΥΝΙ κζ ινδικ(τίωνος) θ | ΖΔ ΠΜΔ
ΜΠΑΙΟΜ†ΟΥΕ | ἀμάξ(ας) δ σάκκ(ους) ι[η?]
| σί(του) (ἀρτάβας) νε ΕΤμυ|λών

*Pauni 27, indiction 9, from the place of
Paiontioue, four wagons, eighteen (?) sacks,
fifty-five artabas of wheat, to the mill.*

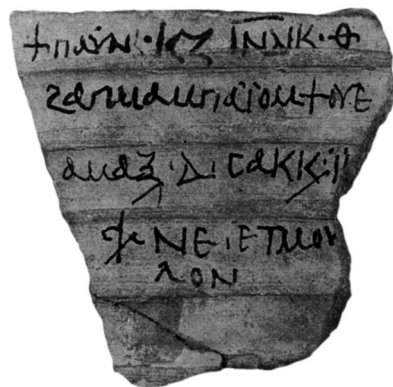


fig. 1045

Comm.: See no. 1044.

Bibl.: K. Galling, ZDPV 82, 1966, 46ff. (ed. pr.). – M. Hasitzka, Koptisches Sammelbuch I, 1993, 64 no. 145; see no. 1044.

Photo: K. Galling, ZDPV 82 1966 pl. 1B.

WE

1046. Inscription in ink on pottery fragment

Fragment of a Byzantine crater with four-line Greek inscription painted in dark ink under the rim. Lunate *sigma*.

Findspot: Temple Mount Excavations, Area III, Locus 3042 (at the foot of the Temple Mount enclosure).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

Δ[--]
 [--]ΚΙΣΟΣΑΚΡΙ[--]
 ΔΙΑ
 Ι

App. crit.: The first letter in l.2 can also be Ν,
 Λ, Α, or a broken Μ.

Δ[ὸς | --]ΚΙΣΟΣΑ κρι(θῆς) [μὶ]|διὰ |
 ι' (?)



fig. 1046

Give ... 10 modii of barley. (?)

Comm.: The reading suggested here follows a well-known formula found in ostraca of the Roman period, but is no more than a guess. The vessel is certainly Byzantine.

Bibl.: L. Di Segni, in: Temple Mount Excavations II 246 no. 1 ph. III.52 (ed. pr.). – SEG 53, 1867,3.

Photo: Archive of B. Mazar, courtesy of E. Mazar.

LDS

1047. Dipinto on pottery

Fragment of jar of yellowish-brown ware, with one line of Greek script and traces of a second line (or perhaps a cross?) underneath, traced in red ink with a medium brush.

Findspot: Jewish Quarter, Area D, northern apse of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΡΘ
 [--]

Ρ(όγα) Θ(εοτόκου) (?) | [--]

Alms of the Mother of God.

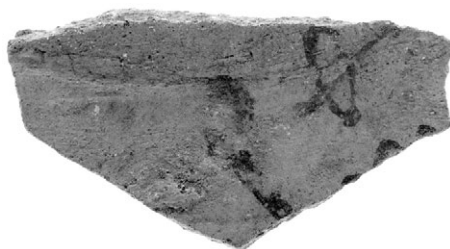


fig. 1047

Comm.: As a figure, ρθ' corresponds to 109. It is worth noting, however, that the same pair of letters appears twice on another jar fragment from the area of the Nea (see no. 1048). The question, therefore, is whether they might not be initials of some formula having to do with the church, especially since *theta* can obviously mean

Θεοτόκος, “Mother of God”, the patroness of the Nea, whose official name was ἡ τῆς Θεοτόκος ἐκκλησία. A possible solution could be ῥόγα Θεοτόκου, “alms of the Mother of God” ῥόγα, a Greek term derived from the Latin *erogatio*, is used by Byzantine writers to indicate “dole, largesse”, and the verb ῥογεύω, which also came into use in the same period, means “to distribute alms” (Sophocles 971; Lampe 1217). Vessels marked Π(όγα) Θ(εοτόκου) would contain victuals – corn or flour, oil or wine – offered by the faithful or bought with the endowments of the church and destined to be doled out to the poor who visited the Nea. Alms distributed in the church would naturally be said to come from the Theotokos herself, as we read in a story told by John Moschus (Pratum 61, PG 87,2913) about a monk of the monastery of the Nea who used to give alms to the poor by leaving the coins around in the church for them to pick up, and explained this practice by saying that it was not he but the Mother of God who fed both him and them.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 396 no. 1 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.

LDS

1048. Dipinto on pottery

Fragment of amphora body of grayish-brown ware, with two lines of Greek script traced in red ink.

Meas.: letters ca. 1.8 cm, two are incomplete.

Findspot: Jewish Quarter, Area T-1, Cardo in front of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΠΘ

ΠΘ

Π(όγα) Θ(εοτόκου) | Π(όγα) Θ(εοτόκου) (?)

Alms of the Mother of God.

Comm.: For interpretation, see no. 1047.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 397f. no. 4 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.



fig. 1048

LDS

1049. Dipinto on pottery

Large fragment of the body of a jar of brown ware, with two lines of Greek script traced in red ink with a thick brush. The mark in l.1 appears to be a monogram of three or four letters, crossed by a horizontal stroke, indicating an abbreviation. This type of abbreviation is common in the Byzantine period, especially in the 6 c. (Avi-Yonah, Abbreviations 35). The upper part of the monogram is missing, making the identification of the central mark doubtful: it may be a *pi* or a ligature of *pi* and *rho*. The letter on the left appears to be an *omicron* whose upper half is lost where the fragment is flaked and broken; the letter on the right is either an *epsilon* or more likely a lunate *sigma* cut by the horizontal stroke.

Meas.: l.2: letters 4.5 cm.

Findspot: Jewish Quarter, Area D, northern apse of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΠΡΟΣ[--]

[--]ΩΝΙΝ[--]

[Ἀπ]ὸ προσ(φορᾶς) | [Ἀντ]ωνίν[ου]

From the offering(?) of Antoninus.

Comm.: For monogrammed abbreviations of *προσφορά*, see for instance SEG 19, 906 and Fitzgerald 13f., 19, pls. 20, 22 (6 c. mosaics from Nazareth and Beth Shean). For abbreviations of the preposition *πρός*, see Avi-Yonah, Abbreviations 96.

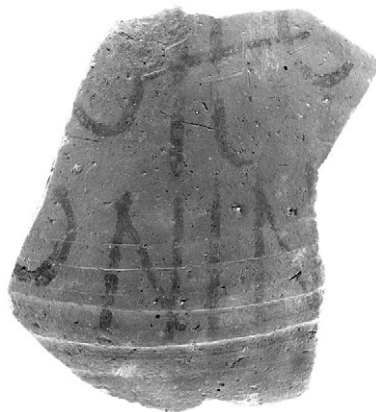


fig. 1049

Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 396f. no. 2 (ph.) (in print) (ed. pr.). – Cf. G. Fitzgerald, A Sixth Century Monastery at Beth-Shan (Scythopolis), 1939.

Photo: Courtesy of O. Gutfeld.

LDS

1050. Dipinto on pottery

Fragment of amphora neck of reddish-brown ware, with four Greek letters traced in red ink.

Meas.: letters 2.4, 2.1, 1 and 1.9 cm.

Findspot: Jewish Quarter, Area T-1, Cardo in front of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΞΙΟΥ

[?Εὐδο]ξίου

... of Eudoxius?

Comm.: The inscription may have included something more than the name in the genitive: for instance, the word Προσφορά, in full or abbreviated, that is, "Offering of Eudoxius". The name Eudoxius is not uncommon; nevertheless, it is worth recalling that one of the abbots of the Nea was called Eudoxius. He was head of the monastery attached to the church under Justin II (565-578) (John Moschus, Pratum 187, PG 87,3064).

Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 398 no. 5 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.



fig. 1050

LDS

1051. Dipinto on fragment of jar

Red painted Greek inscription on a fragment of jug of light brown clay.

Meas.: letters 1.5-3.3 cm.

Findspot: Temple Mount Excavations, Area XV, Locus 15025, a flagstone paved room on the eastern side of a building identified as a monastery, near the kitchen (locus 15011), possibly used as a storeroom.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΔΟΡ

ΡΩ

(cross)

!

[Θεο]δότης | !

For Theodorus 10(?).



fig. 1051

Comm.: Only part of the original fragment was published; the rest is lost. The present editor saw the fragment in a more complete state and the reading above corresponds to autopsy.

Bibl.: Unpublished. – Temple Mount Excavations II 39f. pl. I 6,2 (ph. only).

Photo: Archive of B. Mazar, courtesy of E. Mazar.

LDS

1052. Dipinto on potsherd

Two Greek letters painted in red on a ribbed sherd, part of a jar body. The second letter is partly cut by the break of the sherd.

Meas.: letters 3-3.7 cm

Findspot: Temple Mount Excavations, Area III, Locus 3077.

Pres. loc.: Hebr. Univ. Arch. Inst., Jerusalem.

EK[- -]

Ἑκ[τεύς] or Ἑκ[τεῖς --]

(One) *hecteus* or ... *hecteis*.

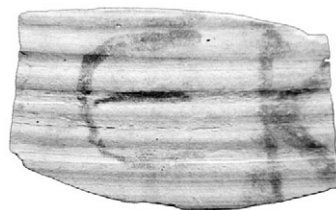


fig. 1052

Comm.: The pottery of Locus 3077 is characteristic of the end of the Byzantine period. The two letters may represent the beginning of a word rather than a number (25), for, in the Byzantine period, two-digit numbers were usually written in descending order. Since inscriptions painted on jars often refer to the contents of the jar – the type or the quantity of the commodity therein – a likely restoration may be Ἑκ[τεύς] or Ἑκ[τεῖς --], i.e., a reference to the number of *hecteis* contained in the jar. The hecteus is a dry measure corresponding to 8 *choenices* (1 choenix – a little more than one liter) or 1/6 of a *medimnus*. The Gaza jars, among the most frequently found in Palestine, held between 8 and 25 liters, and the most common types of Gaza jar had an average capacity of 25 liters (cf. S. Oked, in: A. Sasson - Z. Safrai - N. Sagiv eds., Ashkelon, 2001, 236ff.). Therefore it is possible that the titulus painted on our fragment referred to a number of *hecteis*, in the plural.

Bibl.: Unpublished. – Temple Mount Excavations II 209 ph. III,6 (ph. only).

Photo: Archive of B. Mazar, courtesy of E. Mazar.

LDS

1053. Dipinto on amphora

Fragment of amphora body with handle, yellowish-gray ware. Remains of a Greek inscription in red ink begin under the handle. The inscription continues over the body, sloping out, as indicated by two small marks of red on the edge of the break. The first letter is a *zeta* or perhaps a *xi*; the second appears to be an *epsilon*, after which is the remnant of a third letter of which only the upper part remains, probably a square *sigma*.

Findspot: Jewish Quarter excavations, Area T-4, near the southern end of the Cardo.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

Ζ/Ξ Ε Σ[--]

Ζεσ[τ--] or Ξέσ[ται --]

Comm.: The inscription most probably refers to the contents of the jar, but there are two possible interpretations. If the first letter is *zeta*, the reference is to something “boiled” (ξυστός: the desinence would be in accordance with the lost noun). If, on the other hand, the letter is a *xi*, the inscription pertained to the capacity of the container, a certain number of *sextarii*. The ξέστης or *sextarius* was a Greek and Roman measure for liquid and dry volumes, corresponding to ca. 0.55 liters.

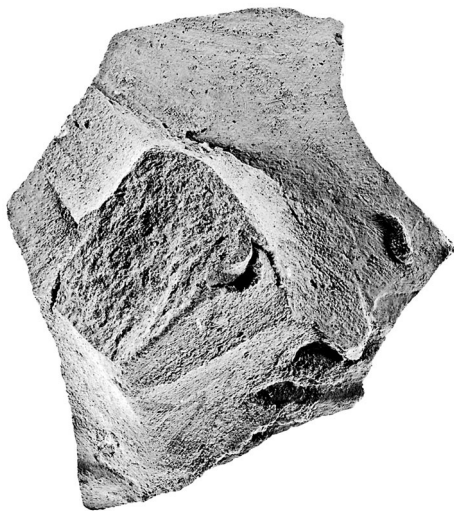


fig. 1053

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 354f. no. 26 (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1054. Three letters painted on jar

Three Greek letters, *pi*, *rho* and *stigma*, painted in brownish-red ink on a fragment of a jar. A long diagonal stroke cuts the root of the *rho* and the *stigma*. The inscription appears to be complete, but it may have been followed by a second line.

Meas.: letters 5.5 cm.

Findspot: Temple Mount Excavations, Area XV, Locus 15040, steps leading down to a small Byzantine street (Locus 15050) separating the monastery from the building to the east (see Temple Mount Excavations II 76f. and pl. I,1 at p. 4).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΠΡϚ

Πρ(οσφορά) (?)

Offering [of - - (?)].

Bibl.: L. Di Segni, in: Temple Mount Excavations II 124 pl. I 19,7 (ed. pr.). – SEG 53, 1860.

Photo: Archive of B. Mazar, courtesy of E. Mazar.



fig. 1054

LDS

1055. Dipinto on pottery

Fragment of amphora neck of pinkish-brown ware with marks traced in red ink. Part of the marks seem to be a drawing, though there might be two letters on the right, a *chi* and a *rho*, but rather superimposed than forming a monogram.

Findspot: Jewish Quarter, Area T-1, Cardo on front of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

XP(?)

Comm.: The meaning remains unclear.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 398 no. 7 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.

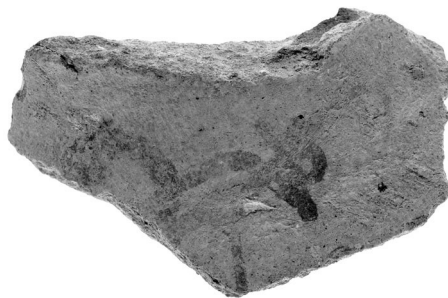


fig. 1055

LDS

1056. Dipinto on pottery

Fragment of amphora body of reddish-brown ware with a yellowish slip, with remains of a Greek inscription in large square letters (only the *alpha* is complete) traced in red with a thick brush.

Meas.: letters ca. 3 cm.

Findspot: Jewish Quarter, Area T-1, Cardo in front of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΕΣΑ[--]



Bibl.: L. Di Segni, in: Jewish Quarter Excavations V 398 no. 8 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.

fig. 1056

LDS

1057. Dipinto on pottery

Fragment of jar body of yellowish-brown ware, with three lines of marks in red ink, almost unreadable. Some cursive Greek letters can be made out. The letters in the third line are bigger and are written in a direction different from those in ll.1-2.

Findspot: Jewish Quarter, Area T-1, Cardo in front of the Nea Church.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]O[.]M[--]

[--]ΙΣ

[--]ΝΥ[--]

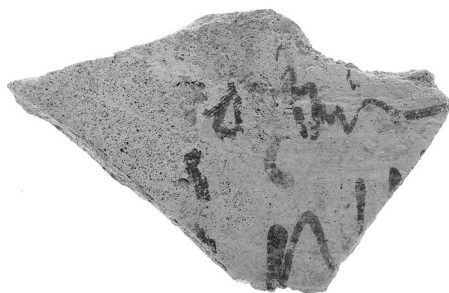


fig. 1057

LDS

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations V* 398 no. 6 (ph.) (in print) (ed. pr.).

Photo: Courtesy of O. Gutfeld.

1058. Greek dipinto on jar

Three fragments of a jar of red ware that fit together, with columns of letters painted in red and separated by vertical lines. The letters are partly square and partly round. Nothing can be made out from the photograph: we give Bagatti's text. Bagatti considers the letters to be ornamental.

Findspot: 'Ein Kerem, found in the fill, stratum b, of cistern M.

Δ	B	I	Γ	
E	B	E	Γ	E
N	B	Γ		
T	BO	Γ		
	Υ	Γ		
	Ω	Γ		
		Γ		

Comm.: For the dating of the cistern and stratum, see Bagatti 70f.

Bibl.: Bagatti, *Santuario* 82f. ph. 50. – On the site, see introduction to nos. 849-853.

LDS

1059. Inscription incised on jar lid

Ribbed bowl in the form of a truncated cone with a flat base and flaring rim; lid in the form of a saucer with a large flat base, top concave with incised line around the edge and a knob in the centre. Inscription (a) is incised around the knob, (b) on the knob itself. As the object could not be located and examined, it is impossible to say whether the inscriptions were made before or after firing. *Lunate sigma*.

Meas.: h 7.5 cm; Ø of lid 12.7 cm.

Findspot: Room 20 of "Anastasius' House" in the "Byzantine Street".

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1938-2024.

(a) ΑΝΑΣΤΑΣΙΟΥ

(b) ΑΝ

(a) Ἀναστασίου

(b) Ἀν(αστασίου)

(a) (*Property*) of *Anastasius*.

(b) (*Property*) of *Anastasius*.



fig. 1059.1

Comm.: Bowls and lids of the same type were found also elsewhere in the Byzantine phase of the site. The house where the bowl and lid were found was named "House of Anastasius" after the inscription on the lid. It was dated by the excavators to the second half of the 6 c. or the beginning of the 7 c. According to the excavators it was destroyed by the Persians in 614. According to Magness, the second half of the 6 c. or the early 7 c. is the terminus post quem for the laying of the pavements in room L 20, but this and the other houses of the "Byzantine" street were in use for a much longer period: see J. Magness, BASOR 287, 1992, 67-74; ead., Jerusalem Ceramic Chronology circa 200-800 CE, 1993, 55-71; cf. G. Avni, BASOR 357, 2010, 40.

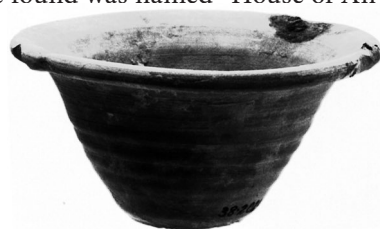


fig. 1059.2

Bibl.: J. Crowfoot - G. FitzGerald, PEF Annual 5, 1929, 83 pl. 15,23 (dr.) (ed. pr.). – SEG 8, 220; Thomsen II no. 234A. – On the "House of Anastasius", cf. J. Crowfoot, PEQ 59, 1927, 145; Crowfoot - FitzGerald 37-53, 81-4; Bieberstein - Bloedhorn 3, 34ff.

Photo: IAA.

1060. Inscription incised on potsherd

Potsherd with inscribed name, seemingly scratched after firing. The beginning is missing. Lunate *sigma*, ligature of *omicron* and *upsilon* at the end.

Meas.: h 10, w 8 cm; letters 0.7-0.8 cm.

Findspot: Mount Zion. Magen Broshi's excavation in Locus 30, Square 15, of the excavations area adjoining the Armenian Church of St. Saviour, the so-called "House of Caiaphas."

Pres. loc.: Armenian Museum, Jerusalem.

[.]ΝΑΣΤΑΣΙΟΥ

[A]ναστασίου

(Property?) of Anastasius.



fig. 1060

LDS

Comm.: Perhaps the name of the owner of the vessel.

Bibl.: Unpublished. – On the site, cf. M. Broshi, IEJ 26, 1976, 81-8.

Photo: Courtesy of S. Gibson.

1061. Incision of a Greek name on storage jar

Described from a photo: Square letters. The beginning of the word is apparently lost in the break. It is not clear from the photo whether the end of the inscription is preserved.

Findspot: Ramat Rahel, Stratum II (Byzantine-Early Islamic period) south of the church.

[--]ΩΔΩΡ[--]

[Θε]ωδώρα[ου](?)

(Property) of Theodorus(?).



fig. 1061

Comm.: The letters were incised on a storage jar, reg. no. 3605/1, but apparently this was not one of the whole vessels found in the area of the oil press (Loci 473,

488, 490). From the photograph, it appears to be a fragment, broken on the left side, so that the beginning of the word is missing. If this is the case, we might have part of the name. The exchange of long and short vowels is common in the Byzantine period.

Bibl.: Y. Aharoni, Excavations at Ramat Rahel. Seasons 1961 and 1962, 1964, 16 pl. 4,4 (ph.) (ed. pr.). – On the site, cf. P. Testini, in: Y. Aharoni ed., Excavations at Ramat Rahel, 1962, 73-92; 1964, 101-6; Ovadiah, Corpus, 152f. no. 152; NEAEHL 4, 1993, 1261-7; TIR, 212, s.v. Ramat Rahel.

Photo: Y. Aharoni, Excavations at Ramat Rahel, 1964, 16 pl. 4,4.

LDS

1062. Graffito on sherd

Fragment of body of a vessel (jar?) with traces of ribbing. Four Greek letters incised in parallel with the ribbing. Triangular *phi*; ligature of *omicron-epsilon*.
Meas.: h 7.5, w 6.7 cm; letters ca. 1 cm.

Findspot: Ramat Shlomo. Chance find in an olive grove near a quarry of the Second Temple period.

Pres. loc.: IAA.

[--]ΦΙΑΟΥ

[--]φιλου

Of [--]philus.

Comm.: In spite of the proximity to the quarry, the fragment has no connection with it. The ligature of the diphthong points to a date in the Byzantine period.

Bibl.: Unpublished. – On the site, cf. Kloner, Survey of Jerusalem, 2001, 49*(e), 49(h) no. 116.

Photo: D. Amit (dr.).



fig. 1062

LDS

1063. Graffito on jar

Fragment of jar body of brown ware, with three Greek letters deeply incised with a fine point before firing.

Findspot: Jewish Quarter, Area R, west of the Cardo.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

TAB

τλβ(?)

332(?).

Comm.: The meaning is uncertain. The letters may represent a figure, 332, perhaps a date? If so, it might be a year of the era of Provincia Arabia, corresponding to 437/8, or of the era of Eleutheropolis, corresponding to 530/31 CE.

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 353 no. 22 (ed. pr.).

Photo: Courtesy of H. Geva.



fig. 1063

LDS

1064. Armenian graffito on pottery vessel

The graffito was incised on the outer surface of a bowl. Four marks may be discerned on this bowl. They were carelessly scratched into the bowl.

Findspot: Morasha (Musrara) near the “Third Wall” on Route I in the dressing room of the baths north of the guest room, not far from the Eustathius Mosaic (see no. 817).
Pres. loc.: IAA.

ԳԳԱԲ

գգաբ

Translit.: GGAB

Comm.: Four marks were unskillfully scratched on the vessel after firing. From left to right we may read four Armenian letters, the letter Գ “G”

written twice in different positions and, following these two letters, the Armenian letter Ա “A” and a partially preserved Բ “B.” These letters do not form any word, but are taken from the beginning of the alphabet (“ABG”) in the order “GGAB.”



fig. 1064

The explanation may be that the author started to write the alphabet and wrote "AB." Then he wrote a "G" on the other side of the "A" (for unknown reasons), but this "G" was imperfect, because the instrument slipped and made a long, irregular scratch. A bit further to the left, he then wrote another "G", which is fairly perfect. Thus the first three letters are similarly orientated, while the fourth is not.

Bibl.: M. Stone, *Patmasirakan Hantes* 137/38, 1993, 15-26 (Arm.) (ed. pr.). – D. Amit - S. Wolff, *Qadmoniot* 26, 1993, 52-6 (Hebr.); M. Stone, in: N. Awde, *Armenian Perspectives*, 1997, 267; M. Stone - D. Amit, *Cathedra* 83, 1997, 43f. (Hebr.).

Photo: Courtesy of D. Amit.

MS

1065. Stone cup inscribed in uncertain script, 1 c. CE

Stone cup, inscribed in uncertain script or scripts on the exterior. "The vessel's outer oblique sides were pared vertically from top to bottom leaving approximately 21 or 22 facets of varying widths from 1.5 to 2.5 cm. A set of deeply cut cross-grooves (each 2-3 mm wide) appear diagonally across the pared facets of the cup. Each facet ... is filled in with either lines of text ... or with a zigzag design 10 lines of what was apparently an 11-line inscription have been preserved wholly, or in part (3 lines are partial). The remaining 10 or 11 facets of the vessel were apparently filled in with further zigzag markings" (ed. pr.).

Meas.: h 11, ø 10 cm; letters 0.3-0.6 cm (ed. pr.).

Findspot: East of the Zion Gate, in a 1 c. CE stratum.



fig. 1065

Comm.: The cup was found in four pieces in the fill above the roof of an intact 1 c. mikveh. Pfann in the ed. pr. interprets the inscription as a mystical text written in two or three different scripts. His readings are: l.4: h, h, h, h. l.5: 'dwny šbty lm'n b[y]t yh ("Lord, I have repented for the sake of the house of God"). l.7: w, w, w, w, y, y, y, y. l.10: š, š, š, š. These readings and interpretation have not won universal approval, but we have no other decipherment to offer.

Bibl.: S. Pfann, in: *New Studies in the Archaeology of Jerusalem and its Region IV*, 2010, *44-53 (ed. pr.).

Photo: S. Pfann.

EDD

1066. Bulla of the Anastasis

Badly preserved lead seal, showing Christ on one side, an inscription on the other; lunate *sigma*, w-shaped *omega*.

Meas.: Ø 3 cm.

Pres. loc.: Once at the Museum of Notre Dame de France, Jerusalem.

ΘΣΑ
ΓΙΑΣ[..
[.]ΣΤΑΣ[..
ΩΣ

Τῆς ἁγίας [Ἀν]αστάσεως

(Seal) of the Holy Anastasis.



fig. 1066.1



fig. 1066.3



fig. 1066.2

Bibl.: J. Germer-Durand, *Un musée Palestinien*, 1907, 25f. fig. XLIV.

Photo: J. Germer-Durand fig. XLIV; DK (dr.).

LDS

1067. Aniconic bulla with inscription

Lead seal, aniconic. Lunate *sigma* and w-shaped *omega*.

Meas.: Ø 2.5 cm.

Pres. loc.: SBF Museum, Jerusalem.

Obv. (cross) OI

KONO

MOY

Rev. ΑΓΣ

ΑΝΑΣ

ΤΑΣΕ

ΩΣ



fig. 1067.1 (obv.)

App. crit.: Rev. ἀ(γ)ι(α) γ(η) Σ(ιών)

Manns.

Obv. Οἰ|κονό|μου

Rev. ἀγ(ι)α|ς | Ἀνασ|τάσε|ως

(Seal) of the steward of the Holy Anastasis.

Comm.: The oeconomus of a church was the man in charge of the church treasury, but since the Anastasis, i.e. the Holy Sepulchre, was the seat of the patriarch of Jerusalem, possibly its steward was the steward of all the property of the Church of Jerusalem. From its simple style and the shape of the letters, the seal seems early rather than late.



fig. 1067.2 (rev.)

Bibl.: F. Manns, SBF 26, 1976, 234f. no. 23 fig. 28,23 (ed. pr.). – On the office of oeconomus of the Church, cf. Meimaris, Sacred Names 256-9; L. Di Segni, in: B. Bitton-Ashkelony - A. Kofsky eds., Christian Gaza in Late Antiquity, 2004, 57f.

Photo: F. Manns pl. 28,23 (ph. and dr.).

LDS

1068. Bulla with bust of Christ and owner's monogram

Lead seal showing on one side (a) a bust of Christ with cruciform nimbus, his monogram to the left and to the right of the bust; square *sigma*; on side (b) the monogram of the owner of the seal in form of a cross with letters attached to the

ends of the bars of the cross; OY on the upper bar in ligature. Parts of the border of the seal at the top and the bottom are broken away, the one at the top affecting the nimbus on side (a) and the Y on side (b).

Meas.: Ø 2 cm (max.).

Findspot: Mount of Olives, on the grounds of "Dominus Flevit".

Pres. loc.: Museum École Biblique, Jerusalem.

(a) ΙΣ (bust) ΧΣ

(b) ΟΥ

B (cross) N

A

App. crit.: (b) BAMOY *Bagatti*.

(a) Ἰ(ησοῦ)ς Χ(ριστός)

(b) Βα(ά)νου or Βάνου

(a) *Jesus Christ*.

(b) (Seal) of *Baanes* or *Banus*.



fig. 1068.1 (a)

Comm.: Bagatti gave for inscription (b) only a reading of letters in counter-clockwise order starting with B, but made no suggestion how to read the proper name: "Con tali lettere si può avere il nome del possessore che varia secondo l'acozzo delle lettere."

He gave the letter to the right as M, but it should rather be read as N with the diagonal line attached to the middle of the right hasta (for a parallel, see G. Zacos - A. Vegliery, *Byzantine Lead Seals I*, 1972, pl. 195 no. 2831). A personal name consisting of the letters B, A, N, O, Y can be resolved either as Βα(ά)νου, genitive of Βάανης, or Βάνου, genitive of Βάνος, Baanes being more frequently attested (see R. Feind, *Byzantinische Monogramme und Eigennamen*, 2010, 70 with references; cf. PLRE IIIA 161 for a magister utriusque militiae of Heraclius named Baanes).



fig. 1068.2 (b)

Cross monograms appear from the middle of the 6 c. onward, while the genitive for the owner's name commonly is replaced by dative at the turn of 7 to 8 c. (cf. R. Feind, *Byzantinische Monogramme* 19f.; id., *Byzantinische Siegelkunde*, 2010, 132); thus an approximate time frame is set for the dating of the seal. The interpretation of this monogram remains uncertain.

Bibl.: B. Bagatti, SBF 19, 1969, 222, 223 fig. 18,4 (ed. pr.).

Photo: G. Nalbandian.

1069. Bulla with cruciform monogram

Lead seal bearing a cruciform Greek monogram within a double circular frame on each side. On the obverse (a) Germer-Durand reads the letters forming the name ΕΛΕΥΘΕΡΙΟΥ, but only the ligature of ΟΥ on top of the cross can be made out in the photo. On the reverse (b), some of the letters read by Germer-Durand can be made out, with Ο occupying the intersection of the arms of the cross, but the restoration of the name by Germer-Durand is uncertain.

Findspot: Found on the right (southwestern) slope of the ravine that begins near the Bethphage chapel and joins Wadi el-Lahm to the east.

Pres. loc.: In possession of Fr. Federlin, superior of St. Anne's, at the time of publication.

(a) Ἐλευθερίου(?)

(b) Βρολιωνος(?)

(Seal) of Eleutherius
(son) of Brolion. (?)



fig. 1069.1 (a)



fig. 1069.2 (b)

Bibl.: J. Germer-Durand, EO 6, 1903, 353 (ph.) (ed. pr.).

Photo: J. Germer-Durand, EO 6, 1903, 353.

LDS

1070. Bulla with cruciform monogram

Lead seal with cruciform monograms on both sides, (a) on obverse, (b) on reverse.

Pres. loc.: Once in the museum of Notre Dame de France.

(a) ΟΥ
Γ (cross) Ρ
Η
(b) ΟΥ
Τ
Π (cross) Ρ
Χ
Α

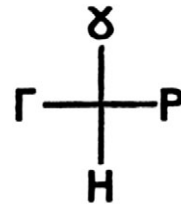


fig. 1070.1 (a)

- (a) Γρηγορίου
(b) πατριάρχου

(Seal) of Gregorius the patriarch.

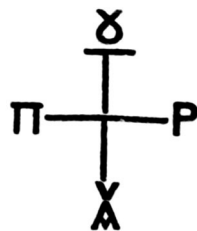


fig. 1070.2 (b)

Comm.: There was no patriarch named Gregorius in Jerusalem, but a Gregorius was patriarch of Antioch from 570 to 593 (V. Grumel, *La chronologie*, 1958, 447).

Bibl.: J. Germer-Durand, EO 14, 1911, 177 no. 3 (ed. pr.).

Photo: J. Germer-Durand, EO 14, 1911, 177 no. 3 (dr.).

LDS

1071. Bulla of the patriarch of Jerusalem

Large lead bulla picturing Christ raising Lazarus from the dead. On the back, six-line inscription surmounted by a cross, identifying the owner of the seal as patriarch Ioannes of Sion. Lunate sigma and w-shaped omega; inverted zeta in l.2; ligature of omicron-upsilon in l.4 and of double nu in l.6; abbreviation marked with horizontal stroke in l.4.

Pres. loc.: In 1909, in Schlumberger's private collection, part of which was donated to the Cabinet des Médailles de la Bibliothèque nationale (Paris), part of which is said to have been sold to the Hermitage Museum, St. Petersburg.

(cross)

ΣΦΡΑΓΙΣ
ΣΦΡΑΓΙΖΩΚΑΙ
ΚΥΡΩΤΑΠΡΑ
ΚΤΕΑΤΟΥΠΤΙΑΡ
ΧΟΥΤΗΣΣΙΩΝ
ΙΩΑΝΝΟΥ

Σφραγίς | σφραγίζω καὶ | κυρῶ τὰ
πρακτέα τοῦ π(α)τ(ρ)ιάρχου τῆς Σιών |
Ἰωάννου



fig. 1071.1

*I the seal confirm and ratify the deeds of
Ioannes the patriarch of Sion.*

Comm.: Schlumberger tentatively identified this Ioannes patriarch of Jerusalem with Ioannes VII (Schlumberger, followed by Bagatti, mistakenly calls him Ioannes VI, 839-843), who held the see of Jerusalem from 964 to 966 (Schlumberger mistakenly writes 969) and was burned alive by a Muslim mob after writing Emperor Nicephorus II Phocas, exhorting him to take Palestine from the Fatimid caliphs. But there were other patriarchs of Jerusalem called Ioannes in the period covered by this corpus: Ioannes III, 516-524 and Ioannes IV, 574-594.



fig. 1071.2

“Sion” here means Jerusalem, not the church of the Holy Sion. The cathedral of the patriarch was the Anastasis. The inscription on the seal is in iambic trimeters.

Bibl.: G. Schlumberger, in: *Florilegium Melchior de Vogüé*, 1909, 567 no. 17 (ed. pr.). – B. Bagatti, *SBF* 4, 1954, 308.

Photo: G. Schlumberger, in: *Florilegium Melchior de Vogüé*, 1909, 567 (dr.).

LDS

1072. Bulla with cruciform monogram

Lead seal. On the obverse, the Virgin standing with Jesus in her arms, between two crosses. On the reverse, cruciform Greek monogram. Lunate *sigma*.

Findspot: Found in the excavations of the Assumptionists at the church of St. Peter in Gallicantu.

OY
T
N (cross) Σ
I

Ἰουστίνου

(Seal) of Iustinus.

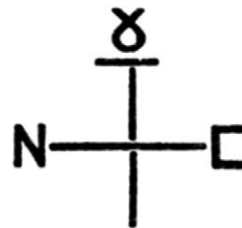


fig. 1072

Comm.: The name Iustinus is frequently encountered in the Late Roman and Byzantine periods. No identification possible.

Bibl.: J. Germer-Durand, *EO* 14, 1911, 176f. no. 2 (ed. pr.). – On Mt. Zion, cf. Bieberstein - Bloedhorn 2, 114-27; Kloner, *Survey of Jerusalem*, 2001, 129*(e), 169(h) no. 405 (with bibl.). – On the

excavations of the Assumptionists, see C. Schick, PEQ 26, 1894, 15-9; J. Germer-Durand, RB 23, 1914, 222-46; Ovadiah, Corpus Suppl. 1, 225f. no. 28; H. Geva, NEAEHL 2, 1993, 778; Kloner, Survey of Jerusalem, 2001, 150*f.(e), 196f.(h) no. 478.

Photo: J. Germer-Durand, EO 14, 1911, 176f. no. 2 (dr.).

LDS

1073. Bulla with monogram of Kosmas, 2nd half of 6 c.

Lead seal of the single cruciform monogram type with an iconographic depiction – saint or virgin – on its obverse.

Meas.: Ø 1.5 cm, wt 2.7 gm.

Findspot: In a drainage channel dated to the Late Byzantine period (6-7 c.) by contemporary coins and ceramic ware during excavations in the City of David (2009). Pres. loc.: IAA.

(cross) (above) K, (at center) O, (below) [], (to the left) M, (to the right) A

Ko[σ]μᾱ

(Seal) of *Cosmas*.

Comm.: Attached to the seal's four-legged cross and its center are five Greek letters. Three of them are clearly readable: M to the left, K above, O at center. Remains of an A to the right are visible. The letter below is missing. The monogram is identical to a previously published type (G. Zacos - A. Vegliery, Byzantine Lead Seals, vol. I, 1972 nos. 407, 1529, 1530, 2076 with pls. 55, 114, 144, 237 no. 281; PLRE IIIB 1564 no. 191) which allows reconstructing the missing letter as lunate *sigma*. The monogram plainly reads the Greek name ΚΟΣΜΑ (Cosmas) in the genitive case. Documents and inscriptions indicate that the name was a familiar one during the Byzantine period, and continued to be among Christian inhabitants

of Muslim-ruled Palestine and Syria as exemplified by Cosmas Melodus, Bishop of Maiuma (born ca. 700), a resident of Jerusalem and Gaza. The name seems to have been quite common under the Byzantine Empire, as is shown by its presence on a large variety of seals of Byzantine officials between the sixth and ninth centuries



fig. 1073.1



fig. 1073.2

CE (Zacos - Veglery, p. 1835f., 1872). It also appears frequently on a large group of 6-7 c. seals found on Cyprus (D. M. Metcalf, *Byzantine Lead Seals from Cyprus*, 2004, 578). The relative popularity of the name can also be deduced from the appearance on at least five different varieties of monogram-type seals, among them an earlier box monogram variety dated to the 5-early 6 c. (Zacos - Veglery, pl. 236f. nos. 279-83).

Bibl.: R. Kool, *A Byzantine Lead Seal from the City of David Excavations*, Atiqot (forthcoming).

Photo: RK.

RK

1074. Bulla of Paulus the deacon

Lead seal with a Greek inscription of three lines encircled by a leafy wreath on each side. In the inscription on the obverse (a) *omicron-epsilon* in ligature, *kappa* with abbreviation mark; in inscription (b) on the reverse stigma for *καί* at the beginning, *rho* at the end with abbreviation mark.

Findspot: Mount of Olives.

- (a) [.]AY
ΛΟΥΔΙ
AK
(b) fAP
ΓΥΡΟ
ΠΡ

- (a) [Π]αύ|λου δι|ακ(όνου)
(b) (καί) ἀρ|γυρο|πρ(άκτου)

(a)+(b) (*Seal*) of Paulus, deacon and banker.

Comm.: An identical specimen in G. Schlumberger, *Sigillographie de l'empire byzantin*, 1884, 388. Ἀργυροπράκτης or ἀργυροπράτης is a dealer in money or money changer. Schlumberger wondered at his also being a deacon, but this is quite normal: respectable members of society could take the lower order of the Church, without leaving their profession or aiming at an ecclesiastical career.

Bibl.: J. Germer-Durand, EO 14, 1911, 176 no. 1 (ed. pr.).

Photo: J. Germer-Durand, EO 14, 1911, 176 no. I (dr.).



fig. 1074.1 (a)



fig. 1074.2 (b)

LDS

1075. Lead seal with monogram

Lead seal, rather worn. On both sides appears the same (?) Greek monogram. Germer-Durand's reading is tentative.

Findspot: Found in the Kidron, a little beyond (south) of Bir el-Ayub (cf. Kloner, *Survey of Jerusalem*, 2001, 155*(e), 200(h) no. 486).

Pres. loc.: At the time of publication in the possession of Fr. Federlin, superior of St. Anne's.

P(?)
N (cross) OY
A

Νοταρίου(?)

(Seal) of ... notary. (?)



fig. 1075.1

Comm.: The obverse face is more worn than the reverse and it is possible that it bore a different monogram, with the name of the owner of the seal, a notary.

Bibl.: J. Germer-Durand, *EO* 6, 1903, 353 (ed. pr.). – Thomsen *I* no. 211.

Photo: J. Germer-Durand, *EO* 6, 1903, 353.



fig. 1075.2

LDS

1076. Fragment of Greek bread stamp

Fragment of bread stamp with a carved decoration. A groove skirting the edge and a row of small holes running almost parallel to it form a border, on the smooth surface of which are engraved eight letters, ending with a sprig. Judging by the curve, the fragment is less than a quarter of the original round stamp. The inscription is in mirror script, which would produce a readable text on the dough, except for the *nu* that would appear reversed. Some remains of the central decoration of the stamp are visible, apparently representing the folds of a priestly mantle. According to Germer-Durand, this is “une pièce caractéristique des vêtements sacerdotaux dans le rite oriental.” W-shaped *omega*.

Findspot: Mount Zion, among the surface debris in the church complex excavated on the property of the Augustine Fathers of the Assumption (St. Peter in Gallicantu); see introduction to nos. 801-807.

[--]ΤΩΝΤΡΙΩΝ (sprig) [--]

App. crit.: Τῶν τριῶν [ιεράρχων] with sprig separating the two halves of the script Germer-Durand, Thomsen.

[Εὐλογία?] τῶν τριῶν [--]

Blessing(?) of the three ...



fig. 1076

Comm.: Germer-Durand translated “Of the three Church Fathers”, with reference to the three great theologians, Basilus of Caesarea, Gregorius of Nazianzus and John Chrysostom. We suggest supplementing εὐλογία at the beginning, probably preceded by a cross. Also a longer text: Εὐλογία τοῦ Κ(υρίου) μεθ’ ἡμῶν καὶ τῶν τριῶν [--] seems possible.

Bibl.: J. Germer-Durand, EO 9, 1906, 132 no. V (dr.) (ed. pr.). – Id., RB 23, 1914, 225 pl. 6,4; Thomsen I no. 253; Vincent-Abel, Jérusalem nouvelle 3, 509 pl. 53,12; Thomsen II no. 253; Bieberstein - Bloedhorn 2, 291 (15). – On bread stamps, cf. G. Galavaris, Bread and the Liturgy, 1970.

Photo: Vincent - Abel, Jérusalem nouvelle 3, pl. 53 fig. 12.

LDS

1077. Eucharistic bread stamp

Wooden stamp with handle and a square basis, divided into four quadrants. The upper right and lower right quadrants have engraved crisscross lines; on the left, the upper quadrant has an incised *chi*, and the lower an incised *nu*.

Meas.: 5×5 cm

Findspot: In a rock-hewn room east of the church of Dominus Flevit.

X
N

X(ριστός)
ν(ικᾷ)

Christ conquers!



fig. 1077.1



fig. 1077.2

Comm.: The room contained an oven, and the stamp was evidently used to mark eulogia bread and eucharist bread. The acclamation: “Christ conquers” or “The cross conquers”, which recalls the famous episode of Constantine’s vision on the eve of the battle at the Milvian Bridge (Eusebius, Vita Constantini I, 28), is common on liturgical furnishing and implements.

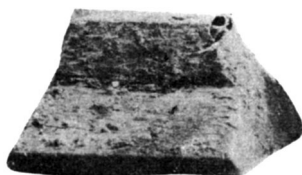


fig. 1077.3

Bread stamps of this type are still in use by the Greek Church. The stamp was left here when the building was abandoned, and may belong to the late phase of its existence, in the 9 c., but as this kind of artefacts have a long usefulness, the stamp may have been made when the church and monastery were first erected, in the 7 c.

Bibl.: B. Bagatti, SBF 6, 1955/56, 265f., fig. 9 (ed. pr.). – On bread stamps, see G. Galavaris, *Bread and the Liturgy*, 1970. – On the site, see introduction to nos. 824.-827.

Photo: B. Bagatti, SBF 6, 1955/56, 256 fig. 9.

LDS

1078. Stone mould or stamp

Broken disc of hard stone; a little less than half is missing. Concentric circles are engraved around a central dot. Between the first and second circle from the centre, letters are carved in mirror script.

Meas.: Ø 12.5 cm; letters 1,4 cm.

Findspot: Mount Zion, among the surface debris in the excavations in the property of the Augustine Fathers of the Assumption (St. Peter in Gallicantu).

Pres. loc.: Once in the museum of Notre Dame de France.

[–]ΙΒΕΡΙΩ[.]

App. crit.: [T]ιβερίω[u] or [Λ]ιβερίω[u] *Germer-Durand*.
The last letter may be *omega* rather than *omicron*.

[(Μονῆς) τῶν] Ἰβερῶν[υ]

(Of the monastery) of the Iberians.

Comm.: Germer-Durand judged the stone to be a mould for casting tin or bronze. However, its size does not seem suitable for making tokens. The actual location of the artefact is unknown, and since Germer-Durand does not describe the back of the stone it is impossible to ascertain if it may not have been a stamp instead. Germer-Durand dated the artefact to the Roman period, but if the reading we suggest is accepted, the object belonged to the monastery of the Iberians in Jerusalem and can be ascribed to the Byzantine period. On the monastery of the Iberians near David's Tower, see no. 1000 and the bibliography there.



fig. 1078

Bibl.: J. Germer-Durand, EO 9, 1906, 131f. no. 4 (ed. pr.). – Thomsen I no. 254.

Photo: J. Germer-Durand, no. 4 (ph.).

LDS

1079. Limestone mould for production of ampullae

Two-faced mould of gray limestone, with a round shallow hollow on each face; on top of the circle is a shallow rectangular socket, tapering slightly downward, adorned with an engraved bird within an arch. In each hollow a biblical scene is engraved within a circular frame; a Greek mirror-like inscription runs within the frame in counter-clockwise direction. In the lower part of the mould is a funnel-shaped indentation, through which the melted metal would be poured into the mould. Two holes in each face of the mould served to fix the mould to another for the production of an ampulla. The “back” half could bear another scene or it could be aniconic. Face A represents Abraham standing, haloed, holding a knife over the head of Isaac kneeling; on the left side is an altar with a flaming fire; on the right side is the ram, tied to a tree. Over the halo encircling Abraham’s head is a small cross within the frame, marking the beginning of inscription (a). The letters are widely spaced. Face B represents Daniel haloed, in prayer between two lions; over the haloed head, within the frame, is a small cross marking the beginning of inscription (b). The letters are separated by vertical ladder-shaped elements. A second mirror-like inscription (c) in smaller letters runs along the inner edge of the frame, on both sides of Daniel’s head. Lunate *sigma* in (b) and (c).

Meas.: h 9.3, w 6, d 2.6 cm; letters 0.3 cm within the frame, 0.2 cm in the inner inscription in face B.

Findspot: In the village of Silwan, according to the antiquities merchant who offered it for sale to the SBF Museum.



fig. 1079.1



fig. 1079.2

Face A: (a) (cross) ΕΥΛΟΓΙΑΤΟΥΑΒΡΑΑΜ

Face B: (b) (cross) ΕΥΛΟΓΙΑΤΟΥΔΑΝΙΗΛΟΣ

(c) ΟΑΓΙΟΣΔΑΝΙΗΛ



fig. 1079.3



fig. 1079.4

App. crit.: (b) τοῦ Δανιήλ Piccirillo; Δανίλ = Δανι<ή>λ SEG.

Face A: (a) Εὐλογία τοῦ Ἀβραάμ
Face B: (b) Εὐλογία τοῦ Δανιήλ
(c) Ὁ ἅγιος Δανιήλ

Face A: (a) *Blessing of Abraam.*
Face B: (b) *Blessing of Daniel.*
(c) *Saint Daniel.*

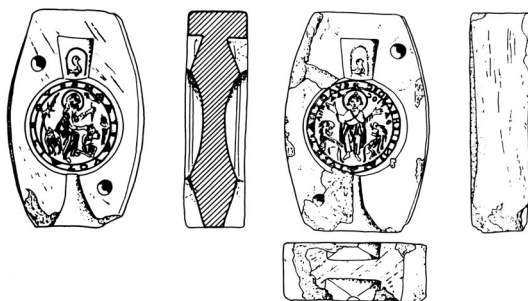


fig. 1079.5

Comm.: Eulogiae – souvenir tokens or miniature flasks (ampullae) filled with holy water or oil – were sold or given out at pilgrim sites, and in many cases they bore a vignette and/or an inscription indicating which holy site (usually a church) handed them out. A fragment of a similar, aniconic mould for ampullae was unearthed in 1903 in the Latin cemetery on Mount Zion (Piccirillo 585f. fig. 2). As Piccirillo pointed out, the finding of these moulds attests that Jerusalem was a centre of production of eulogiae, and the subjects represented on the two-faced mould indicate that the ampullae made there were marketed in different places, both located outside the Holy City. The main centres of Abraham's cult were at the Tombs of the Patriarchs in Hebron and at the Oak of Mamre, where Abraham received the angels in his tent. Admittedly, since earlier times the Church Fathers interpreted the binding of Isaac in Gen 22 as a figure of Christ and a paradigm of the crucifixion

(Epistle of Barnabas 7,3 [The Apostolic Fathers, ed. M. Holmes, 1999, 292f.]; the same theme also in Irenaeus, Tertullian, Clement and Origen), and the place of Isaac's sacrifice, Mount Moriah, was located on the Temple Mount; but there was no Christian sanctuary on the Temple Mount in the Byzantine period, nor was Abraham commemorated at the Holy Sepulchre. As to Daniel, the Piacenza Pilgrim (Itinerarium, Recensio altera 32, CCSL 175, 168f.) locates the lions' den into which Daniel had been cast somewhere east of Eleutheropolis, perhaps near Beth Zur. In fact, a cave with graffiti representing the scene of Daniel in the lions' den (Dn 6,16-24) was discovered at Tel Lavin, northeast of Eleutheropolis (B. Zissu, RB 106, 1999, 563-73). Thus the ampullae produced with one or the other face of in the two-faced mould would have been marketed to pilgrims in holy places located along the Jerusalem-Hebron road.

Bibl.: M. Piccirillo, SBF 44, 1994, 585-90 (ed. pr.). – SEG 44, 1359; BE 1996, 488.

Photo: M. Piccirillo, SBF 44, 1994, 585-90 pls. 47-49 (ph. and dr.).

LDS

1080. Mould for eulogia tokens with inscription

Fragment of a two-faced mould of limestone, round, with a projecting rim surrounding a slightly sunken inner disk. On face A, grid over animal figure (a donkey or horse), and other unidentified elements; Greek inscription (a) in mirror script on the disk, skirting the outer rim. On face B, same inscription (b), incomplete, and unidentified decoration. Both faces, and especially B, are badly battered. Inscriptions and decoration are made with a fine sharp instrument, producing a very thin, shallow incision.

Meas.: Ø 15.5, (inner disk) 12.5 cm; w (projecting rim) 1.5 cm; d (rim) 3.5 cm; depth of central depression 0.5 cm; letters 0.5 cm.

Findspot: In excavations in the Mamilla neighbourhood in 1995. Found in a fill under a road along and over the channel joining the Mamilla Pool and Hezekiah's Pool, near Jaffa Gate. A fragment of early Byzantine tile stamped Εἰρήνῳ (see App. 52*a) was discovered in the same fill.

Pres. loc.: Har Hotzvim, IAA.

(a) ΔΕΧΟΜΕ[--]

(b) ΔΕΧΟ[--]

(a) Δέχομε [--]

(b) Δέχο[με --]

(a) and (b) *I hail ...*



fig. 1080.1 (a)

Comm.: The text represents a phonetic spelling of *δέχομαι*. A two-faced mould, preserved at the University of Toronto Art Center and reportedly found near Jerusalem (first published by M. Frazer in: K. Weitzmann ed., *Age of Spirituality*, 1979, 583f. no. 522), bears on one of the faces an enthroned figure and the inscription *Δέχομε χαίρων τὴν οὐρανίαν*, “I hail rejoicing the heavenly one” (For a different interpretation, see Gregg). The artifact was interpreted by Frazer as a mould for eulogia bread cakes. However, the only material that could take an impression from these moulds is molten metal. The reason for carving two different scenes on a single stone could not be economy, as limestone is cheap, but rather to enable an itinerant craftsman to carry one mould with which he could produce two different tokens in different places and for different clients. Lead and tin melt at a very low temperature, and a craftsman provided with a lump of metal, an oil lamp and a number of two-faced moulds could provide a variety of souvenirs, fitted for the place where he happened to be practicing his craft at any given time. For a similar case – a two-faced mould for casting metal ampullae – see no. 1079. One should conclude, therefore, that the Mamilla fragment showed two different scenes, each with an acclamation hailing whatever holy figure was represented in each.



fig. 1080.2 (b)

Bibl.: E. Assaf, Atiqot, forthcoming (ed. pr.). – Cf. id. - Y. Billig, ESI 19, 1999, 64 (= HA 107, 1997, 91 [Hebr.]). Cf. R.C. Gregg, in: G. Kalantzis - Th.F. Martin eds., *Studies on Patristic Texts and Archaeology: If these stones could speak... Essays in Honor of Dennis Edward Groh*, 2009, 111-62.

Photo: A. and N. Graicer.

LDS

1081. Dedication on a polycandelon

Three fragments of a polycandelon (a plate according to Bagatti): round disk of yellowish ware, with round holes in the border, 6.5 cm wide. The largest fragment has an incised cross with the abbreviated nomina sacra; below, the beginning of the dedicatory inscription which ran under the row of holes. The other two fragments bear incised letters of the same size and on the same level with those of the beginning of the inscription. Remains of red paint. On the back, hooks for hanging the polycandelon. Lunate *sigma*.

Meas.: Ø 38 cm; letters 1.2 cm.

Findspot: 'Ein Kerem, found in the fill, stratum b, of cistern M.

ΙΣ ΧΣ

(cross)

ΥΣ ΘΥ

ΥΠ[--]ΝΝΟΥ[--]ΠΑΥ[--]

Ἰ(ησοῦ)ς Χ(ριστὸ)ς |
 υ(ὶδ)ς Θ(εο)ῦ. | Ὑπ[έρ]
 σωτηρίας Ἰω]άννου
 [--καὶ] Παύ[λου --]

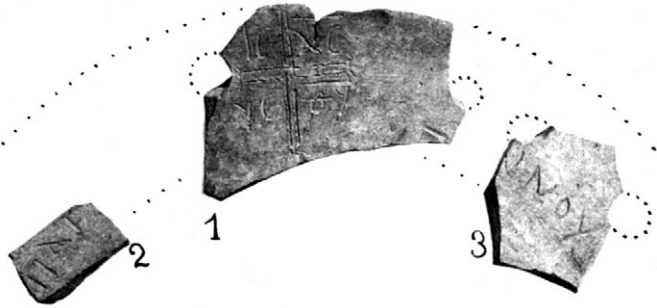


fig. 1081

Jesus Christ, son of God. For the salvation of Ioannes ... and Paulus ...

Comm.: For the dating of the cistern and stratum, see Bagatti 70f.

Bibl.: Bagatti, Santuario 82 pl. 23 ph. 51 (ed. pr.). – On the site, see introduction to nos. 849-853.

Photo: Bagatti, Santuario pl. 23 fig. 51.

LDS

1082. Dedication on a polycandelon

Inscription incised along the rim of a round, concave plate made of red ware. The script occupies about two fifths of the border and has crosses at the beginning and the end. The letters vary considerably in size. The plate was found together with a round, bronze lamp-holder of a slightly smaller diameter with hanging chains, which was probably part of the same polycandelon.

Meas.: Ø 30 cm.

Findspot: Found at the bottom of a cistern in the church complex excavated in the property of the Augustine Fathers of the Assumption (St. Peter in Galliantu).



fig. 1082.1

(cross) ΟΑΓΙΟΣΘΕΟΔΩΣΙΟΣΜΟΝΗΣΙΩΣΗΦΤΑΠΗΝΟΣ (cross)

Ὁ ἅγιος Θεοδώσιος μονῆς Ἰωσήφ ταπῆινός

Saint Theodosius; humble Ioseph of (this) monastery (tr. Germer-Durand) or:
Humble Ioseph of the monastery of St. Theodosius (Vincent - Abel).

Comm.: The mention of St. Theodosius indicates that the μονή of which Ioseph was a resident was Deir Dosi, the monastery of Theodosius the Coenobiarch not far from the Holy City, to the south-east. Ioseph obviously donated the lamp in honour of the founder of his monastery. The Greek Menologies, including two manuscripts in the Greek patriarchate of Jerusalem, attest that the anniversary of St. Theodosius' death, January 11, was celebrated "in the apostoleion of St. Peter". Germer-Durand surmised that this was a sanctuary of St. Peter in Jerusalem, and therefore identified the ruins where the polycandelon was found with the church that, according to sources from the 6-13 c. (Baldi, *Enchiridion*, 562-74, esp. nos. 835-837, 839-857, 859, 861, 863-864), stood on the site where, after the cock crowed, Peter wept in repentance. The descriptions of the pilgrims indeed locate the church of St. Peter called "Gallicantus" on this site: thus, if the identification of the ruins is correct, the inscribed lamp indicates an early connection between St. Theodosius' monastery and St. Peter's church.

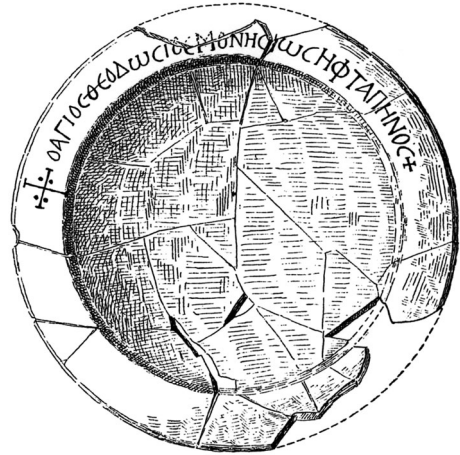


fig. 1082.2

The rather strange construction of the sentence can be interpreted in various ways. Germer-Durand understood it in the sense that the monastery of St. Theodosius, and the monk Ioseph on its behalf, had jointly offered the polycandelon; Vincent thought that the phrase was vulgar Greek for "Ioseph of the monastery of St. Theodosius". A third possible interpretation is that ἅγιος Θεοδώσιος meant that the lamp was to be used in a place (side chapel?) dedicated to the veneration of this saint, or on the occasion of his feast, while the following – indeed badly constructed – refers to the donor, who belonged to the monastery of St. Theodosius. Germer-Durand (1909, 76, 308) dated the inscription to the second half of the 5 c. on palaeographical grounds, while Vincent, followed by Thomsen, maintained that the ungrammatical Greek pointed to a late date, in the 8 or 9 c. This argument is not decisive, for monks from all parts converged on the monastery of Theodosius and no doubt many of them were not fluent in Greek. The letters show none of the characteristics of the 8-9 c. and their shape better suits a date in the 6 c. or perhaps

in the early 7 c. Germer-Durand's early date, on the other hand, is unlikely, for Theodosius the Coenobiarch would not have been called *ἄγιος* before his death in 529. St. Theodosius' monastery was in existence until the 14 c., but in 809 and 813, together with several other monasteries of the Judaeian Desert, it was sacked (Theoph., Chron. AM 6301, 6305, ed. de Boor 484, 499; Vailhé, Repertoire, 286-9).

Bibl.: J. Germer-Durand, EO 12, 1909, 75f. (ed. pr.). – Id., EO 12, 1909, 308f.; L. Vincent, RB 18, 1909, 495f.; J. Germer-Durand, RB 23, 1914, 229f.; Thomsen I no. 235; Vincent - Abel, Jérusalem nouvelle 3, 486f., 507f. fig. 180; Abel, DACL 2360 fig. 6189; Thomsen II no. 235; Bieberstein - Bloedhorn 2, 291 (14). On the site, see introduction to nos. 801-807.

Photo: J. Germer-Durand, RB 23, 1914, 229 fig.8; Vincent - Abel, Jérusalem nouvelle 2-3, 487 fig.180 (dr.).

LDS

1083. Greek and Armenian inscriptions on a stone bowl

Decorated stone bowl with four handles. An Armenian inscription (a) is written in uncial script around the body of the bowl. It is cut very deeply and regularly into the stone and contrasts with the Greek inscription (b) around the rim which was lightly incised and deteriorated to the extent of becoming illegible (see comm.). Lunate *sigma* and w-shaped *omega*.

Meas.: ø 31 cm; letters 1.5 cm.

Findspot: 350 m north of the Damascus Gate in the chapel of the "Bird Mosaic" in Musrara.

Pres. loc.: Museum of the Armenian Patriarchate, Jerusalem.

(a) ՅՍ ԲՍ ՏՐ ԱԾ

ՄԱ Ա? ԾԻ ՄՏ ՏՈ ԹԱ ԱՐ ԳՎ

ՄՍՂ ԱՌ ՏԱ ԱՆԹ ՎԱՎ ԴՈՍ ՎԳՄՌ ԵԵԼ

(b) ΟΔ Η +++++ ΜΕΛΟΥΣΩΝ ΜΕΕ Ν +Α++ΙΩΝ Λ++ΣΟΝ ++vacat?

Ν·ΓΙ·ΑΝ+Α·Η++Α·ΜΟΥ·

(a) յս քս տր ած | մա ա? ծի մտ տո Թա ար գվ | մաղ ոռ տա ախթ

վավ դոս վգմռ եել:

(b) ΟΔ Η +++++ ΜΕ λουσών με ΕΝ +Α++ΙΩΝ Λ++ΣΟΝ ++vacat?

Ν·ΓΙ·ΑΝ+Α·Η++Α·ΜΟΥ·

Translit.: (a) ys k's tr ac | ma a? ci mt to t'a ar gv | mał oř ta ant' vav dos wgmř eel

(a) *Jesus Christ Lord God ...*

(b) ... *who will cleanse me*



fig. 1083.1 (a)



fig. 1083.2 (a)



fig. 1083.3 (a)



fig. 1083.4 (a)



fig. 1083.5 (a)



fig. 1083.6 (b)

Comm.: G. Foerster has remarked that the bowl resembles a late Roman stone bowl. Around the rim there is the Greek inscription which is indecipherable, except for individual letters. The bowl with its inscription is quite unique, so far as we know. The Armenian inscription is written in four parts around the bowl but the inscription however makes no sense except for the *nomina sacra*. Each part is composed

of a single *nomen sacrum* at the center of the top, and two lines of writing on both sides of a decorative, raised diamond. l.1 has the four *nomina sacra* ՅԻՍՈՒՍ, ԽՐԻՍՏՈՍ, ՏԷՐ, ԱՍՏՈՒԼԱԾ “Jesus, Christ, Lord, God”. The collocation and order are standard. The other lines are absolutely clear, except for the second half of l.2 on side one. This appears to be *ayb* followed by another letter, not clearly written, and perhaps a correction. We have found no explanation, however, for the inscription, and offer no interpretation of the whole.

Most of the Greek letters are illegible or uncertain. The inscription may perhaps contain an invocation to God for the salvation of the donor.



fig. 1083.7 (b)



fig. 1083.8 (b)

Bibl.: M. Stone, *Epigraphica Hierosolymitana Armeniaca IX*, REArm 30, 2005/07, 343f. (ed. pr. of Armenian inscription); Greek unpublished.

Photo: A. and N. Graicer.

MS/LDS/EDD

1084. Bronze disk with inscriptions

Bronze disk, consisting of a central cross in a circular frame. The cross has split and curling ends (cross moline) and bears two inscriptions. (a) incised crosswise, and (b) incised on the circular frame, beginning near the end of the right arm of the cross. Lunate *sigma* and w-shaped *omega*. Stigma for (καί) between the two names.

Meas.: Ø 13 cm.

Findspot: Eastern slope of the Mount of Olives, near Bethany.

Pres. loc.: Formerly in the collection the Russian archimandrite Antonin.



fig. 1084

(a) Φ
ΖΩΗ
Σ

(b) ΑΓΙΑΜΑΡΙΑΪΜΑΡΘΑΠΡΟΣΔΕΞΕΤΗΝΚΑΡΠΟΦΟΡΙΑΝΩΝΚΣΓΙΝΟΣΚΙ

(a) Φῶς ζωή

(b) Ἁγία Μαρία (καὶ) Μάρθα, προσδέξαι τὴν καρποφορίαν ὧν Κ(ύριος)
γι<γ>νῶσκ<ε>ι (sc. τὰ ὀνόματα)

(a) *Light, Life.*

(b) *Saint Maria and Martha, accept the offering of those whose (names) the Lord knows.*

Comm.: The combination “light, life” beside a cross, or arranged in the shape of a cross, is a reference to Jn 1,4, “In him (sc., the Logos) was life, and the life was the light of men”. The cross or crosswise disposition of the words obviously represented Christ, the Logos. It occurs on mosaic pavements of churches and on lintels (e.g. on lintels in the Golan Heights: Gregg - Urman 120, 157, nos. 99, 121; in the baptistery at Hippos: C. Epstein - V. Tzaferis, *Atiqot* 20, 1991, 91; at Elusa: SEG 44, 1652), not solely in ecclesiastic buildings, since it probably had an apotropaic function. As such it appears also on amulets (e.g. a cross-shaped pendant from Ascalon: H. Vincent, *RB* 12, 1903, 611 no. 17), lamps (SEG 42, 1385), and outside Palestine also on tombstones (cf. Felle, *Biblia epigraphica* 602 nos. A1016-A1017). Since the second inscription makes it clear that the object was presented to a church, it was probably used as an inlay for some part of the liturgical furniture. Similar inlays – though smaller and devoid of inscriptions – were actually discovered in churches

(e.g. at Shavei Zion and Ramat Raḥel: Y. Israeli - D. Mevorah eds., *Cradle of Christianity*, 2000, 137, 221).

At least two holy places in Bethany and its vicinity were dedicated to the memory of Mary and Martha, sisters of Lazarus, and the disk may have been offered in either. The use of the singular when two holy persons are invoked is quite common, as is the formula “those whose names the Lord knows”, referring to a group of donors (cf. nos. 854 and bibliography there, 869). Here the last words were omitted because of lack of space, a hint that the formula was so well known that it could be recognized in a curtailed form.

Bibl.: J. Germer-Durand, *RB* 1, 1892, 587f. no. 54 (ed. pr.).

Photo: J. Germer Durand, *RB* 1, 1892, 588 (dr.).

LDS

1085. Bronze medallion with monogram and invocation, 6-7 c. CE

Monogram and inscription on double sided bronze medallion, presumably part of a larger chain or pendant hung around the wearer's neck. The cruciform-shaped monogram is incised on one of the oval surfaces of the medallion; the inscription is engraved on the circular edge of the medallion. OY in ligature in monogram, lunate *sigma* in circular inscription.

Meas.: h 2.2, w 1.4 cm, wt 3.83 gm; letters 2 mm.

Findspot: In a standing pit of a rock cut burial cave in 'Ein Ya'el, filled with human skeletons and Byzantine period lamps, potsherds and glass vessels.

Pres. loc.: IAA.



fig. 1085.1



fig. 1085.2

Monogram: (cross) (below) A, (to the right) K, (to the left) PΣ, (above) OY

Circular inscription: (cross) ΑΓΙΑ ΜΑΡΤΙΣ ΒΘΙ

Monogram: Ἀχρίσιου or Ἀρσάκου

Circular inscription: Ἀγία Μαρ(ία) ἡ μ(ή)τ(ηρ) Ἰ(η)σ(οῦ) β(οή)θ(ε)!

Monogram: (Property of) Acrisius, or (of) Arsaces.

Circular inscription: *Holy Maria Mother of Jesus, help (your servant).*



fig. 1085.3



fig. 1085.4

Comm.: Monogram: All the letters except the one attached to the left leg are clearly legible. On the right leg K; lower leg A; upper leg OY. An attempt to read the left leg as a B seems futile since both the upper and lower segments lack closures. It is more convincing to read it here as a poorly incised P, in combination with a lunate *sigma*. The cross could include the letter I. The name Akrisios was a fairly common one (SEG 35, 1302), used also in Byzantine Palestine and Syria (SEG 38, 1652, from Gerasa). Another possibility is Arsaces, a name of Armenian/Persian origin (SEG 26, 1839; 30, 1508; 41, 1799). Three officials, among them the Patriarch of Constantinople (404–5) are documented with this name in the fifth century (PLRE II 151f.). Usually pendants/medallions similar to this were either religious or amuletic in character (A. Hamburger, IEJ 9, 1959, 43ff.). The simplicity of the monogram and use of the possessive genitive – the letters OY on the monogram's upper leg – possibly indicate that the name is that of the pendant's owner.

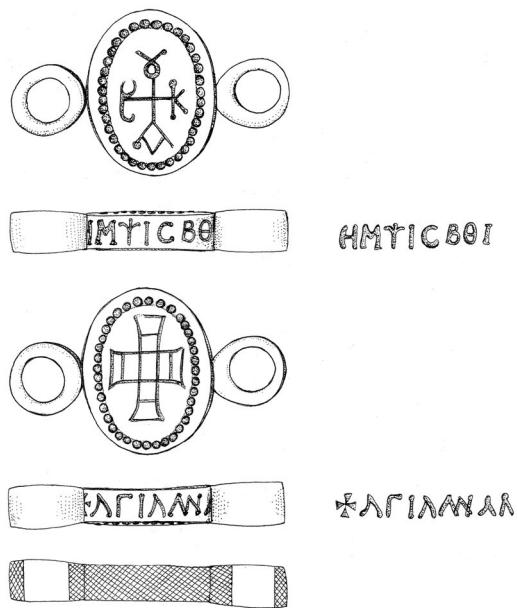


fig. 1085.5

Circular inscription: Under a powerful microscope one can observe that each of the individual letters consist of minute stops drilled into the metal which were thereafter connected to form the letter. A number of the letters are virtually effaced which makes the inscription difficult to read. The inscription is a simple invocation, similar to the ones found occasionally on common rings and bracelets from Byzantine Palestine (L. Jalabert, *MUSJ* 2, 1907, 315f. no. 113; M. Piccirillo, *Chiese e mosaici della Giordania settentrionale*, 1981, 26, 32) in which the owner invoked the name of a saint or holy person for good fortune or help.

Bibl.: R. Kool, A Byzantine Period Pendant from Ein-Ya'al, *Atiqot* (forthcoming).

Photo: C. Amit, IAA fotogr. dep.; IAA, C. Hersch (dr.).

RK

1086. Inscribed bezel of copper ring

Greek inscription of five lines, engraved in the flat circular bezel of a ring of copper alloy. The inscription is incised within a trapezoid frame; shallow stigmas in ll.2, 3 and 5 mark truncation of the names. Outside the frame, three marks are incised on each side, which may represent a repetition of the owner's name, in monogram form and upside down. One mark resembles a *theta*, another an *omicron*, two a monogrammed OY, and two crossed squares may contain an angular *epsilon*, a *delta* and a *lambda*; V-shaped *upsilon*.

Meas.: Ø (bezel) 1.4 cm.

Findspot: Temple Mount Excavations, Area XV, Locus 15008, among the debris on the pavement of the central courtyard of the Monastery of the Virgins (see Temple Mount Excavations II pls. I,1 and 2).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.



fig. 1086.1



fig. 1086.2

ΘΕΟΔΟ
ΥΛΙΟΛ
ΥΟΒΡΟ
ΛΥΒ
ΡΓ

App. crit.: Θεόδουλος Ὁυλιός Ὁυλιός Ὁυλιός ed. pr. The upright marks resemblings *iotas* in ll.2, 3 and 5 are really shallow stigmas.

Θεοδο|ύλ(ου) 'Ολ|υβρ(ίου) 'Ο|λυβ|ρί(ου)

(Property) of Theodulus Olybrius (son) of Olybrius.

Bibl.: L. Di Segni in: SEG 49, 2066 (ed. pr., from ph. and dr. in: E. Mazar, The Monastery of the Virgins. Byzantine Period. Temple Mount Excavations in Jerusalem, 1999, 11). – L. Di Segni, in: Temple Mount Excavations II 124 no. 5 pl. I 19,5 (ph., dr.); SEG 53, 1864.

Photo: Courtesy of E. Mazar.

LDS

1087. Bronze artifact, possibly door knocker

Bronze artifact, possibly a door knocker. No measurements given. Name incised in elegant oval letters; w-shaped *omega*.

Findspot: Found in Bliss's excavations in the Tyropoeon Valley, probably those of the Byzantine church near the Siloam Pool.

ΑΝΤΩΝΙΟ[--]

App. crit.: Ἀντωνίος[ς] Thomsen.

Ἀντωνίος[υ πρ(οσφορά)?]

(Offering) of Antonius (?) or (Property) of Antonius (?).

Comm.: The size of the artefact is unknown but, given the tapering shape of the surviving part, the missing piece on the right cannot have been very large. Thomsen restores a simple nominative, but restoring a genitive is preferable; either the inscription denoted property, or it was the dedicatory inscription of some object, both instances requiring a genitive. If the inscription indicated the owner (as might be the case if the fragment belonged to the handle of a scale or a piece of furniture), no other word is necessary. If it was a dedication, the common ligature ΠΡ would have followed the name. For an inscribed door knocker, probably donated to a synagogue, probably from northern Samaria, see SEG 44, 1364 = 46, 2052.



fig. 1087

Bibl.: F. Bliss - A. Dickie, Excavations at Jerusalem 1894-1897, 1898, 268f. (dr.) (ed. pr.). – P. Thomsen, ZDPV MN 14, 1908, 84 fig. 9 (dr.); Thomsen I no. 212.

Photo: F. Bliss - A. Dickie, 268f. (dr.).

LDS

G. Addenda et corrigenda to vol. I 1

Funerary inscriptions

1088. Ossuary of Alexa son of Shalom with Aramaic and Hebrew inscription, 1 c. BCE - 1 c. CE

Hard limestone ossuary with flat lid, undecorated, with two-line inscription in formal Jewish script, letters well-formed, blue paint inside lines; *lamed* with long tail extending upwards, rounded final *mem* (ed. pr. and ph.).

Meas.: h 35, w ca. 70 cm; length of inscription ca. 37 cm (taken from photo).

Findspot: Kiryat Shmu'el.

Pres. loc.: In situ, buried.

אלכסא בר שלום ברת אלכסא
ארור שיטלנו ממקומו

אלכסא בר שלום ברת
אלכסא | ארור שיטלנו
ממקומו

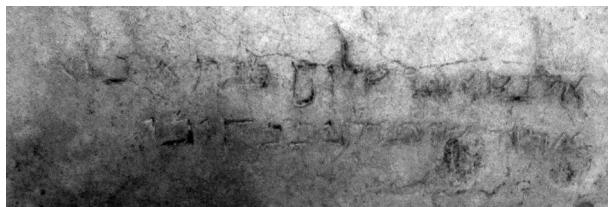


fig. 1088.1

Translit.: 'lks' br šlwm brt 'lks' | 'rwr šytlnw mmqwmw

Aleksa son of Shalom daughter of Aleksa. Cursed is the one who takes him from his (resting-)place.

Comm.: A rock-hewn burial cave typical of the late Second Temple period was discovered in the course of construction and hurriedly examined during the night of 18 January 2009. Thorough excavation was not possible, and the cave was covered over with all of its contents inside. The cave consisted of a square central chamber organized around a standing pit, with six loculi in the walls; the entrance was found sealed, but robbers had evidently entered the cave at some point;



fig. 1088.2

three of the loculi were also sealed, and these were not opened by the excavators. Seven ossuaries, eight or more lids and other ossuary fragments were found in the cave; there were no other artifacts. The name on the one inscribed ossuary is given in Aramaic (*br, brt*), and the curse-provision is in Hebrew. Aleksa 'lks', as hypocoristic of Alexander, is found in vol. I 344, 457, 468 and cf. comm. ad no. 98; it is notable that the grandfather and grandson had the same Greek name, whereas the daughter/mother was given a Hebrew name. On metronyms, see Price, and cf. vol. I 330, 517 (the mother is Alexa!), 519, 535, 536. Several ossuaries found in the Jerusalem necropolis have inscribed warnings against opening them – cf. vol. I 93, 287, 359, 375, 451, 460, 466, 507, 602 – but a curse is not part of the regular formula and the use of the word 'rwr is so far unique; cf. vol. I 385, comm. Ed. pr. parsed the curse in l.2 in the first person, but such first person addresses are characteristic only of a later period. The *vav* at the end of *šyṭlnw* is shorter than the others because it is written on the base of the preceding *nun*. The *yod* in the same word is comparatively long but certain from the context.

The editors thank the excavators for sharing information before formal publication.

Bibl.: Y. Baruch - D. Levi, ESI 122, 2010 (ed. pr.) (http://www.hadashot-esi.org.il/report_detail_eng.asp?id=1497&mag_id=117 [viewed 14.04.2011]). – J. Price, Zutot 2002, 10-7.

Photo: IAA.

JJP/HM

1089. Ossuary with indecipherable inscription, 1 c. BCE - 1 c. CE

Plain ossuary, sides smoothed, with ink markings on one of the long sides.

Meas.: h 21, w 31, d 16 cm.

Pres. loc.: Museum École Biblique, Jerusalem. Autopsy.

Comm.: The ink markings on the side of this ossuary, if intended to form a word or name, are indecipherable, nor is the language even certain.



Bibl.: Unpublished.

Photo: A. and N. Graicer.

fig. 1089

JJP/HM

1090. Ossuary with Hebrew or Aramaic inscription, 1 c. BCE - 1 c. CE

Plain ossuary, sides rough-finished, small inscription incised shallowly in cursive Jewish script, slanting upwards to the left, on one of long sides.

Meas.: h 21.5, w 40.5, d 20.5 cm; l. 8.5 cm; letters 2 cm.

Pres. loc.: Museum École Biblique, Jerusalem. Autopsy.



fig. 1090.1

Comm.: A name is obviously scratched on the side of the box, but the letters are extremely unclear. The first letter on the right end appears to be a *het*, *taf*, or possibly *ayin*. The next decipherable letter is *dalet*, *lamed*, or *resh*. At the end, possibly an *alef*. The name might be 'zr' = Ezra, but that is a guess.



fig. 1090.2

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP/HM

Instrumentum domesticum and Varia**1091. Greek ostracon, 1 c. CE(?)**

Ostracon of the Second Temple period, written vertically on a fragment of amphora body of reddish-brown ware with white slip. In the upper part of the ostracon is a long black stroke that seemingly cancelled another line of script of which the bottom part of at least three letters is still visible, but they cannot be read. Underneath are two lines of writing traced in black ink. The letters are for the most part cursive and some of them are superscript: a V-shaped *tau* above the *eta*, a 'Greek E'-shaped *upsilon* above the *tau* and the *pi*. The first letter is unclear and probably incomplete; its shape is similar to an *upsilon*, but this letter is traced differently twice in the inscription. It may be a misshapen *delta*. The three groups of letters are slightly spaced apart. The shape of the letters may fit a 1 c. date (Thompson, *Palaeography* 192 tb. 2).

Meas.: letters 0.8 cm.

Findspot: Jewish Quarter, Area P, Palatial Mansion (Herodian Quarter).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΔΟΤΗ ΚΟΤΥ ΠΥ

A

Δότη κοτύ(λαν) πυ(ρῶν) | α'

Give to ... one kotyle of wheat.

Comm.: If the reading is correct, *δότη* is a misspelling of *δότε*, second person plural of the imperative. The formula "Give to so-and-so a certain quantity of wheat" (or barley, or some other commodity) is common in ostraca. Ostraca from Masada contain this formula, introduced by *δός*,

"give", imperative, 2nd person singular (Masada II 113-8 nos. 772-777; SB 1, 4253; 10, 10270, 10334; 14, 12097, 12196), but examples with the formula in the 2nd person plural are also known (SB 16, 12307; P.Mert. I, 4; O.Stras. I, 516). In this case, the name of the receiver was probably cancelled by means of the black stroke. The ostrakon appears to be a ration card allotted to a person entitled to receive the wheat. The kotyle was a Greek measure for liquid and dry goods, corresponding to ca. 0.273 liter, one quarter of a choenix. One kotyle is but a quarter of the regular daily ration for one man, such as might be allotted in a time of hunger; which suggests that the ostrakon might have been a ticket for rations during the siege of Jerusalem by Titus in 70 CE.

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 351f. no. 17 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.



fig. 1091

LDS

1092. Latin dipinti on imported amphoras, mid-1 c. BCE

Two necks of Italian amphora, type Lambroglia 2; the first without shoulder and with one handle, with inscription (a) in thick letters traced in red ink below the rim; separating dots between first and second and second and third letter. The second neck with shoulder and handles, with two inscriptions in thick letters traced in red ink, one below the rim (same letters as in (a) on the first neck but different script), the other (b) at the bottom of the neck, three groups of letters, AR are in ligature.

Findspot: Jewish Quarter, Area E, Stratum 4, Locus 736.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

(a) A · B · C

(on both
amphoras)

(b) M A R E L

(only on the
second one)

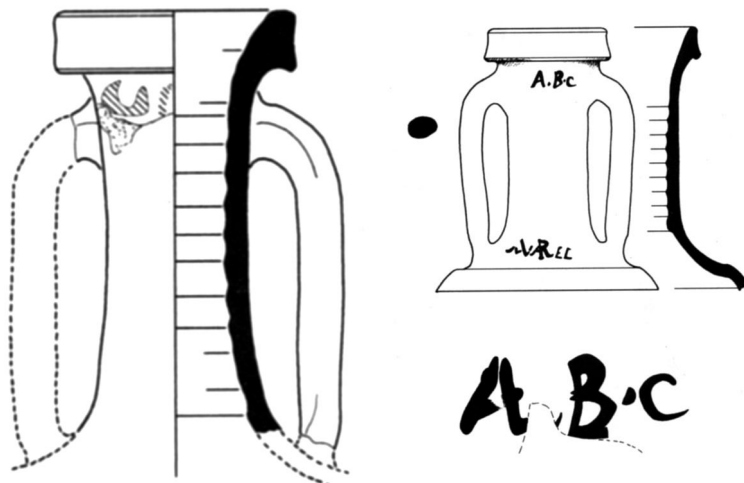


fig. 1092.1 (a)



fig. 1092.2 (b)

Comm.: The letters probably represent the name of the exporter.

Bibl.: G. Finkielsztein, in: Jewish Quarter Excavations III 168-83 at 169, 172 A 13 and A 15 (ed. pr.). – On the dating of Stratum 4 and a description of the loci, cf. H. Geva, *ibid.* 9, 18-21.

Photo: G. Finkielsztein, in: Jewish Quarter Excavations III 182 pls. 63 A 13 and A 15 (dr.).

LDS

1093. Latin(?) dipinto on amphora, 1 c. CE(?)

Fragment of an amphora of reddish-brown ware, with remains of marks in red ink. They may represent letters written vertically upwards on the amphora shoulder. The first appears to be an A, ca. 2 cm high, the second is part of an upright or slightly sloping stroke, seemingly part of an I or more likely an L.

Meas.: letters 2 cm.

Findspot: Jewish Quarter, Area J.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

A L[--]

Al[ec?]

Fish sauce(?).

Comm.: The inscription may be Latin, and the word beginning with *AL-* may refer to the contents of the amphora, possibly *alec* or *alica*. *Alec* (*allec*, *halec*) is fish-sauce, while *alica* or *halica* is emmer groats, or any product – bread, porridge, gruel or a drink similar to barley water – made from the two-grained wheat.



fig. 1093

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 350 no. 13 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1094. Latin dipinto on imported amphora, mid-1 c. BCE

Complete upper body of Italian amphora, type Lambrogli 2, with inscription in red ink below the rim: three groups of letters, the second and third in ligature.

Findspot: Jewish Quarter, Area E, Stratum 4, Locus 739.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

M A R S T

App. crit.: The reading of last ligature is not certain.

Comm.: See no. 1092.

Bibl.: G. Finkielsztein, in: *Jewish Quarter Excavations III* 168–83 at 169, 172f. A 17 (ed. pr.). – See bibl. no. 1092.

Photo: G. Finkielsztein, in: *Jewish Quarter Excavations III* 180 pl. 6,1 A 17 (dr.).

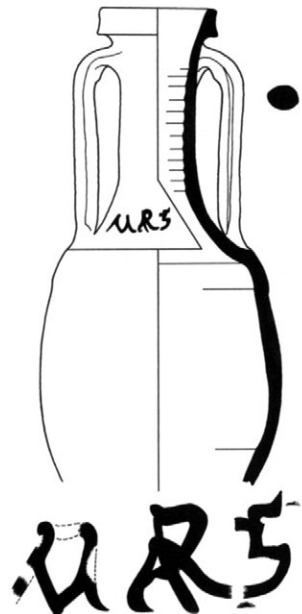


fig. 1094

LDS

1095. Latin dipinto on imported amphora, first to second thirds of 1 c. BCE

Complete North African amphora, type Maña C2, with inscription in red ink on the shoulder, below the neck; the first group of letters seems to be in ligature.

Findspot: Jewish Quarter, Area E, Stratum 4, Locus 739.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

MV AR

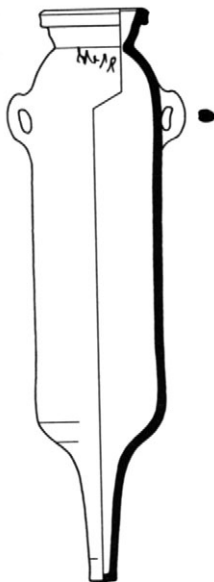


fig. 1095.1



fig. 1095.2

Comm.: See no. 1092. MV might be simply M? Another fragment of an amphora from the same locus, a complete lower part of the body, bears traces of an illegible inscription in red ink on the shoulder (Finkielsztejn 177 A 32).

Bibl.: G. Finkielsztejn, in: *Jewish Quarter Excavations III* 168-83 at 169, 175 A 25 (ed. pr.). – See bibl. no. 1092.

Photo: G. Finkielsztejn, in: *Jewish Quarter Excavations III* 181 pl. 6,2 A 25 (ph. and dr.).

LDS

1096. Latin dipinto on imported amphora, first to third quarters of 1 c. BCE

Fragment of Campanian amphora, type Dressel 1B, with inscription in red ink on the shoulder, near the attachment of the handle.

Findspot: Jewish Quarter, Area E, Stratum 1, Locus 701.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--] N [--]

Comm.: See no. 1092.

Bibl.: G. Finkielsztein, in: *Jewish Quarter Excavations III* 168-83 at 169, 175 A 36 (ed. pr.).
– See bibl. no. 1092.

Photo: G. Finkielsztein, in: *Jewish Quarter Excavations III* 183 pl. 6,4 A 36 (dr.).

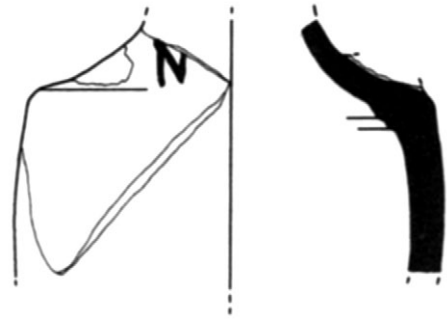


fig. 1096

LDS

1097. Dipinto on pottery

Fragment of the body of a jar of reddish-brown ware with white slip, with four letters in black ink in Greek or Latin.

Findspot: Jewish Quarter, Area P, Palatial Mansion (Herodian Quarter).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem

App. crit.: $\text{O R H U}[-]$ = (Centuria)
Rhu[metalcis?] *ed. pr.*



fig. 1097

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 352f. no. 19 (ed. pr.).

Photo: Courtesy of H. Geva.

EDD

1098. Latin and Greek dipinti on imported amphora, 1 c. BCE-early 1 c. CE

Completely restored Thyrrhenian amphora, type Dressel 22, with two inscriptions in thick letters traced in red ink below the rim: on one side, a Latin R, on the other, three groups of Greek letters, arranged in two lines. In the second group the *omicron* is small.

Findspot: Jewish Quarter, Area E, Stratum 4, Locus 739.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

(a) one side of neck: R

(b) opposite side of neck: ΗΛ ΚΟ
ΗΠ

App. crit.: (b) l.1 *Finkielsztejn* tentatively reads IM in ligature, considering the bottom part of the M missing. However, the letters appear to be complete: the first a cursive *eta*, the second a *lambda* or cursive *alpha*.

Comm.: See also no. 1092. *Finkielsztejn* mentions a suggested reading of KO for *κούκια*, “the dates of the doom palm”; this abbreviation appears on carrot-jars from Egypt and on two 2 c. tubular jars (perhaps from Sicily), found at Marisa. However, a connection to the fruit of the doom-palm is hardly likely, for this palm grows only in Egypt and does not produce dates, but a fibrous fruit of the size of an orange, which would not be transported in jars of this shape. As to ΗΠ, *Finkielsztejn* excludes that it may represent a number and hesitantly suggests an abbreviation for *ἡδύποτος*, “pleasant drink”.

KO can represent any number of words, including *κοτύλη*, which we must exclude for neither of the letters before or after, considered as figures, comes near to representing the capacity of an amphora of this size. Like ΗΛ, it may represent a personal name (possibly a name and patronymic or a name and ethnic) referring to the importer of the amphora – not the producer, for the amphora comes from the Latin west. The case of ΗΠ is different, for there are few words and names that begin with these letters. On the other hand, there are a number of weights from Jerusalem of the Second Temple Period that bear dates between 85 and 104, interpreted by Alla Kushnir-Stein as years of a dynastic era of the Hasmonaeans, starting in 143 BCE (A. Kushnir-Stein, in: *Jewish Quarter Excavations IV* 338f. and see vol. I nos. 659-661). If ΗΠ is a number, 88, it fits well within the range of those dates,

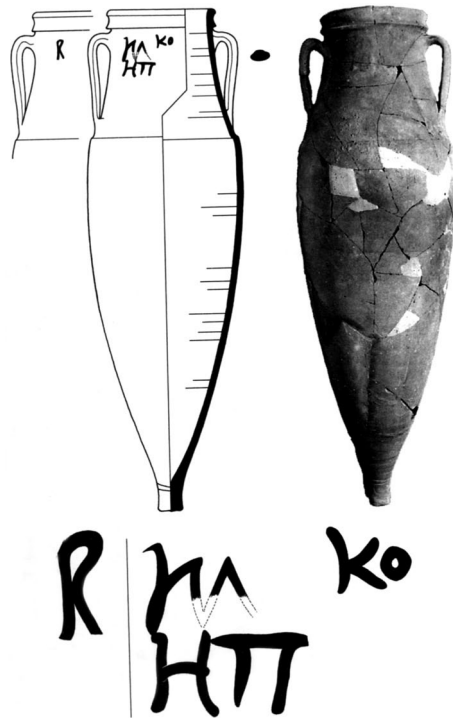


fig. 1098

resulting in year 56/55 BCE, which is within the period when this type of amphora was produced. If this is accepted, it would mean that some at least of the tituli picti were written on the vessel upon arrival in Jerusalem.

Bibl.: G. Finkielsztein, in: Jewish Quarter Excavations III 168-83 at 169, 174 A 23 (ed. pr.). – See bibl. no. 1092.

Photo: G. Finkielsztein, in: Jewish Quarter Excavations III 181 pl. 6,2 A 23 (ph. and dr.).

LDS

1099. Greek dipinto on amphora

Fragment of an amphora of yellowish-gray ware, with inscription traced in black ink with a fine brush. The inscription begins in the middle of the sherd, but it may have continued beyond the break to the right. Lunate *sigma*.

Meas.: letters 0.7-0.4 cm.

Findspot: Jewish Quarter, Area M, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΙΣΙΝΔΙΟΝ [--?]

Ἰσινδιον [--?]

Isindian (honey?).

Comm.: According to the 6 c. geographical compilation of Stephanus of Byzantion (*Ethnika*, ed. Meineke 338),

Ἰσινδιος is the ethnic of the toponym Ἰσινδος, a city of Ionia. The Byzantine

lexicographer Hesychius (*Lexicon*, ed. Latte 375) lists the term Ἰσινδίη as meaning *Καρίνη*, “Carian woman”. Most likely the two authors refer to one and the same city, in the coastal strip of Caria, inhabited by Ionians. This city, however, is not known from any other source (E. Olshausen, DNP 5, 1126). On the other hand, two cities called Isinda are known in southern Asia Minor: one near the coast of Lycia, between Patara and Myra (L. Robert, *Villes d’Asie Mineure*, 1962, 55ff. n. 4; K. Geppert, DNP 5, 1126), the other in Pisidia, some 25 km northwest of Termessos (D. French, *Studies in the History and Topography of Lycia and Pisidia*, 1994, 54-86; P. Weiss, DNP 5, 1126). Apparently, the ethnic in the neuter gender painted on the sherd refers to the content of the vessel, some material originating from one of the cities called Isinda. Lycia exported honey, and it is not impossible that the word μέλι (neuter) followed the adjective and was lost in the break.



fig. 1099

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 350 no. 14 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1100. Inscription painted on amphora, 1 c. CE (?)

Fragment of the body of an amphora of light brown ware, with remains of inscription in red ink. Cursive Greek letters; vacant space between the first group of two letters and the second, and between the second and the following letter, possibly *alpha* or *lambda*, of which only part of a diagonal stroke remains. The shape of the letters may fit a 1 c. date (Thompson, *Palaeography* 192, tb. 2).

Meas.: letters 0.6-1.4 cm.

Findspot: Jewish Quarter, Area F-3, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΜΑ ΠΓ Α[-]

Μαργα[ρίτες?]

Pearl dates(?).

Comm.: Possibly from *μαργαρίς*, not in the sense of “pearl” (*μαργαρίς* or *μαργαρίτης*), but a kind of white round date, called *margarides* in Pliny, NH 13, 42. If so, the inscription probably refers to the contents of the jar, “pearl dates”.

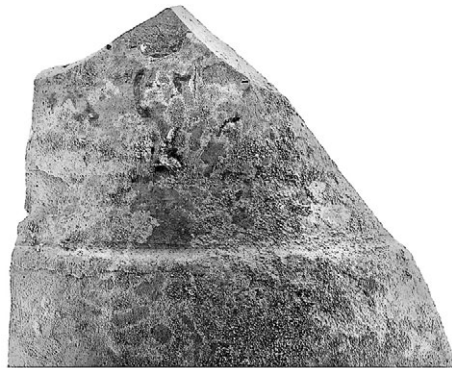


fig. 1100

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 347 no. 6 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1101. Greek inscription painted on amphora, Roman period

Fragment of amphora body of reddish-brown ware with inscription in two lines traced in red ink with a thick brush. Cursive letters, apparently of the Roman period (Thompson, *Palaeography* 192 tb. 2). The first two characters in l.1, seemingly a broken stigma and an *omicron*, are separated from the next by a slight blank space. The letters in l.1 are smaller than in l.2; of the latter, only the upper part is preserved.

Findspot: Jewish Quarter, Area F-6, Herodian Quarter.
Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΣQ XOIN[--]
MIMA[--]

Σο' χοίν[ιες --] | μιμα[ικύλων?]

76 *choenices* of berries(?).

Comm.: A certain number of *choenices*, a measure for liquid and dry volumes, especially common for measuring rations of corn: one *choenix* was equivalent to one man's daily allowance, a little more than one liter. The quantity seems to be 76 *choenices*, ca. 77 liters, which would require a very large vessel. In all likelihood, l.2 described the nature of the commodity: a restoration of the broken word may be μιμα[ικύλων]. Μιμαΐκυλον, μεμαΐκυλον or μιμάκυλος was the name of the fruit of the κόμαρος, strawberry tree (*Arbutus Unedo*), a shrub that grows wild in the Mediterranean basin and produces edible berries. For a detailed discussion of this fruit see Di Segni.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 348 no. 8 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 1101



LDS

1102. Greek inscription painted on jug, 1 c. CE (?)

Fragment of the body of a jug of light brown ware, with two isolated letters painted in red ink perpendicularly to the base: a large *delta* and a smaller, cursive *delta*.

Meas.: letters 3 and 1.5 cm.

Findspot: Jewish Quarter, Area B (Burnt House).
Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ΔΔ

Δ(ηνάρια) δ' (?)

4 *denarii* (?)



fig. 1102

Comm.: Possibly the letters refer to the capacity of the container: four unidentified units. A single *delta* can also be an abbreviation of *δηνάριον* (Avi-Yonah, Abbreviations 57), so that the two letters might stand for “four denarii”, perhaps the price of the contents of the jug.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 345 no. 1 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1103. Greek inscription painted on jar, Roman period

Fragment of the body of a jar of reddish-brown ware with gray slip. Two letters traced in red paint with a thick brush; the second letter is incomplete.

Meas.: letters 2.1 and 1.7 cm.

Findspot: Jewish Quarter, Area C

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

ET[--]

Ἔτ[ους? --]

Year ...(?)

Comm.: Possibly the beginning of a date: “In the year ...”. Such a way of introducing the year points to a date not earlier than the Roman period, for in the Hellenistic period, as a rule, the figure of the year is preceded by the sign *L*. However, a Herodian date cannot be excluded.



fig. 1103

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 346 no. 2 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1104. Greek graffito on jar, 1 c. BCE(?)

Fragment of the shoulder of a jar of reddish-brown ware, with two marks incised with a fine point before firing. Of the first mark only a tall, slightly diagonal stroke

remains; the second is a cursive *pi*, of a type known in the Hellenistic and Roman periods (Thompson, *Palaeography* 191ff., tbs. 1-3); after it the blank space up to the break seems wide enough to indicate that there was no additional letter to the right. Meas.: letters 3.3 cm.

Findspot: Jewish Quarter, Area F, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

Λ Π

(ἔτους) Π' (?)

(Year) 80 (?)



fig. 1104

Comm.: Owing to its broken state, the first mark cannot be identified with certainty: it may have been part of an *upsilon*, in which case the meaning of the two letters is unclear; they are unlikely to form a number (*upsilon* corresponds to 400, *pi* to 80), for in the relevant period, as a rule, numbers were arranged in ascending order, from the units to the hundreds. It is possible, however, to view the slightly diagonal stroke as part of an L-sign, indicating that the *pi* represented a number. The L-sign signifies either drachms or years (Avi-Yonah, *Abbreviations* 114). Year 80 of a Hasmonaean era, corresponding to 64/63 BCE? Cf. comment to no. 1098. For this and other hypotheses see Di Segni.

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 346f. no. 5 (ph.) (ed. pr.). – Cf. R. Reich, in: *Jewish Quarter Excavations III* 329-80.

Photo: Courtesy of H. Geva.

LDS

1105. Greek dipinto on jar

Two fragments of reddish-brown ware with white slip, possibly of the body of the same jar. On the first sherd small Greek letters (a) traced in black ink with a medium brush. At the bottom of the sherd, traces of another inscription, much discolored, traced in black ink with a fine brush, unreadable. On the second fragment unclear letters (b), much discoloured, traced in black ink with a fine brush, which are probably Greek.

Meas.: letters 0.7-0.9 cm.

Findspot: Jewish Quarter, Area R, west of the Cardo.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.



fig. 1105.1 (a)

(a) ΦΥΡΑΤ[--]

(b) [--]ΛΕ[--]



fig. 1105.2 (b)

(a) Φυρατ[--]

Comm.: Φυρατός is a verbal adjective derived from φύρω, “to mix”. It means “mixed” or “kneaded”, the latter mostly with reference to dough (φύραμα) or bread. Possibly the inscription referred to the contents of the jar: a mixture of some kinds of dry commodity, e.g. dried fruit.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 353f. nos. 23, 24 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1106. Greek dipinto on jar

Fragment of the body of a jar of reddish-brown ware with white slip, with two letters traced in red ink, perpendicularly to the base of the vessel. Both letters are incomplete.

Meas.: The *chi* is at least 3 cm high, the *omicron* about 1-1.3 cm in original size.

Findspot: Jewish Quarter, Area J.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

XO[--]

Xo[ἰνικες --?]

(A certain number of) choenices(?).

Comm.: Perhaps a reference to the volume of the content.

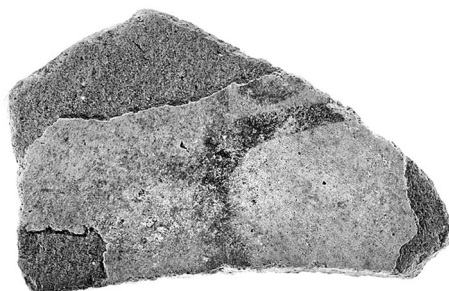


fig. 1106

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 349 no. 11 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1107. Greek dipinto on jar, Herodian period

Fragment of jar body of yellowish-brown ware with remains of four lines of script in black ink. It comes from a sealed locus of the Herodian period.

Findspot: Jewish Quarter, Area J.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΑΜ[--]

[--]ΤΩΒ[--]

[--]ΙΝΔ[--]

[--]ΜΟ[--]



Comm.: The reading is uncertain.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 349f. no. 12 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 1107

LDS

1108. Pottery sherd with Greek letters, 1 c. CE?

Fragment of a bowl or lid, two Greek letters incised with fine point on outer surface.
Meas.: h 7.2, w 9 cm.

Findspot: Upper City, Area A 2638,
Square F10.

[--] Γ Η [--]



fig. 1108

JJP

1109. Greek dipinto on jug, Herodian period

Fragment of the body of a jug of pinkish-brown ware, with part of a letter traced in red paint, followed by a blank. The lower half of the letter is missing: it was probably an *alpha* or a *lambda*.

Findspot: Jewish Quarter, Area J.
Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]Α



fig. 1109

LDS

Comm.: It may have been the end of a word or an isolated letter indicating a number: 1 (Α), or 30 (Λ).

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 349 no. 10 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

1110. Greek inscription painted on amphora

Fragment of the neck and shoulder of an amphora of reddish-brown ware with white grits, bearing two letters traced in red ink, possibly the remnant of a longer inscription.

Meas.: letters 1.5 cm.

Findspot: Jewish Quarter, Area F, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]MA

[--]μα

Comm.: The ending -μα indicates a concrete substance. The inscription perhaps referred to the contents of the jar.

Bibl.: L. Di Segni, in: *Jewish Quarter Excavations IV* 346 no. 3 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

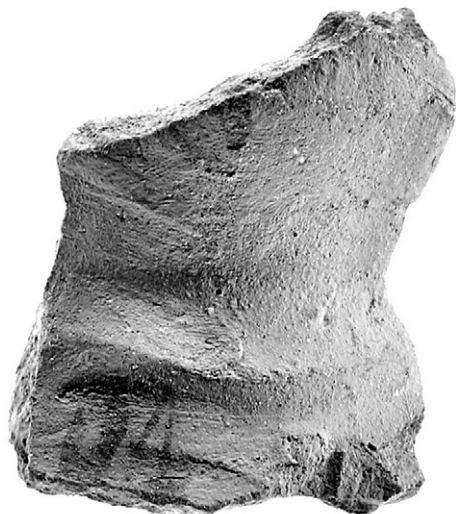


fig. 1110

LDS

1111. Greek dipinto on amphora

Fragment of amphora shoulder of reddish-brown ware, with four letters traced in red ink, with notable serifs. The first letter after the break is incomplete and looks rather like a *tau*, but is almost certainly a *pi*, because the horizontal line is longer on the left than on the right side of the upright stroke.

Meas.: four letters 1.1-2.8 cm.

Findspot: Jewish Quarter, Area P, Palatial Mansion (Herodian Quarter).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΠΦΟΥ

[?Α]πφου or [?Σα]πφου

Of Apphus or of Sapphas.



fig. 1111

Comm.: Probably a personal name in the genitive. Two possible restorations are “of Apphus”, from a name well known in Asia Minor, or “of Sapphas”. Josephus (BJ 2,556) mentions a man of High Priestly lineage, Ἰησοῦς υἱὸς Σαπφᾶ, Jesus son of Sapphas, who was appointed commander of the Jewish forces in Idumaea, together with Eleazar son of Ananias, at the outbreak of the revolt against Rome in 66 CE. From a nominative Σαπφᾶς the genitive could be either Σαπφᾶ or Σαπφου, like the two forms of genitive used by Josephus for Ἰούδας, Ἰούδα and Ἰούδου.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 352 no. 18 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1112. Greek inscription painted on jug, 1 c. CE (?)

Fragment of a jug of light brown clay with white slip, with a line of script traced in red ink. Cursive Greek letters; the last mark may be a cursive *omicron* or a ligature of *omicron* and *upsilon*, traced upside down. The shape of the letters may fit a 1 c. date (Thompson, Palaeography 192, tb. 2).

Meas.: letters 0.6-0.7 cm.

Findspot: Jewish Quarter, Area J.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΥΔΒΟ

[--]ύδβο

Comm.: One could think of something made or composed “of lead”, but then one had to suppose that the writer inverted the order of the consonants in the word μόλυβδος: [?μολ]ύδβο(υ).

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 349 no. 9 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.



fig. 1112

LDS

1113. Greek inscription painted on amphora

Fragment of a body of an amphora of light brown ware, with three letters and part of a fourth, traced in red ink with a fine brush.

Meas.: letters ca. 0.8-1.4 cm.

Findspot: Jewish Quarter, Area F, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

[--]ΥΦΟΥ

[? 'Po]ύφου

(Property) of Rufus(?)



fig. 1113.1



fig. 1113.2

Comm.: Perhaps a personal name in the genitive.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV, 346 no. 4 (ph.) (ed. pr.).

Photo: Courtesy of H. Geva.

LDS

1114. Object of white limestone with Latin inscription, 1 c. CE (?)

Object of white limestone, well smoothed on all sides. On one side, two fine lines are incised, the upper one beginning at about one third of the length, the lower one crossing the entire surface lengthwise. Underneath it four marks are deeply incised with a medium point.

Meas.: h 3.2, w 8, d 0.7-2.5 cm.

Findspot: Jewish Quarter, Area M, Herodian Quarter.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

⊃ SIS

(Centuria) Sis(ennae?)

Centuria of Sisenna(?).

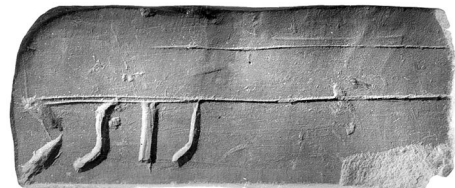


fig. 1114.1

Comm.: The function of the object is unclear, but apparently it belonged to the Roman army and was part of the equipment of a centuria. Curiously, a centurion called Sisenna, belonging to the Roman army in Syria, went in early 69 CE as emissary of the army to Rome (Tac. Hist. 2,8). However, the name Sisenna is quite common, so that no identification is possible.

Bibl.: L. Di Segni, in: Jewish Quarter Excavations IV 350f. no. 15 (ph., dr.) (ed. pr.).

Photo: Courtesy of H. Geva (ph. and dr.).

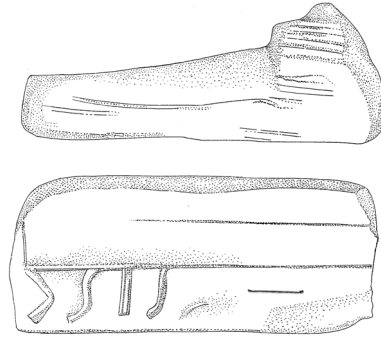


fig. 1114.2

LDS

1115. Greek and Latin game counters

Two carved bone discs; (a) bears a relief of a monumental gate in the Egyptian style on one side, and the Latin number XIII on the other side. The other, (b) bears the Latin number XIII on one side and the corresponding Greek figure on the other. Meas.: Ø 3 cm.

Findspot: In a Herodian building in Area M in the Jewish Quarter.

- (a) XIII
- (b) XIII
- ΠΙΤΕΡΑ
- ΙΑ

- (a) XIII
- (b) XIII | πτερὰ | ιδ'

- (a) 14.
- (b) 14 wings 14.

Comm.: Immediately after their discovery, the discs were described as tokens for access to the theater or "theater tickets", and so they were interpreted by Reich - Billig (IEJ 50, 181). However, in Avigad's publications these discs were recognized as game counters that have nothing to do with the theater: cf. Alföldi-Rosenbaum, 1-9; Lichtenberger, 293f. and n. 50.



fig. 1115.1



fig. 1115.2

Bibl.: N. Avigad, *The Upper City of Jerusalem*, 1980, 193f., 200 fig. 239 (Hebr.) = id., *Discovering Jerusalem*, 1983, 193f., 200 fig. 239 (edd. prr.). – Id., *The Herodian Quarter in Jerusalem*, 1989, 64f.; R. Reich - Y. Billig, in: H. Geva ed., *Ancient Jerusalem Revealed*, 2000, 352; iid., *IEJ* 50, 2000, 175-84. – Cf. E. Alföldi-Rosenbaum, *Frühmittelalterliche Studien* 5, 1971, 1-19; A. Lichtenberger, in: J. Charlesworth ed., *Jesus and Archaeology*, 2006, 283-99.

Photo: Avigad, *Discovering Jerusalem*, 200 fig. 239.

LDS/EDD

1116. Ostrakon with Hebrew abecedarium, 1 c. BCE - 1 c. CE

Fragment of upper rim of clay storage jar, bearing letters in Jewish script of the Herodian period.

Meas.: h 6, w 6 cm; letters 1 cm.

Findspot: Um-Tuba, Jerusalem.

Pres. loc.: Bible Lands Museum, Jerusalem; IAA inv. no. 2010-161. Autopsy: 22 October 2010.

[--?] הוּזַח טִיכְ [--]

Translit.: h w z ḥ ṭ y k

Comm.: It is uncertain whether there were any letters before the *he* or after the *kaf*, of which there is a slight trace. The sequence probably had at least a final *kaf*, compare DJD II 79f. The present text could represent either a writing exercise, see Naveh, *On Sherd and Papyrus* 63-7, or apotropaic magic, cf. R. Hachlili, *Cathedra* 31, 1984, 27-31 (Hebr.) and H. Misgav, *Atiqot* 29, 1996, 47*ff. (Hebr.).

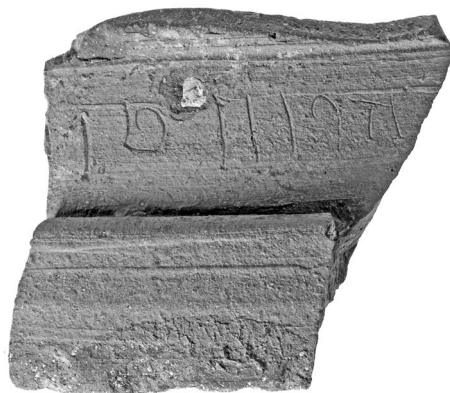


fig. 1116

Bibl.: Unpublished.

Photo: IAA.

JJP/HM

1117. Half-pilaster with Greek or Latin letters

Fragment of a half-pilaster; at the upper or lower edge remains of some letters. It is not clear which letter is the first, nor can it be decided if they are Greek or Latin letters. Therefore one can read the letters in four different ways (see diplomatic text).

Findspot: Found at the site of the so called Gate of the Essenes “on Mount Zion at the southern end of the western section of the First Wall, just before it turned east across the Tyropoeon Valley toward Siloam” (Pixner).

(a) Latin: ++++H / H++++

or

(b) Greek: ++++H / H++++

App. crit.: All letters are damaged, but the four vertical strokes before or after *H* so much so that the reading must be left open.



fig. 1117.1



fig. 1117.2 (turned 180°)

Comm.: Pixner thought the letters were Latin; the four vertical strokes: IIII would indicate the fourth pilaster of the gate and *H* could stand for “Herod, who probably commissioned the construction” (Pixner). This is unfounded speculation. The letters are probably mason’s marks (written communication by J. Patrich), but whether they are Latin or Greek, and what they mean, must be left open.

Bibl.: B. Pixner, BAR 23, 1997, 22ff., 64ff. (ed. pr.).

Photo: B. Pixner (ph.).

WE

1118. Addendum to no. 605.

Pres. loc.: Bible Lands Museum, Jerusalem.



fig. 1118.1 (a)

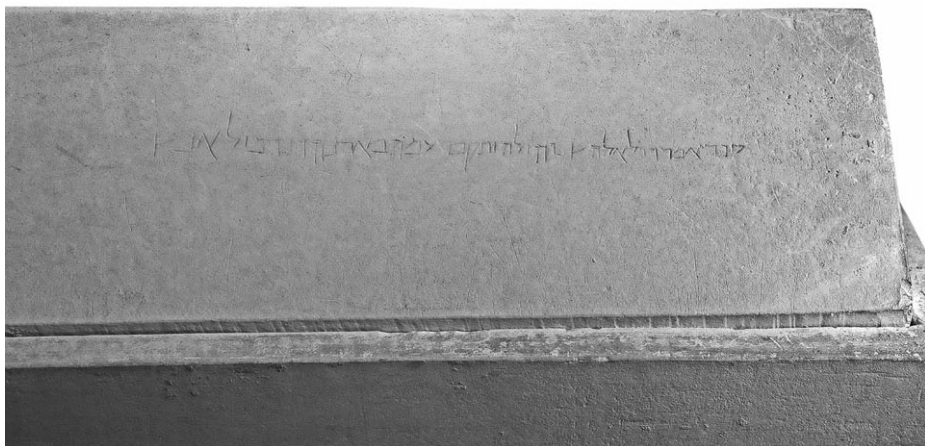


fig. 1118.2 (a)

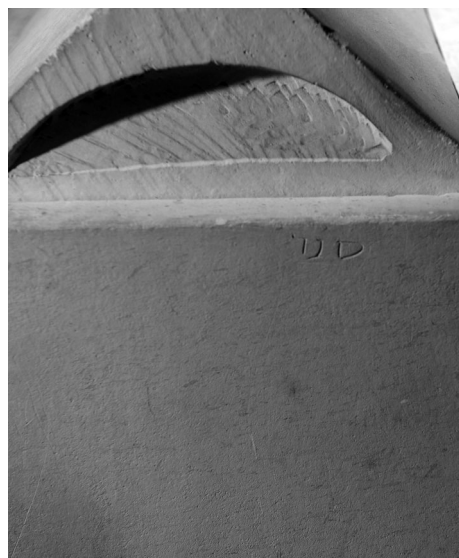


fig. 1118.3 (c)

Photo: A. and N. Graicer.

JJP

1119.-1120. Two ossuaries from a private collection

Two ossuaries from a private collection allegedly found in the same burial cave in the Silwan village as the ossuary of Ya'akov brother of Yeshu'a (see vol. I 531).

1119. Ossuary for a woman with Aramaic inscriptions, 1 c. BCE - 1 c. CE

Limestone ossuary, front side ornamented with two six-petaled rosettes flanking a stylized palm tree, zigzag frame, traces of red wash; rough-finished; slightly arched lid. On back side, two two-line inscriptions, the first (a) centered, incised in formal Jewish script, slanting slightly upwards to the left, the second (b), written above the first, upside-down, barely legible (ed. pr. and photo).

Meas.: w 62.5, h 30, d 26 cm; lines 28 cm; letters 1-1.5 cm (ed. pr.).

Findspot: The antiquities dealer claims it originates from the same cave in the Silwan village as CIIP I 531.

Pres. loc.: Private collection.

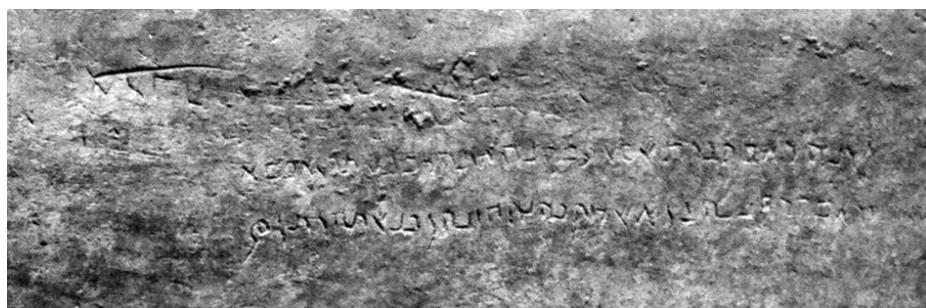


fig. 1119

- (a) ארנה דאמה ברת שמאיל כהנה חזנה דכנשתה דאפמא
ודאמה דחננה בר אשחק כהנה חזנה דכנשתה דתדמר
(b) ארנה דאמה ברת שמאל כהנה חזנה דכנשתה דאפמא
ודאמה דחננה כהנה חזנה דכנשתה דתדמר

Translit.: (a) 'rnh d'mh šm'yl khnh ḥznh dknšth d'pm' | wd'mh dḥnnh br 'šhq
khnh ḥznh dknšth dtdmr

(b) 'rnh d'mh brt šm'l khnh dknšth d'pm' | wd'mh dḥnnh khnh ḥznh
dknšth dtdmr

- (a) *The ossuary of 'Ima, daughter of Shmu'el the priest, the ḥazzan of the synagogue of Apamea, and of the mother of Ḥanana son of Išhak the priest, the ḥazzan of the synagogue of Palmyra.*
(b) *The ossuary of 'Ima, daughter of Shmu'el the priest, the ḥazzan of the synagogue of Apamea, and of the mother of Ḥanana the priest, the ḥazzan of the synagogue of Palmyra.*

Comm.: The readings are based upon Lemaire, who posits that inscription (b), incised upside-down with poorly formed letters, was written first and then deliberately effaced when inscription (a) was written. Given Lemaire's restoration of in-

scription (b), the two inscriptions convey identical information, with the addition of Ḥanana's patronym in inscription (a).

The wording of the texts confirms that *'Ima* (l.1) was a personal (nick-)name, see CIIP I 346 and the parallels cited there, whereas the grammar of l.2 in each inscription indicates the use of *'mh* there indeed to mean "mother". Shmu'el was priest and *ḥazzan* of a synagogue in Apamea (probably but not necessarily the city on the Orontes), while his grandson Ḥanana was priest and *ḥazzan* in Palmyra (Tadmor). That grandfather and grandson held the same post and in different synagogues is interesting but difficult to interpret; while synagogue posts were often inherited, there may not have been any connection between these two synagogues. The father Isaac, Ima's husband, was of course a priest, but it is not recorded that he was a *ḥazzan* anywhere; on his name *'šḥq* = Isaac, cf. Ilan, *Lexicon* I 174-5. On the nature of the role *ḥazzan*, see Levine, *Ancient Synagogue* 410-7, and also Lemaire 310f.

The spelling of the names *šm'yl* and *'šḥq* (= Samuel and Isaac) is evidence of the pronunciation of these names in northern Syria, which is similar to the pronunciation of these same names in modern Arabic. The script is Jewish and not Palmyrene. Note CIIP I 123, the sarcophagus of the Queen Šadan, also written in Jewish script, and in a script Naveh called "Seleucid", the predecessor of Palmyran; CIIP I 225, describing the bones of a certain *'mk'* brought from a place called Artaka, probably from within the Parthian Empire, yet also written in Jewish script; CIIP I 304, Ariston from Apamea buried in Akeldama; CIIP I 530, ossuary of Ḥizqiya son of Shim'on, also a priest from the city of Ḥalwan within the Parthian Empire; CIIP I 79, Palmyrene script and CIIP I 416-440, a family group from northern Syria containing four inscriptions in Palmyrene.

The bones may have been brought to Jerusalem at least a year after *'Ima* died, and the inscriptions incised then; or alternatively she may have already been living in Jerusalem when she died.

The editors thank Professor A. Lemaire for providing photos and information on this ossuary and the next (no. 1120).

Bibl.: A. Lemaire, *CRAI* 2003, 301-9 (ed. pr.).

Photo: A. Lemaire.

JJP/HM

1120. Child's ossuary with Aramaic inscription, 1 c. BCE - 1 c. CE

Limestone ossuary, front side ornamented with two six-petaled rosettes, zigzag frame; rough-finished; slightly arched lid; red wash. Two-line inscription deeply incised in Palmyrene script inside the right-hand rosette (ed. pr. and photo).

Meas.: w 40, h 21, d 19 cm; letters 0.5-1.3 cm (ed. pr.).

Findspot: The antiquities dealer claims it originates from the same cave in the Silwan village as CIIP I 531.

Pres. loc.: Private collection.

חבל ביעא בר יעקב

Translit.: ḥbl byʿ | br yʿqb

Woe! byʿ son of Yaʿakov.

Comm.: The script is Palmyrene, but the reading is difficult and uncertain. The name *bʿ* is attested in Palmyrene inscriptions (J. Stark, *Personal Names in Palmyrene Inscriptions*, 1971, 11, 77). Also, the term *ḥbl* as an expression of grief is typical of Palmyrene inscriptions, see vol. I 439, also incised in Palmyrene,



fig. 1120

this funerary formula was thus imported from there. The deceased here was clearly Jewish, but whether his bones were brought for burial in Jerusalem, or he actually died there, remains unknown. If indeed both nos. 1119 and 1120 were from the same burial cave, it may be suggested that the ossuary bearing Palmyrene script was inscribed in Syria, and thus was designated for transport of the bones from abroad for burial, while the ossuary inscribed in Jewish script was of a woman who died in Jerusalem; but this is speculative.

Bibl.: A. Lemaire, CRAI 2003, 301-9 (ed. pr.).

Photo: A. Lemaire.

JJP/HM

Corrigenda to vol. I 1:

p. 43, ll.1-2: precinct.

p. 44, para. 2, l.2: αὐτῷ.

p. 45, headline: Donation to Herod's Temple with Greek inscription, 21/20 BCE

p. 48, headline: Plaque of Mattiya son of ... with Aramaic inscription, 1 c. CE

p. 55, para. 1, l.9: 390-402.

p. 55, para. 2, l.1: συναγωγήν.

p. 223, no. 189 translation: 'Azarias son of Zacharias.

p. 358, figure 337.2: photo is backwards.

p. 513, headline: antique, not antic.

p. 518, l.5 from bottom: delete male.

p. 548, para. 1, second to last line: if the inscription is genuine.

Index of personal names

Vol. I: Part 1: 1-704; Part 2: 705-1120

This index includes the names appearing in the inscriptions, including restored names and fragments in which two or more letters are preserved in the beginning. The main entry of all names, including Greek and Semitic names, is given in its Latin form, thus e.g. Κυρικὸς is to be found under “Cyricus” and אהרון is to be found under “Aharon”. Moreover, after the Latin heading, the name is listed as it actually appears in the inscription. Semitic names are transcribed rather than transliterated: Avshalom rather than ’bšlwm. Finally, all variations of the same name are listed under the same heading, thus Shim’on includes שמעון, Σίμων, etc.

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Traianus		705; 713; 715; 716; 717
Hadrianus		715; 716; 717; 753
Antoninus Pius		718
Septimius Severus		719
Caracalla		719
Geta		719
Iulia Domna		719
Fulvia Plautilla		719
Eudocia		816
Anastasius		784
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	אלכסנדרוס[ל]	635
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	Ἀναστασίας	835
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Anastasius	Ἀναστασίω	879
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	Ἀν(αστασίου)	1059b
	[Ἀ]ναστασίου	1060
	Ἀναστ(ασίου)	899
	[Ἀν]αστάσι<ο>ς	1005
Anatolia	Ἀνατολία	875
Andreas	Ἀνδρέο[υ]	931
	Ἀνδροῦς	269b
	Ἀνδροῦς	208
Anemus	Ἄνεμ<ο>υ	550
Ani	אַנִי	270
Anianus	Ἀνιανόν	842.52
Anin		→ Ḥanan
Aninas		→ Ḥananiah
Anis		→ Ḥananiah
Annius	Ἀννίου	581
Antas	Ἄντας	656
Antigona	Ἀντιγόνα	469
	Ἀ<ν>τιγόνα	513
Antiochus	Ἀντίοχος	938
Antipas	[Ἀ]ντίπας	737
Antoninus	[Ἀντ]ωνίν[ου]	1049
Antonius	Ἀντονίου	795
	[Ἀ]ντω[νίου]	842.53
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	ארסטן	308a
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Benaya	בנע"ה	543
Beniamin	Βενιαμίν	523
	Βινιαμίν	419
Bernice	Βερνίκη	399a
	Βερνίκης	399b
	בנקי	399b
Beruthus	Βεροῦθος	305b
- Berutus	Βεροῦτος	293b
Borceus	Βορκέου	592
Boton	בוטון	76a; 76b
Brolion	Βρολιωνος	1069b
By	ביע"ה	1120
C[--] Marcella	C[--] Marcellae	740
Caesarius	Κεσαρίου	932
Caiaphas	קיפא	461a; → Qafa
	קפא	461a
Calistratus	Καλιστράτου	930
Calla	Καλλα	577
Callinicus	Καλλινίκου	816
Callon	Καλλων	366a
	Καλ(λ)ωνος	372
	Καλλωνος	372
	קלון	367a; 367b; 368a; 368b; 369a; 370; 371b; 371c
Calycion	Καλύ[κιο]ν	842.47
Candidus	Κάνδιδος	738
Caninius	Canin(i)	757
Carbus	Καρβους	512b
Carpia	Καρπία	104
Carzala	Καρζαλα	589
Casius	Κασίου	992
Casperius	Caspe(ri)	757
Cassa	Κασσα	360a
Castus	Κάστου	218
Catulla		→ Cotolla
Cericus	Κηρ'ί'κοῦ	977
Charate	Χαρατ'η'	909
Chares	Χάρητος	290
Chionion	Χιονίου	842.1
Chresimus	Χρήσιμος	200
Chreste	Χρησ[τή]	842.23; → Licinia

Chrestus	Χρησ[τός]	842.23
Chrys[--]	Χρυ[σ--]	982
Clau[--]	Clau[dius/anus]	781a
Claudia Ionice	Cl(audia) Ionice	734
Ti. Claudius Fatalis	Ti(berius) Cl(audius) Fatalis	734
Clemens		→ Flavius
Cleontius	Κλεοντήου	993
Cleopatra	Κλεοπάτρα	558
Cleopatrus	Κλευπά<τ>ρους	594a
Clodius	Κλώδι(ο)ς	559
Constantinus	Κωνσταντίνου	800
Cosmas	Κοσμᾶ	1010
	Κο[σ]μᾶ	1073
Cosmia	Κο[σμί]ας	994
Cotolla	Κοτολλα	428
Crocus	Κρόκος	125
	קרקר	249
Cunorus	סגנר	84a; 560
Cyria	Κυρία	296; 302
	קריה	47
Cyriaca	[Κυ]ριακ[ή]	995
Cyriacus	Κυριακοῦ	856
Cyricus	Κυρικοῦ	855
Cyrile	Κυρίλη	296
Cyrilla	Κυρίλλας	979
Cyrillus	Κύριλλος	915
Cyrus	Κύρου	59
Cyrthas	Κυρθας	250
Damon	Δάμωνος	330
Daniel	דניאל	95
	Δανιήλος	1079b
	Δανίιλ	1079c
Damianus	Δαμιανοῦ	1010
Daphnin	Δάφνιν	842.41
David	דוד	45
Deipheus	Δειφεος	88
Demarchia	Δημαρχίας	202
	Δημαρχ<ία>ς	200
Demetrianus		→ Flavius
Diaphorius	Διαφόρι[ος]	948
Dimus	Δίμου	305a; 305b
Diogenes	Διογένης	181a; 181b
Diogenianus	Διογενιανόν	842.66
Dionysius	Διο(νυσίου)	771a
	Δι(ονυσίου)	771b
Diphi	דיפי	88
Dolens	Dole[ns]	735
Domitilla	Δομετίλ(λ)α	924

Domitius	Δομετίου	825
	[Δομι]τίου	1024
C. Domitius Iulius	G(aius) Dom(itius)	
Honoratus	Iul(ius) Honoratus	721
Domninus	Δομνῖνος	842.45
	Δομνίνου	816
Domnus	Δό[μ]νος	842.56
Doras	Δωρᾶτος	294
	Δω(ρᾶτος)	300
	דורס	495
Dorothea	Δωροθέας	983
	Δ'ω'ρο[θέας]	872
Dorotheus	Δ'ω'ρο[θέου]	872
Dositheus	Δωσιθέου	332a
	דוסתס	109; 375a; 375b; 376; 496
	דוסד	525
Dosus	Δωσοῦς	497b+d1
	[Δω]σοῦς	497c+d2
Drosus	Δρόσου	124
Dulis	Δουλ[ίς]	984
Eglon	עגלון	541
Eirete	Εἰρήτη	985
Elasa	אלעשה	225; 514a
	אלעש(א)	514b
Elazar	אלעזר	19a; 19b; 92; 93; 100; 101; 111; 137; 186; 207; 242a; 244a; 334; 340; 348a; 377a; 377b; 378a; 378b; 420a; 420b; 485; 544
	הלעזר	335
	אלעז	55
	לעזר[.]	251
- Elazarus	Ἐλαζάρου	199
- Eleazarus	Ἐλεαζάρου	348b; 566
	Ἐλε(α)ζάρ(ου)	355b
- Eliezer	אליעזר	348a
	Ἐλιέζρος	348b
- Helazar	הלעזר	335
- Lazar	לעזר	251
- Lazarus	Λάζαρον	842.1
- Leazarus	Λεάζαρος	81
- Liezer	ליעזר	342; 502
Eleutherius	Ἐλευθερίου	1069a
Elḥanan	לחנן[.]	421a
Elias	Ἐλίας	1021
Eliezer		→ Elazar
Elisabe	Ἐλισάβη	349
- Elisha	אלישע	62
- Elisheva	אלישבע	349; 535

Elisha, Elisheva		→ Elisabe
Elpidius	Ἐλπιδίου	841
Emmanuel	[Ἐμμανουή]λ	842.55
Epictetus	Ἐπίκτητος	432b
Eros	Ἔρωτος	294
Erotarein	Ἐρωτάρειν	322a; 322b
Erotarion	Ἐρω[τ]αρίου	114
Erotas	Ἐρωτᾶς	292; 293a
Eskias	Ἑσκίας	389
Eudoxius	[Εὐδο]ξίου	1050
Eugenia	Εὐγήνια	59
Eugenius	Εὐγένιε	796
	Εὐγενίου	841
Euhodus	Ἑυόδου	582
Euphemia	Εὐφημία	986
Euphratas	Εὐφρατᾶ	841
Euphronius	Εὐφρόνι<ο>ν	842.61
Euptolemus	Εὐπτόλεμος	407a, 407b
Eusebius	Εὐσεβίου	841, 931; → Flavius
	Εὐσέβι<ο>ς	842.12
Eustat ^c		→ Ewstat ^c
Eustathius	Εὐστάθι<ο>ν	842.58
Eutherius	Εὐθήρι	950
Euthymius	Εὐθυμίου	883
Eutochnia	Εὐτοχνία	59
Eutrapelus	Εὐτραπέλου	515
Ewstat ^c	Εὐστατῆς	817
Ezekias, Ezekios		→ Hezqiya
Ezra	עזרא	266a;
	Ἑζρας	266b;
Fatalis		→ Claudius
Felix		→ Magnus
Flavianus	Φλαβιανόν	842.67
T. Flavius Clemens	T(itus) Flavius Clemens	740
Flavius Demetrianus	Fl(avio) Demetriano	740
Flavius Eusebius	Φλ(άουιος) Εὐσέβης	987
Flo[--]	Flo[--]	732
Florianus	Φλωριανός	941
Florus	Florus	842.51
Fuficius	[F]uficius	739
Furia Africana	Φο<ο>λεία Ἀφρικανὰ	423
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Furius Africanus	Ἀφρικανὸς Φούλειος	416
Furinius	Φουρινίου	582
Gaianus	Γαιαν[ός]	842.38
	Γαιανό[ς]	923a
Gaion	Γαίωνος	498a; 498b

Gaius	Γαίου	20
- Gaius Nanus	גאוס ננוס	60
Galene	Γαλήνη	527
Galgul	גלגול	620col.b
Gamla	גמלא	369a; 369b
Gelasius	Γελάσι[ος]	940
	Γελασίου	946
Genethlius	Γενεθλίου	1029
Georgia	Γεωργία	878
Georgius	Γεώργιος	824
	Γεωργίου	825, 880, 962
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Germanus	Γερμ[ανός]	842.5
Glaucus	Glauc[i]	740
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Glyceria	Glyceriae	842.10
Gorgonius	Γορ[γω]ν[ίου]	919
Gorion	[Γω]ρίων(ος)	241
Graptus		→ Hetercius
Greda	גרידא	73
Gregorius	Γρηγορίου	1070
Grigor	Գրիգոր	817B
Ḥaggai	חגי	454a; 454b; 454c
Ḥaliba	חליבא	224
Ḥalwan	חלון	530
Ḥanan	חנן	288; 379
	חננ[--]	624
- Ananas	Ἀνάνας	518
- Anin	Ανιν	411a
Ḥanana	חננא	79a
	חננה	1019a-b
Ḥananiah, Ḥananiya	חנניה	68; 70; 72; 86; 90; 94; 102a; 102b; 106; 142b; 187a-e; 192a-b; 246a; 246b; 252; 277; 446a; 446b; 453a; 528a-b, d; 572a-b; 610
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- Ananias	Ἀνανίας	518
- Aninas	Ἀνίνας	99a; 99c
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- Anis	Ανις	417
Ḥanin	חנין	85; 411b
Ḥaniya	חניה	137
Ḥannah	חנה	79b; 299
Harpagius	Ἀρπαγι(ος)	936
Ḥbby	חבבי	439
Hedea	Ἡδῆα	243

Ḥekia		→ Ḥezqiya
Helazar		→ Elazar
Helena	הלנא	303
Heras	Ῥῥᾱτος	529
Hermione	Ῥερμιόνης	294
Herus	Ῥροῦτος	301
Hesychia	Ῥσ[υχία]	1005
Hesychius	Ῥσυχίω	898b
Hetereius Graptus	Hetereio Grapto	741
Hetereius Rufus	Hetereius Rufus	741
Ḥezir	חזיר	137; 138
Ḥezkil	חזקיל	50
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- Ezekias	Ῥξεκίας	422
- Ezekios	Ῥξεκίου	356b; 493
- Ḥekia	חקיה	188
- Yeḥekiya	יחקיה	356a; 493b
- Yeḥezkiya	יחזקיה	630
Ḥidka	חדקא	282
Hilarius	Εἰλαρίου	921
Hillel	הלל	45
Hiracus	Ἰρακου	350
Ḥon	חונ	504
Ḥoniya	חונייה	277
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Honoratus		→ Domitius
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Hoshea	הושע	139; 443
- Hosaias	Ῥσαίας	588
Hypatius	Ῥπάτ[ιος]	988
Iacchus	Ἰάκ[χου]	995
Iacobus		→ Yaakov
Iaeiros	Ἰάειρος	164; 400a; 400b
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Ianuarius	Ἰαννο[υ]δ[ρι]ο[ς]	842.26
Iar[--]	Ἰαρ[--]	842.17
Iasion	Ἰασίων(ς)	387
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- Iason	יסון	103; 392
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Iesua		→ Yeshua
Iesus		→ Yeshua

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Imrachius	[--]PAXIO[--]	842.20b
Ioana		→ Yehoḥana
Ioanas, Ioanes		→ Yehoḥanan
Ioazarus	Ἰωαζάρου	158
Iodius		→ Yehuda
Iohana		→ Yehoḥana
Iohannes		→ Yehoḥanan
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Ionas	Ἰονά	991
Ionathe		→ Yehonatan
Ionathes		→ Yehonatan
Ionice		→ Claudia
Iose		→ Yosef
Ioseph		→ Yosef
Iosepus		→ Yosef
Ioses		→ Yosef
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Irene	[Εἰρή]νη	951
Isak		→ Yizḥak
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Ishmael	ישמעאל שמעאל[ש] שמעאל שמעאל<ש> שמעאל	203; 557a-b 632 167; 526a 557c 248a; 248b; 273; 442
- Ismael	Εἰσμαηλ	526a
Isidorus	Εἰσιδώρου	934
Ismael		→ Ishmael
Israel	ישראל	42
Itharus	Ἰθάρου	89
Iuda		→ Yehuda
Iudan		→ Yehuda
Iudas		→ Yehuda
Iudin		→ Yehuda
Iudith	Ἰουδειθ	590b
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Iulia Sabina	Iuliae Sabinae	742
Iulia Troxallis	Ἰουλία Τρωξάλλις	555
Iulianus	Ἰουλιανοῦ	842.27b
Iulius		→ Domitius
C. Iulius Sabinus	[Gaius Iu]lius Sabinus	707
M. Iunius Maximus	M(arco) Iunio Maximo	721
Iustinus	Ἰουστίνου	1072
Iustus	Ἰοῦστος	427a
Iuvenalius	Ἰουβενά(λιου)	962
Izaton	Ιζατω[ν]	440
Jojik	Ζηζήλ	927

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Kathros		→ Bar Kathros
Laganion	Λαγανίωνος	551
Lampadius	Λα<μ>παδίου	896
Lazar		→ Elazar
Lazarus		→ Elazar
Leah	לֵאָה	242a,b; 394
Leazarus		→ Elazar
Leontius	Λεοντίου	996
Leopeis	Ληοπεῖς	657
Levi	לֵוִי	233; 354; 563; 693
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Licina Chreste	Licina Chreste	743
P. Licinius	P(ubli) (Licini)	743
Liezer		→ Elazar
Lollia	לוליא	176
M. Lor(--ius)	M(anio) Lor(--io)	744
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Lucas	Λουκᾶς	817
	Λουκα[ς]	1028
Lucianus	Λουκᾶ[ειανός]	842.34
Lucilia		→ Pompeia
Sex. Lucilius Bassus	Sex(to) Lu[cilio Basso]	712
Lwlm	לולמ	1016
Lyda/Lydia	Λῆδᾶ	947
Lysas	Λῦσας	561
Lysias	Λυσίου	512a
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Ma[--]	Μα[--]	373; 781a
Macarius	Μακάρι<ο>ς	842.43
Macui(--)	Macui(--)	758
L. Magnius Felix	L(ucius) Magnius Felix	736
Maia	Μαῖα	562
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Manaem		→ Menahem
Mara	מָרָה	97; 200; 262; 543; 563
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- Maris	מָרִיס	571
Marcella		→ Cyr[--]
Marcellinus	[Μα]ρχελλῖνον	773

Marcus	Μάρκαεος Μάρκαεος	23b 23a → Mariam
Maria		→ Mariam
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- Mairam	Μαιραμ	141a
- Maria	Μαρία מריה	21; 134a; 232a-b; 445 49; 71; 116; 162b; 168a; 192c; 238; 312; 384; 476; 564a
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- Mariados	Μαριαδος	261a; 261b
- Mariame	Μαριάμη	133a; 133b; 199; 356a; 356b; 390; 477; 494a; 494b; 566; 567; 568
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- Mariamne	Μαριάμνου	133b
- Marin	מרין מַרְיָה	569 929
Marin		→ Mariam
Marinus	Μαρίνου	861a
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Mathia		→ Mattiya
Mathias		→ Mattiya
Mati		→ Mattiya
Matis		→ Mattiya
Matrona	[Ματ]ρώνα	1015
Mattata		→ Mattiya
Mattathias		→ Mattiya
Mattatiya		→ Mattiya
Mattiya	מתתיה מתיה	4; 75b 75a; 204a; 204b; 381a; 381b; 575
- Matatai	מתתיה	55
- Mati	מתי	481; 489a; 489b

- Matis	מתיס	537
- Mathia	סתייה Μαθία	146; 188; 451; 478a; 478b 452b
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- Mathias	Μαθίου	218
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- Mattata	מתתא	185
- Mattathias	Ματταθίου	219
- Mattatiya	מתתיה	276; 277; 380a; 380b, 621
Maximus	Maximo	720; → Iunius
Megiste	Μεγίστης	297
Menahem	מנחם	183; 187a-e; 318
- Manaem	Μαναήμ	318
Menas	Μηνᾶς	38
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Mer[--]	Μερ[--]	842.27
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Mika	Μίκα[ς]	886
Mimmulla	Μίμμυλλα	1015
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Mnasō	Μνασοῦς	328
Mocherus	Μωχηρος	573
Modestus	Μοδ[έσ]του	834
Moschas	Μοσχᾶς	254
Murik	Μουρικωύ	839
Nadav	נדב	80
Nage	Ναγης	550
Nanus		→ Gaius
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Natira	נטירא	306
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	נח[מיה]	430a
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Nicanor	Νεικάνορος	98
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Nikias	ניקיס	620col.b
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No[--]	נו[--]	538
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Olybrius	Ὀλυβρί(ου)	1086; → Theodulus
Onesima	Ὀνησίμη	939
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Pa[--]	Πα[--]	298; 842.32
Pachomius	Παχόμιος	966
Paiomtious	παϊομτιουε	1045
Pamphilus	Πάμφιλος	1020
Papa	Πάπα	842.9
Papias	Παπίας	412a; 412b
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Papion	Παπίωνος	579
Papus	Πάπος	117a; 117b
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Pasimus	Πασίμου	904
Paulus	Παῦλος	842.11
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	Παύλου	999
	[Π]αύλου	1074a
	Παύ[λου]	1081
Pedayā	פדיה	17b
Perekh	פרך	600a-b
Peresh	פרש	599
Petrus	Πέτρον	856; 860; 1015
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Phaidrus	Φαίδρου	231
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Philon	Φίλων	170; 433; 580
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Philus	Φίλους	315
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- Pinḥas	פינחס	83a; 83b; 434
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Phoebe	Φοίβη	1004
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Pinḥas		→ Phineas
Playa	פליה	407a

Polla	Πώλλα	150
Pompeia Lucilia	Πονπηία Λουκίλια	709
C. Pomponius	G(aius) Pomp[oni]us	745
Pontus	Πώντου	931
Popeli	Ποπελι	583a-b
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Primus	Prim(i)	760
Procopius	Π[--]	972
Protas	Πρωτᾶς	118
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Ptolatois	Πτολατοις	593
Ptolemaius	פּטלמאיוס	693
- Ptolma	Πτολμᾶ	402a
Pupius	Πόπι<ο>ς	842.19
	Πόπ(ιος)	842.30
Qafa	קפא	461b; 463; → Caiaphas
Ramon	רמון	56
Ravid	רביד	596
Ravikh	רביך	596
Reuben	רְאוּבֵן	625
Ro[--]	Ρω[--]	585a
Rosh	רוש	285
Rufus	Ῥούφου	385; → Heterieus
	[Ῥο]ύφου	1113
C. Rusticius Apollonius	Γαῖος Ῥουστίκι[ος] Ἀπολλών[ιος]	746
Saba	סבא	483
Sabatheus	Σαβαθέου	586
Sabatis	Σαβατίς	330
Sabina		→ Iulia
Sabinus		→ Iulius
Šada	צדה	123
Šadan	צדן	123
Salamath		→ Shalom
Salame, Salami		→ Shalom
Salamsion, Sallamsion		→ Shelamzion
Salo		→ Shalom
Salome		→ Shalom
Salon		→ Shalom
Samuel	Σαμουήλ	903
	Σαμουήλ[ος]	1001

	Σαμουήλου	848
	Σαμ[ουήλ]	1000
- Shemuel	[--]שמ	646
- Shmuel	שמאי	1019a-b
Saphira, Sapira		→ Shapira
Sapphas	[Σα]πφου	1111
Sara	סר	226
	סרה	201
	סרה	234
	Σάρα	331a
	Σάρας	331b; 331c
Saturninus	Σατ[ορνίνου]	769
Saulus		→ Shaul
Savora	סבורא	129a; 129b
Secunda	[Σε]κοῦνδα	171
Sedata		→ Valeria
Selampsin		→ Shelamzion
Selamsion		→ Shelamzion
Selasion		→ Shelamzion
Seleucus	Σελευκ[--]	291
Seth	שת	144; 335
Severianus	[Σεου]ηριανοῦ	1002
Severina	Σευηρίναν	764
Shabatiya		→ Shabtai
Shabtai	שבתי	310
- Shabatiya	שבתיא	1027
Shalom	שלום	25; 58a-b; 66; 72; 84a; 90; 126; 147b; 169; 197; 256a; 256b; 256c; 308a; 317; 339b; 340; 341a; 341b; 448b; 464; 506; 528d; 587; 633; 954b; 1017; 1088
	[של]ום	528a
	שלם	37; 45; 119; 143; 180; 190; 381a
	מולש (reversed)	159
	לשם (confused order)	595
	Σαλωμ'	308a
	Σαλω(μ)	308b
- Salamath	Σαλαμαθ	435
- Salame	Σαλάμη	587
- Salami	Σαλαμι	436
- Salo	Σαλω	134a; 589
- Salome	Σαλώμη	307; 319b; 339a; 590a
	Σαλώμ<η>	412b
- Salon	Σαλων	591
- Shalon	שלון	342
Shallum (Shalum)	שלום	53; 954a
Shalmu	שלמ	611
- Shalmai	שלמ	611

Shamaya	שמעיה	434; 630
- Shammai	ש[מי]	87
Shapir	שפיר	197
Shapira	שפירא	93; 174b; 215; 398; 598
	שפירה	596; 597
	שפרא	357
	[ש]פיר[א]	174a
- Saphira	Σαφείρα	398
	Σαφίρα	591; 592; 593
- Sapira	Σαπίρα	208
Shaul	שאול	25; 26; 27; 110; 471; 472; 571
	שאל	449a
- Saulus	Σάουλος	269a
	Σάουλος	110; 594b
	Σαούλου	594a
Shekhaniya	שכניה	502
Shelamzion	שלמצין	19a; 19b; 178a; 178b; 257; 258; 259a; 259b; 309a; 309b; 311; 382b; 500b; 599
	שלמציון	209; 279b; 343; 369a; 369b; 382a; 437; 536;
- Shelamsi	שלמשי	87
- Shelamza	שלמצה	279a
- Shelamzia	שלמציה	278
- Salamsion	[Σαλα]μισι[ων]	165
- Sallamsion	Σαλλαμσειων	588
- Selampsin	Σελάμψιν	309a
	ΣεϞλάμσιν	309b
- Selamsion	Σελαμασιων	279b
- Selasion	Σελασιων	500c
Shemuel		→ Samuel
Shevat	שבט	43
Shimi	שימי	85
Shimon	שמעון	30; 31; 32; 33; 69; 76b; 102b; 122; 128; 135; 136; 137; 144; 166; 176; 192a-b; 239a; 259a; 260; 275a; 275b; 280; 281; 282; 283; 314; 337b; 343; 344; 345; 366b; 367a; 367b; 368a; 368b; 370; 371b; 371c; 443; 446a; 446b; 462; 471; 482; 483; 490; 491a; 491b; 530; 567; 571; 598; 600a-b; 648; 693
	שמען	371a
	[ון]שמע	288
	[-]שמ	646
	[-]שמע	649
	[[שמעון]]	49
- Simon	סמונ	54a-b
	סימו	172

	Σήμων	210
	Σίμων	391
	Σίμων	452b; 517b
	Σίμωνος	199; 324b; 331a; 372
	Σίμων(ος)	324a
	Σίμων[νος]	1003
	סומס (reversed)	239b
- Symeon	Συμεών	825; 959
Shmuel		→ Samuel
Shoshan	שושן	61
- Shoshana	שושנה	235;
Shovai	שבי	149;
Shulai	שולאי	314;
Silas	Σιλᾶ	892
Silvanilla		→ Tarquitia
Silvanus	[Σι]λουανοῦ	809
Simon		→ Shimon
Simonides	Σιμωνίδης	9; 487
	Σιμωνίδου	36
Sisenna	Sis(ennae)	1114
Sisennius	Σισεννίος[υ]	931
- Sisinius	[Σ]ισινίος[υ]	916
- Sisiniya	סיסיניה	791
Sition	Σιτίωνος	897
Sobius	Σοβί(ος)	842.33b
Solomon	Σολομόν	1005
Somaon	Σομαων	419
Sophia	Σοφία	1004
	Σοφίας	895
	[Σ]οφίας	858
Sorra	Σόρρα	325b
St[--]	ΣΤ[--]	842.7
T. Statilius	T(ito) Statili[o]	704
Stephanis	Στεφανίδος	898a
Stephanus	Στέφανος	914
	[Σ]τέφανος	991
	Στεφάνου	897
	Στέφανε	802
Storge	Στοργή	200
Straton	Στράτωνος	558
Strobilus	Στρόβιλος	842.16
Šušān	Շուշան	928
Šušānik	Շուշանիկան	925
Sutorius	[S]uto(ri)	761
Symeon		→ Shimon
Tafzai	טפזאי	128
Tanḥum	תנחום	374
Tarfon	תרפון	349; 358a; 358c

Tarquitia Silvanilla	Tarquitiae Silvanillae	747
Tehinna	תנינא	438
Teimeiseion	[Τειμει]σειών[ος]	497b
	[Τειμεισειώνος]	497c
	Τει[μει]σειώνος	497d1
	[Τει]μεισειώνο[ς]	497d2
Telemachus	Τελέ(μαχος)	768
Telesa	Τελεσα	512d
Telesistratus	Τελεσιστράτου	512a
	Τελεσίστρατος	512c
Tertia	Τερτίαν	507
T'ew	ԹԵՒԱ	839
Thadda	[Θα]δδα	165
	תדא	204
Thaimi	ΘΑΙΜΙ	601a
Thaliarchos	Θαλίαρχος	332a; 332b
Thama	Θαμα	508
Tharephyllus	Θαρεφυλλον	842.46
Thecla	Θέκλης	816
	Θέκλα	962; 970
Thenas	Θενας	22
	Θενου	21
- Theennas	Θεεννας	427
- Thennas	Θέννας	323
Theod[-]	Θεοδ[-]	1015
Theodora	Θεοδώρας	856
Theodorus	Θεόδωρο[ς]	1005
	Θεοδώρα<ο>υ	436
	Θ[εοδώρα]υ	1007
	[Θε]ωδώρα[ου]	1061
	[Θεο]δώρα{ρ}ω	1051
	[Θεοδ]ώρα[.]	821
Theodosia	Θ[εο]δοσίας	836
	Θεωδοσία	878, 1006
	Θεοδοσίας	999
Theodosius	Θεοδοσίου	657; 841
Theodotion	תודותא	211
	Θεοδοτίωνος	212
Theodotus	Θεόδοτος	9
	Θεόδοτον	842.3
Theodulus	Θεοδούλω	913
	Θεοδούλ(ου)	1086
- Theodulus Olybrius	Θεοδούλ(ου) Όλυβρ(ίου)	1086
Theogenes	Θεογένους	920
Theomnestus	Θεομνήσ'του	933
Theophanion	Θεοφανίου	898a
Theophanius	Θεοφανίου	898a
Theophile	תפילא	147a

Theophilus	תפלוס Θεοφίλου	534 898a; 933
Theophylactus	תיוφολκטוס	791
Theoreos	Θεώρου	484
Theudas	תודוס	237a-b
Theudion	תדיון	209
Theumnas	Θεμνᾶς Θε(υ)μν<ᾱ>τος	213 214
Thomas	Θωμᾶς	811
Sex. Tim[--]	S(extus) Tim[--]	743
Timotheus	Τιμοθέου	794; 922
Tiratur	S(h)η(ω)τηρηη	810A
Troxallis		→ Iulia
Tryphon	Τρύφωνος Τρύφων	220 358b; 358d
Tsiviya	צביא	115
Tuvia	טוביה	198
Tymy	ת[י]מי	439
Urb[--]	Οὐρβ[--]	885
P. Va[--]	P(ublius) Va[--]	729
Vařan	ψαηᾱν	838
Valeria Aemiliana	Οὐαλερία Αἰμιλιανή	710
Valeria Sedata	Valeria Sedata	748
L. Valerius	L(uci) (Valeri)	748
Valerius Ma[--]	Valeri Ma[--]	759
Vani	וני	144
Verina	Βερίνης	859
Verutarion	Βερουταρίου	221; 222
Q. Ves[--]	Q(uintus) Ves[--]	732
Vettennus	Οὐεττήνου	9
Victor	Οὐίκτωρ	749
Vitellius	Vitel(li)	758
Yaakov	יעקוב	67; 327; 531
- Iacobus	יעקב [Ἰακώβ] Ἰάκωβος Ἰακ[ώβου]	504b; 791 817A 588 995
- Yakob	Ἰακωβ	837
Yadit	ידית	80
Yadua	ידוע	271; 693
Yair	יאיר	402b
Yakim	יכים	183
Yakob		→ Yaakov
Yannai	יני	694
Yason		→ Iasion
Yehezkiya		→ Ḥezkiya

Yehezkiya		→ Ḥezkiya
Yeho[--]	יהו[--]	228
Yehoezer	יהעזר	31
	יהועזר	367a; 367b; 369a; 371b; 371c; 693
	יועזר	338; 367a; 549; 137
- Yoezer	יעזר	371a
Yehoḥanan	יהוחנן	50; 57; 58; 96; 115; 131a; 131b; 152; 275a; 275b; 316; 347; 351; 459; 532; 534; 535; 536; 537; 538; 542; 564a; 596; 693
	יהחנן	533
- Ioana	Ἰωάννα	64
- Ioanas	Ἰωαννας	447
- Ioanes	Ἰωάννης	333a; 333b; 362a; 362b; 362c; 989
	Ἰωανῆσου	267a
	Ἰωάννου	400b
	[Ἰω]άννης	179
- Ioannes	Ἰωάννου	818; 859; 876; 880; 1071
	Ἰωά(ννου)	959a
	Ἰωάννη	990
	Ἰωάννην	1030
	[Ἰ]ωάννου	858
	[Ἰω]άννου	1015; 1081
- Iohana	Iohana	40
- Iohannes	ἰωἰδδδ	973
- Yehoḥana	יהוחנה	499b; 534
- Yohan	Ἰωἰἰἰ	813
- Yoḥana	יחנה	217
	יוחנא	499a
- Yoḥanan	יוחנן	137; 283
	יחנן	157
Yehonatan	יהונתן	51; 63; 70; 77; 132a; 132b; 140; 172; 184; 441; 500b; 702
	יהו>נ<ת[ן]	507
	יהו>נ<תן	493b
- Ionathe	[Ἰ]ωνάθη	153; 493a
- Yonatan	ינתן	701
- Ionathes	Ἰωνάθης	65; 500a
Yehoni	יחוני	173
Yehoqim	יהקי	470
	יהקים	470
Yehose		→ Yosef
Yehzaq	יחזק	368a; 368b
Yehuda	יהודה	96; 108; 137; 161; 194; 215; 237a-b; 244a-b; 245; 246a; 246b; 256b; 256c; 256d; 268; 304; 341b; 353; 405; 453b; 455; 459; 473; 510; 544; 601; 651; 353a; 353b; 405; 453b; 455a; 459; 473; 544; 601; 651

	יהדה	341b
	יהוד[ה]	543
	יהודה	545a
	יה>ודה	341a
- Iodius	Ἰοδίου	552
- Iuda	Ἰούδα	231; 554a-b
	Ἰούδι/α	545b
- Iudan	Ἰούδαν	174a; 426
- Iudas	Ἰούδας	23c; 179; 215; 216; 517a
	Ἰούδου	231; 409
	[Ἰο]ύδου	269b
	Ἰού[δου]	480
	Ἰούδους	323
	Ἰουδατος	551
	Ἰωύδου	553
- Iudin	Ἰουδιν	550
- Yehud	יהוד	43; 55; 450
- Yehudan	יהודן	103
Yeshebab	ישבאב	368a
	יישבאב	368b
Yeshua	ישוע	109; 156; 195; 206; 239a; 260; 320; 473; 474; 489a; 489b; 531; 546; 547
	ישועה	295
- Iesua	Ἰεσούα	295
- Iesus	Ἰεσοῦς	247
	Ἰησίου	267a
	Ἰησοῦ	548b-c
	Ἰησοῦς	15a; 15d; 36; 425; 479; 480; 548a; 583a
- Yeshu	ישו	547
Yishmael		→ Ishmael
Yitra	יתרא	459
Yizhak	יצחק	34
- Isak	Ἰσακ	365
- Ishak	אשחק	1019a
Yoezer		→ Yehoezer
Yohan		→ Yehoḥanan
Yohana		→ Yehoḥana
Yohanan		→ Yehoḥanan
Yokan	יוכן	696
Yonah	יונה	1027
Yonatan		→ Yehonatan
Yose		→ Yosef
Yosef	יהוסף	7; 16; 86; 95; 148; 157; 182; 193; 316; 318; 319a; 336; 337a; 337b; 338; 345; 394; 352b; 366b; 404; 407a; 407b; 411b; 454a; 454b; 454c; 461a; 461b; 474; 492; 504b;

		504c; 505; 535; 536; 539; 540; 541; 542; 543; 547; 693
	יהוס[ה]	16; 240
	יהפ	63
	יהסך	471
	יוסף	83a; 83b; 137; 225; 531; 791
	פסוי (reversed)	881
- Iose	Ἰωσέ	46
	Ἰοσε	81
	Ἰωσή	573
- Ioseph	Ἰωσήφ	134a; 134b; 1082
	Ἰοσ(ήφ)	318
- Iosepus	Ἰώσηπος	366a; 372; 401a; 401b; 556
	[Ἰ]ωσήπου	124
- Ioses	Ἰωσής	231; 583a,b
- Yehose	יהסה	107
	יהוסה	352a
- Yose	יוסה	475
	יסה	116
Yudan	ידן	455b
Zachariah	Ζαχαρίου	189; 199
	Ζακκαρίας	959a
- Zekhariya	זכריה	92; 191
	[זכר]יה	629
Zaera	Ζαηρα	568
Zahama	צהמא	79a
Zanna	Ζάννας	828
Zebadaya	זבדיה	611
Zekharia		→ Zachariah
Zenarus	Ζηναροῦτος	151
Zenas	Ζηναῖ	181a-b
Zeno	Ζήνων	842.21
Zenodorus	[Ζη]ν[ό]δωρος	952
Zoila	Ζωίλα	603
Zoneine	Ζ[ονεῖν]η(ς)	994

Appendix by LDS

App. 1*. Greek graffito on the western wall of the Temple enclosure, 2 c. (?)

One-line inscription on the upper margin of a stone of the Herodian wall. The first letter of the inscription is a Greek *delta*, while the rest is in Latin script. A wedge, the usual symbol for centuria, is partly lost in the chipped upper-left corner of the stone. Marks of chiselling appear in the preserved part of the mark.

Meas.: w. ca. 72 cm; letters 5-8.5 cm.

Findspot: On the western wall of the Temple enclosure, on the third stone from the southern corner, row H (Mazar's excavations, Area VII).

Pres. loc.: See findspot.

ϞΔOMITII FIRM I

(centuria) Domitii
Firmi

*Centuria of Domi-
tius Firmus.*



fig. 1*

Comm.: Row H was located at about eye-level for a person standing on the pavement of a Roman road that skirted the western wall of the Temple Mount enclosure in the Roman period. This road was at a much higher level than the paved street of the Second Temple period, the main thoroughfare of Jerusalem before 70 CE. Row H was still accessible in the Byzantine and early Islamic periods, but later – at least from the Crusader period on – it was buried in debris and earth, until it was uncovered in Benjamin Mazar's excavations in 1968. Since then the inscription is inaccessible, high up in the wall south of the pier of Robinson's Arch. The inscription hints to a military presence in this area, and may support the hypothesis suggested by some scholars in recent years that a military camp was located at the foot of the southwestern corner of the Temple Mount enclosure around the time of the foundation of Aelia Capitolina (Stiebel, Mazar).

The mixture of Greek and Latin characters is not an unknown phenomenon: an example appears in one of the inscriptions of the siphon of the high level aqueduct (Di Segni, in: D. Amit - J. Patrich - Y. Hirschfeld eds., *The Aqueducts of Israel*, 2002, 44, no. 12).

Bibl.: L. Di Segni, in: *Temple Mount Excavations IV* 347f. fig. 19,1 (ph.) (ed. pr.). – On the site, see G. Stiebel, in: A. Faust - E. Baruch eds., *New Studies on Jerusalem. Proceedings of the Fifth Conference*, 1999, 68-103; E. Mazar, in: *Temple Mount Excavations IV* 1-8.

Photo: Temple Mount Excavations IV 347 fig. 19,1 (courtesy of E. Mazar).

App. 2*. Greek (?) letter on column drum

Letter incised upon one end of a column drum.

Meas.: letter ca. 8 cm.

Findspot: In secondary use, together with other architectural elements, in a poorly built Byzantine structure erected on top of “Eusebius’ House”, in the northern part of the City of David.

Pres. loc.: Not located.

B

Comm.: The letter is probably a Greek *beta*, standing for the number 2; if Latin, it could only have been a mason’s mark, but Latin mason’s marks are not known in Jerusalem before the Crusader period. The letter would not have been visible once the drum was set in the column; therefore Macalister surmised that it probably served as a guide for the builder for inserting the drum at its proper place. However, “2” might also mean that the column to which the drum belonged was to be the second in a particular row (for two numbered columns, dated 187 or 188, see DGI nos. 141, 142). The drum was reused in a Byzantine structure erected on top of the “House of Eusebius”, so called because of a brick discovered in it, stamped with the name Eusebius in Greek (see App. 52*b). Macalister believed that the architectural elements originally came from Eusebius’ House, which he dated to the Roman period. Thomsen accordingly dated the inscribed drum to the 1 c. CE. However, the mansion is now dated to the Byzantine period (H. Geva, NEAEHL 2, 772). Hardly any remains of the Roman period were uncovered in the City of David; moreover, in the 2 c. this area was apparently quarried for stone. Therefore the drum probably belongs either to the Second Temple period or to the early Byzantine period, which strengthens the assumption that the letter is Greek.

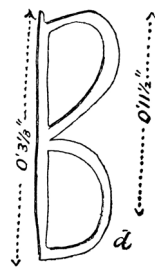


fig. 2*

Bibl.: R.A.S. Macalister, PEQ 56, 1924, 22 pl. 2 d (ed. pr.). – Id. - J.G. Duncan, PEF Annual 4, 1926, 118f. fig. 115 d; Thomsen II no. 219 A.

Photo: Macalister 1924 pl. 2 d (dr.).

LDS

App. 3*. Greek inscription on terracotta figurine, Second Temple period

Foot of a terracotta figurine, broken at the end. On the sole, inscription impressed before firing. It seems to be complete, for only the toes of the foot are missing. The height of the letters is irregular; *eta* has a sloping middle bar. Lunate *sigma*.

Meas.: h 7 cm, w 3.6 cm; letters 1-2.4 cm.

Findspot: Stratum IV A (Herodian period) at Ramat Raḥel, in the complex south of the monastery (Locus 913, Square 22M in plan, Aharoni 1964, fig. 1).
Pres. loc.: Not located.

ΑΔΗΣ

Ἅδης

Hades.

Comm.: Terracotta figurines were common votive offerings; a few from the Iron Age were also found at the site (A. Ciasca in: Aharoni 1964, 95-100 pls. 35-37). The figurines and the clay moulds that served for their production are a frequent find in Hellenistic layers, as well as in those of the Roman period. The moulds and the figurines are sometimes inscribed, usually on the back, with names, letters or signs seemingly identifying the coroplast who manufactured them (cf. SEG 31, 879, 880, 888; 32, 333, 394; 40, 329; 43, 112; 46, 322).

Ἅδης, however, does not seem to be a personal name but rather to represent the chthonic god Hades; if so, the inscription identifies not the craftsman but the figure itself. The cult of Hades, Lord of the Underworld, is rare other than in a funerary context. In the Hellenistic and Roman periods, he was usually venerated in his beneficent hypostasis, Pluto, the god of abundance and wealth. But, since he is identified here by the name of Hades, apparently the infernal god was meant. In inscriptions, ἅδης appears almost solely as a term for the grave, death, or the underworld, though the infernal god is sometimes invoked in magic texts (e.g. *Ιαὼ Βεζεβυθ Ἄιδης* in a lead tablet of the Roman period from Cumae, IGR I 415). In representations, Hades is most often accompanied by Demeter, alone or with Kore or Dionysus, in a clear allusion to the Eleusinian mysteries in which Hades, his wife Persephone (Proserpina, Kore), her mother Demeter, and Kore's later companion, Dionysus, were the focus of the cult. An allusion to the Eleusinian mysteries is found in a mosaic pavement of the Roman villa at 'Ein Ya'el (no. 730).



fig. 3*.1

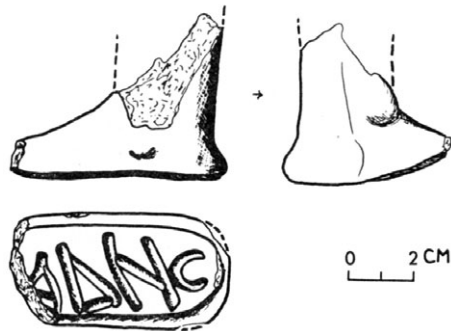


fig. 3*.2

Bibl.: Y. Aharoni, *Excavations at Ramat Raḥel*, 1964, 42 fig. 27, 7; pl. 8, 4 (ed. pr.).

Photo: Aharoni, 1964 pl. 8, 4; fig. 27, 7 (ph. and dr.).

App. 4*. Greek epitaph on marble cippus, 1-2 c. CE

Marble cippus bearing a 6-line inscription surmounted by a leafy wreath. No additional details.

Findspot: In the Muslim Quarter of the Old City, in digging the foundations of the Austrian Hospice.

Pres. loc.: Not located.

ΑΤΙΜΗΤΕ
ΧΡΗΣΤΕΚΑΙ
ΑΛΥΠΕ
ΧΕΡΕΚΑΛΩΣ
ΖΗΣΑΣΕΤΗ
ΝΕ

Ἀτίμητε | χρηστὲ καὶ | ἄλυπε, | χαῖρε· καλῶς | ζήσας ἔτη | νε΄

Atimetos, good and innocent, farewell! having lived honourably for 55 years.

Comm.: Thomsen dates the inscription to the 1 c. CE, but the formula is more common in the 2 c. Robert noted that this kind of cippus, crowned with a leafy garland and bearing this same funerary formula, is common in Sidon, and many exemplars were brought from there to different places by collectors and antiquities merchants. In spite of the fact that this one was found in a dig, it might well originate from Sidon and have been brought to Jerusalem at some time in past centuries. Certainly it was not in situ, as this part of Jerusalem was always within the city boundaries and therefore no tomb could be found there.

Bibl.: Ch. Clermont-Ganneau, CRAI 1874, 106ff. (ed. pr.). – Thomsen II no. 92 A; L. Robert, Berytus 16, 1966, 28-33; BE 1980, 550. – For this kind of funerary cippus, with the said formula, see also A. Dain, Les inscriptions grecques du Musée du Louvre. Les textes inédits, 1933, 95-121 nos. 87-137 (51 of a total 92 pieces of this type at the Louvre); L. Curchin, ZPE 36, 1979, 135f.

LDS

App. 5*. Greek epitaph painted on stone, Roman period

Block of stone with fresco painting, featuring a veiled woman lying on a bed with a stool at its feet, surrounded by flowers. Painted inscription in the field. No additional details.

Findspot: In the Muslim Quarter of the Old City, found in digging the foundations of the Austrian Hospice.

Pres. loc.: Not located.

ΕΛΑΡΙΑ
ΧΡΗΣΤΕΚΑΙΑ
ΛΥΠΕΧΑΙΡΕ

Ἑλαρία, | χρηστὲ καὶ ἄλυπε, χαῖρε.

Hilaria, good and innocent, farewell!

Comm.: Thomsen dated the inscription to the 1 c. CE, but a general ascription to the Roman period seems safer. The formula *χρηστὲ καὶ ἄλυπε*, though most common in Syria and especially in Sidon (Curchin; Robert), is not unknown in Palestine: see, for instance, SEG 16, 847 from Caesarea; L. Di Segni, in: N. Arbel ed., *Ashkelon I*, 1990, 71 no. 7 (Hebr.) from Ascalon. Frescoed tombs with human figures and Greek inscriptions are also not unknown, even in Jerusalem: see no. 750. However, this block was certainly not in situ (see App. 4*) and the fact that it was found together with the cippus of suspect Sidonian origin puts an additional question mark on its provenance.

Bibl.: Ch. Clermont-Ganneau, CRAI 1874, 106ff. (ed. pr.). – Thomsen II no. 92 B – On the formula, cf. L. Curchin, ZPE 36, 1979, 135f.; BE 1980, 550.

LDS

App. 6*. Latin inscription on a bronze fibula, 1 c. CE

Celtic fibula of the Aucissa type.

Findspot: Found in 1934 in a tomb of the necropolis of Karm esh-Sheikh, in the course of the construction of the Palestinian Museum (Rockefeller Museum).

Pres. loc.: Rockefeller Museum, IAA no. 1935-3276.

AUCISSA

Aucissa

Comm.: The fibula was found in a tomb, together with a coin of the second year of the Great Revolt, 67/8, possibly the tomb of

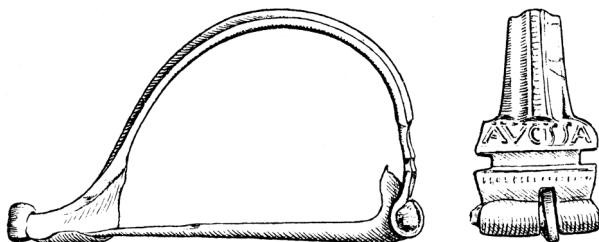


fig. 6*

a Roman soldier who was killed in the siege of Jerusalem. The name Aucissa indicates the maker of these fibulae, which are of a type common in Western Europe.

The date assigned to this type of fibula, based on the archaeological context of the European finds, is 10-50 CE; the latest example, from Wroxeter in England, is dated 80 CE. An identical fibula was found at Alchester, Oxfordshire: cf. J.H. Iliffe, *Antiquaries Journal* 12, 1932, 40f., 64f., pl. XVII 8d.

Bibl.: J.H. Iliffe, QDAP 6, 1936 [1938], 21f. fig. 3 (ed. pr.). – For this type of fibula, see E. Ritterling, *Das frühromische Lager bei Hofheim i.T.*, 1913, 126 Va; 137 fig. 23, 28; 140 no. 28; pl. IX 191-202. On the site, see Kloner, *Survey of Jerusalem*, 2001, 110*(e), 140(h) no. 339.

Photo: Iliffe, QDAP 6, 19 fig. 3.

LDS

App. 7*. Gem with Greek inscription, 1 c. CE(?)

Oval intaglio of dark and light blue *niccolo*. Four-stroke *sigma*; ligature of *omicron* and *upsilon*.

Findspot: Jerusalem, according to information in catalogue.

Pres. loc.: Unknown.

ΣΙΝ

ΓΑΡ

ΕΟΥ

Σιν|γαρ|έου

(Property) of Singareos.

Comm.: The four-stroke *sigma* points to an early date, not later than the 1 c. CE. The ligature of *omicron* and *upsilon*, though most typical of the Byzantine period, first appeared in the Flavian period (Avi-Yonah, *Abbreviations* 119). Probably the name engraved on the gem is that of the owner. – For photo, see Sales Catalogue Jacques Schulman, Amsterdam, no. 238, June/July 1989, 27, 29 no. 121.

Bibl.: SEG 39, 1627 (ed. pr. from photo in catalogue).

LDS

App. 8*. Greek mosaic inscription in a pool

Small shallow pool, oval (or rather rectangular with rounded corners), measuring 75 x 65 cm, with outflow 10 cm wide, paved in red, black and white tesserae not very regular in size. The upper half has a geometrical decoration, the bottom has a Latin cross surrounded by florets and flanked by the usual formula. The *nomina sacra* are marked with horizontal strokes.

Meas.: letters 0.8-1 cm.

Findspot: North of the ruined mosque el-Mansuriyeh, in front of the modern church of Dominus Flevit.

Pres. loc.: Not located.

ΙΣ ΧΣ

A Ω

Ι(ησοῦ)ς | Χ(ριστὸς) | ἄλφα ὠμέγα

Jesus Christ, beginning and end.

Comm.: A quote from Apoc. 1,8; 21,6; 22,13. Thomsen dated to the 5 c., Bieberstein - Bloedhorn to the 5-6 c., but the shape of *omega*, like an upside-down M, points to a date in the 7 c. and possibly later. Avi-Yonah offered no opinion.

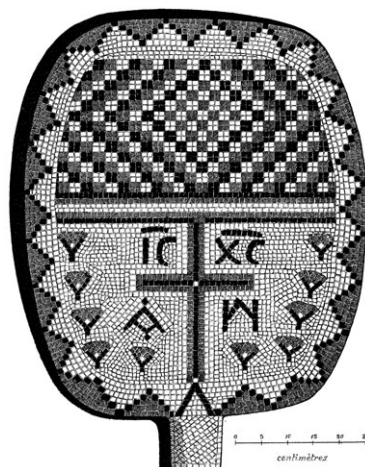


fig. 8*

Bibl.: L. Vincent, RB 17, 1908, 122-5 (dr.) (ed. pr.). – R. Horning, ZDPV 32, 1909, 127 no. 8; Thomsen I no. 25; Vincent - Abel, Jérusalem nouvelle, 389 pl. 43, 3; M. Avi-Yonah, QDAP 2, 1932, 165 no. 110; H. Leclercq, DACL 13,1, 844f. fig. 9475; Bieberstein - Bloedhorn 3, 275.

Photo: Vincent, RB 17, 1908, 123 (dr.).

LDS

App. 9*. Mosaic floor with quotation

Fragmentary mosaic; no details.

Findspot: In the Greek Angelismos church at Karm es-Saiyad (Viri Galilaei) on the Mount of Olives.

Pres. loc.: Lost.

Κύριος φυλάξει τὴν εἴσοδόν σου καὶ τὴν ἔξοδόν σου

The Lord will guard your coming in and your going out.

Comm.: Horning mentions a fragmentary mosaic in the Greek Angelismos church, ascribing the report to Vincent but without giving a reference. Avi-Yonah adds the information that the fragments contained a quotation of Ps 120 (121), 8. Thomsen did not include it in his list of inscriptions.

Bibl.: R. Horning, ZDPV 32, 1909, 127 no. 1; M. Avi-Yonah, QDAP 2, 1932, 165 no.111 (2). – For the site, see introduction to nos. 828-830.

LDS

**App. 10*. Greek building inscription on mosaic floor in the
Monastery of Theodorus and Cyriacus, 7-8 c.**

Round mosaic medallion with a floral frame in red, black, olive green, gray and white tesserae. At its centre is an eight-line inscription traced in black tesserae, oriented to the south. The lines are separated by double rows of red tesserae. The characters are squat, with flat bases and notable serifs; *omicron* and *delta* have a central dot and *omega* has two. Lunate *sigma*, w-shaped *omega*. Abbreviations are marked with a small diagonal stroke; OY is in ligature in ll.2 and 5.

Meas.: Ø 137 cm (outer frame), 79 cm (inner frame); letters 6.5-7 cm.

Findspot: In the southernmost room (Room 27) of the western annex of the Monastery of Theodorus and Cyriacus (Unit G): see D. Amit - J. Seligman - I. Zilberbod, in: G. Bottini - L. Di Segni - L. Chrupcala eds., *One Land – Many Cultures*, 2003, 140 fig. 1 (plan).

Pres. loc.: Kneset Archaeological Garden.

ΕΠΙΘ
ΕΩΔΟΡΟΥ
ΠΡΕΣΒΥΤΕ
ΡΟΥΚΗΓΟΥΜΕ
ΝΟΥΚΚΥΡΙΑΚΜΟ
ΝΑΧΟΥΕΓΕ
ΝΕΤΤΙΑΝ
ΕΡΓΟΝ

App. crit.: Θεῶδωρου.

Επὶ Θεωδόρου |
πρεσβυτε|ρου καὶ
ἡγουμε|νου καὶ
Κυριαχ(οῦ) μο|ναχοῦ
ἐγέ|νετ(ο) τ(ὸ) πᾶν | ἔργον

*Under Theodorus priest
and hegumen and Cyri-
acus monk all this work
was done.*



fig. 10*

Comm.: The room containing the inscription, a hall 7 x 8 m, has a colourful mosaic pavement; it was entered from the north and the inscription was read from the entrance. A rectangular marble table, 130 x 88 cm, was found here, an indication that this may have been a dining room for guests. The second personage mentioned in the inscription, Cyriacus, may have been the monk in charge of hospitality. The

form of the letters of the inscription points to a date in the late 7 c. or early 8 c. This fits in well with the archaeological data, which date the building of the annexes – among them the western wing – to the Umayyad period.

Bibl.: L. Di Segni, in: G. Bottini - L. Di Segni - L.D. Chrupcala eds., *One Land – Many Cultures*, 2003, 149-51 (dr.) (ed. pr.). – SEG 53, 1854; BE 2004, 389 = D. Feissel, *Chroniques* 218 no. 702; BE 2005, 532. – For the site, see nos. 817a-b.

Photo: A. and N. Graicer.

LDS

App. 11*. Greek building inscription on mosaic floor of the Kathisma Church, 8 c. (?)

Fragmentary inscription framed in a round medallion set in a white mosaic pavement. The circular frame is decorated with a zigzag pattern in red, black and yellow, imitating a garland. The left side and the lower part of the medallion are lost and only three lines of script remain, separated by rows of red tesserae; ll.2 and 3 lack a few letters at the beginning. The characters are traced in black tesserae on the white background. They are well-spaced and squat, with notable serifs; round letters have a flattened base and a pointed top. Lunate *sigma* in l.2. The diphthong OY is in ligature and a small stigma marks an abbreviation in l.2. The letters in the first line form a monogram flanked by two sprigs and surmounted by a cross. The central element of the monogram is a large *mu* with broken middle bar, topped by a ligature of *omicron-epsilon* on the left, with an *alpha* hanging from the angle of the middle bar, a *beta* attached to its left leg, and a square *sigma* and a *kappa* to its right leg. The right segment of the *mu* and the bottom leg of the *kappa* can be seen as forming a *lambda*, and *iota* can be supplied by the upright legs of *mu*.

Meas.: Ø ca 1 m (max.).

Findspot: In the upper pavement of one of the outer rooms southwest of the octagonal church, in the western part of the room, Locus 292: see R. Avner et al., HA-ESI 113, 2001, 134 fig. 199 (plan).

Pres. loc.: In situ, covered with sand.

ΒΜΟΥΑΣΚΛ
[.]ΠΟΝΟΙΑΚ[.]ΣΠΟΥΔΗ
[.]ΑΝΝΟΥΕΝ [-]
[--]

App. crit.: Βασιλίου *ed. pr.*;
Feissel adds *mu*, and prob-
ably *kappa* and *rho*, the last
being due to a mistake in the
drawing.



fig. 11*

Ἀμβᾶ Βασιλισκοῦ. | [Π]ρονοία κ(αί) σπουδῇ | [Ἰω]άννου ἐν[κλειστοῦ --]

Of Abba Basiliscus (?). By the provision and effort of Ioannes the recluse (?) ...

Comm.: The Kathisma Church has three building phases, which are known from the literary sources as well as attested archaeologically. Its foundation is firmly dated to the mid-5 c. Far-reaching modifications were carried out in the 6 c. and new mosaic floors were laid over the original mosaic floors of the church. New alterations were carried out in the third phase, and new mosaic floors were laid: a terminus post quem for this phase is provided by coins and pottery of the first half of the 8 c. found under the third-stage pavements. The room in which the medallion is found is part of a set of rooms built to the southwest of the octagonal church, which probably belonged to its monastery. The inscription was set in the upper of two mosaic pavements. This pavement is at the same level and associated with the same pottery as the third-phase pavements in the adjacent rooms. The inscription can therefore be tentatively dated to the mid-8 c.

In the ed. pr. the monogram was read Βασιλίου, and an identification was suggested with Basilius, patriarch of Jerusalem between 821-839, at the time of caliph al-Ma'mun who, unlike his predecessor, showed benevolence to the Christians (Eutychius, *Annales*, tr. B. Pirone, 1987, 401-4). However, that solution overlooked the central element of the monogram. Therefore we suggest reading Ἀμβᾶ Βασιλισκοῦ, probably the name of the abbot of the monastery attached to the Kathisma Church when the inscription was written. The Aramaic title Abba, "father", in Greek Ἀββᾶς, Ἀββᾶ, often accompanied the names of Palestinian monks, especially if they were elders of the monastery, priests or abbots (e.g., SEG 8, 37, 317; 30, 1689; 31, 1400, 1430; 44, 1409, all from Palestinian monasteries). Sometimes the term is spelled Ἀμβᾶ, according to the local way of rendering a strong *beth* (e.g., σάμβατον for σάββατον): see SEG 40, 1453; Bagatti, *Judaea* 140 note**. For a recluse and a stylite (also a recluse of a kind) as curators of building projects, in the 6 and 8 c., see SEG 8, 39-40; 44, 1409-1410.

Bibl.: L. Di Segni, in: G. Bottini - L. Di Segni - L.D. Chrupcala eds., *One Land- Many Cultures*, 2003, 187f. (dr., ph.) (ed. pr.). – BE 2005, 533; SEG 53, 1855. – For the site, see R. Avner - G. Lavas - I. Rosidis, HA-ESI 113, 2001, 89*-92*(e), 133-7 (h); R. Avner, in: *One Land- Many Cultures*, 173-86.

Photo: Di Segni, 2003, 187.

LDS

App. 12*. Greek building inscription in a mosaic floor, 20 June or July 762

The inscription is framed in a tabula ansata with small handles set at the centre (?) of the mosaic pavement of a room whose dimensions are uncertain, for no walls survived above floor level. The white mosaic floor was divided into four sections by

black stripes: two rectangles flanking a square that enclosed a smaller square. The central square contained the *tabula ansata*, the right side of which was missing. A red and white medallion, 34 cm in diameter, featuring a four-tipped star within a double circle, was located immediately below the inscription. On the assumption that this decorative element was set on the axis of the rectangle, the complete width of the *tabula ansata* can be reckoned to ca. 135 cm. The inscription is oriented to the southeast. The letters were traced in black tesserae on a white background. They belong to the oval alphabet and show some characteristics of a late period: flattened bases and tops, notable serifs. *Upsilon* slants to the left. The diphthong *OY* is often in ligature. A *iota* with trema in l.9 resembles a *tau*, and in l.10, a *gamma*. Stigma is consistently used for *καί*. An abbreviation and two figures in l.10 are marked with horizontal stroke, while the number in l.11 is unmarked. *Μη(νι)* is abbreviated with *eta* over *mu*. The last line is centred and has a sprig on the left side; probably another sprig filled the blank after the number of the year. Two phonetic peculiarities can be noted: twice *upsilon* is used instead of *iota*, and *χωρεπίσκοπος* is written with a redundant *iota*.

Meas.: h 125 cm, w ca. 70 cm (max); letters ca. 8 cm.

Findspot: In a room at the northeastern corner of a building identified as an ecclesiastical establishment, on an ancient path leading to Nebi Samwil, one km north-east of a secondary Roman road from Jerusalem to Emmaus; now in the grounds of a yeshivah in Ramot Polin.

Pres. loc.: Destroyed by illegal building.

ΕΤΕΛΕΙΩΘΗ[-- ca. 10 letters missing]
 ΤΟΥΕΝΤΑΥ[-- ca. 11 letters missing]
 ΤΥΡΟΣΓΕΩΡΓ[-- ca. 10 letters missing]
 ΡΟΥΤΟΥΑΓΙΩΤΑ[-- ca. 9 letters missing]
 ΧΟΥΣΘΕΟΔΩΡΟΥ[-- ca. 8 letters missing]
 ΡΟΥΣΧΩΡΙΕΠΙΣΚΟ[-- ca. 7 letters missing]
 ΣΠΡΟΘΥΜΥΑΣΤ[-- ca. 7 letters missing]
 ΒΥΤΕΡΟΥΣΠΑΝΤΩ[-- ca. 6 letters missing]
 ΚΥΩΝΑΥΤΟΥΕΝΜΗΤ'[-- ca. 6 letters missing]
 ΚΙΝΑΙΚ̄ῙΕ̄ΕΤΟΥΣΚΟΥ[-- ca. 5 letters missing]
 (sprig) ∫ΣΝΔ



fig. 12*

App. crit.: ll. 8-9 πάντων[ν συνοι] | κ' ἴων ed. pr.; πάντων[ν τῶν οἱ] | κ' ἴων Feissel; l. 9 μη(νι) τ[οῦ--] ed. pr. or Ἱουνίω or Ἱουλίω ed. pr. 319 n. 13; Ἱανουαρίου Feissel (too long even with ligatures).

Ἐτελειώθη [τὸ πᾶν ἔργον] | τοῦ ἐνταῦθα οἴκου τοῦ μάρ[τυρος Γεωργίου ἐπὶ
 Θεοδώ]ρου τοῦ ἀγιωτά[του πατριάρχ]ου (καὶ) Θεοδώρου [πρεσβυτέ]ρου (καὶ)
 χωρ[ι]επισκό[που σπουδῆ] | (καὶ) προθυμ[ῆ] Στ[εφ(άνου) πρεσ]βυτέρου (καὶ)
 πάντων[ν τῶν οἱ] | κ' ἴων αὐτοῦ ἐν μη(νι) Ἱουνίω or Ἱουλίω | κ' ἰνδικο(τιῶνος) ἐ' ἔτους
 κ(όσμου) [κτίσεως] | ∫ςνδ'

The whole building of this house here of the martyr George was completed under the most holy patriarch Theodorus and Theodorus, priest and chorepiscopus, by the effort and zeal of Stephanus the priest and all his household, on the 20th of the month of June (or July) of the 15th indiction, in the year 6254 of the creation of the world.

Comm.: This inscription is definitely later than the Muslim conquest, which was fixed by the editors as the chronological boundary of the CIIP; nevertheless it is presented here, due to its importance as evidence for the adoption of the Alexandrian creation era in Jerusalem. Year 6254 of the Alexandrine computation, already used by 6-c. Palestinian writers (e.g., Cyril of Scythopolis), gives a date between 25 March, 762 and 24 March, 763. June or July 762 fell in the 15th indiction. At the time, the patriarch of Jerusalem was Theodorus (cf. Fedalto 1002), whose name fits well in ll.4-5. The inscription indicates that the complex belonged to the Jerusalem Church. Its remains are extremely scanty and poorly preserved: only some walls, looted below the level of the floor, are preserved. The built area was surrounded by 40,000 sqm of farmland bounded by fences that enclosed agricultural installations. The complex should probably be described as a suburban farm, perhaps established to exploit land owned by the Church and manned by monks. The scarcity of finds and the looted state of the building made it impossible to determine whether it existed before the 8 c. – in which case the inscription commemorates a renovation – or was only founded in 762. The former is more likely, judging by the parallel of the coenobium of Ras et-Tawil, northeast of Jerusalem, a Byzantine monastery and farm that continued in use into the 8 c. (Gibson).

Bibl.: L. Di Segni, SBF 40, 1990, 316-9 (ph.) (ed. pr.). – BE 1992, 650 = D. Feissel, *Chroniques* no. 754; SEG 40, 1481; Di Segni, ARAM 15, 2003, 247, 260 fig. 1; SEG 53, 1835. – On the site, see Conder - Kitchen, SWP 3 Judaea 56f.; R. Arav - L. Di Segni - A. Kloner, SBF 40, 1990, 313-20 pls. 41-44; TIR, 213, s.v. Ramot, Jerusalem; Fischer - Isaac - Roll, *Roads* II 258 no. 131; Kloner, *Survey of Jerusalem*, 2001, 95*(e), 75f.(h) no. 11. – Cf. S. Gibson, BAIAS 4, 1985/86, 69-73; G. Fedalto, *Hierarchia Ecclesiastica Orientalis* II, 1988.

Photo: Arav – Di Segni – Kloner, SBF 40, 1990 pl. 44,7.

LDS

App. 13*. Mosaic with Greek letters

Two Greek letters above a Latin cross and two (?) under the arms of the cross, all traced in black tesserae on a white background with mixed some grey and black tesserae.

Meas.: letters 7-7.5 cm.

Findspot: Greek Orthodox Church of Mary's Nativity in the Via Dolorosa near the Lions' Gate (St. Stephen's Gate), in the mosaic pavement of the upper chapel.

Pres. loc.: See findspot.

Τ Π
Γ Ν

Τ(ό)Π(ος) | γ(εν)ν(ή)σεω(ς).

Place of (Mary's) birth.

Comm.: According to tradition, the home of Anna and Joachim, the birthplace of the Virgin Mary, was located in this area, which led the Crusaders to build St. Anne's Church near the ruined Byzantine Probatika Church. A partly rock-cut room with a Byzantine pavement that was discovered beneath the Crusader church was said to mark Mary's birthplace (H. Geva, NEAEHL 2, 781). In 1856 the sultan granted the site to the French, who excavated it and built the St. Anne's compound there (Ben Arie 171ff.). The Greek-Orthodox shrine is attested for the first time some years later, in 1876: it was a nunnery of forty deaconesses (Ben Arie 223). It seems likely that, vis-a-vis the appropriation by the Catholics of the place hallowed by Mary's birth, the Greek Orthodox took care of establishing their own location nearby. The shrine consists of two chapels, one above the other, accessed through stairs leading down into an underground cave, apparently one of the ancient cisterns behind the Probatika. Thomsen, who visited the place on December 13, 1911, thought that it was a Jewish burial ground, but this is unlikely, for the area was always within the city wall. In Thomsen's opinion, the inscriptions in the monastery were forgeries. The rough appearance of the mosaic and of the letters, the shape of the *gamma*, and the extreme abbreviation, all suggest a late date, probably outside the boundaries of the Corpus. However, the discovery of Byzantine pavements beneath St. Anne leaves an opening for the hypothesis that the pavement here might be Byzantine too, perhaps restored or relocated in the 19 c.

Bibl.: Thomsen I no. 9c* (ed.pr.). – M. Avi-Yonah, QDAP 2, 1932, 176 no. 156. – Cf. Y. Ben Arie, Jerusalem in the 19th Century I, 1984.

Photo: A. and N. Graicer.



fig. 13*

LDS

App. 14*. Mosaic with Greek letters

Three-line inscription roughly traced in black tesserae within an unframed square of mosaic inset in a differently patterned pavement. The square seems to be all that remains of an earlier pavement containing an inscription. Lunate *sigma*.

Meas.: h 20, w 18 cm; letters 5-7.5 cm.

Findspot: Greek Orthodox Church of Mary's Nativity, lower chapel.

Pres. loc.: See findspot.

ΤΠΣ

ΚΤΦ

ΙΚΜ

App. crit.: 1.3 Ἰ(ωαχὶμ) κ(αὶ) Μ(αρίας)
Thomsen.

Τ(ὸ)π(ο)ς

κ(αὶ) τ(ὸ)φ(ος)

Ἰ(ωα)κ(ί)μ



fig. 14*

Place and tomb of Joachim.

Comm.: The interpretation suggested by Thomsen is problematic, considering that the place was supposed to be the house of Mary's parents, not the tomb of either of them, not to mention of Mary, whose tomb was venerated in the Kidron Valley. In any case, Joachim's memory would have been linked with that of Anna his wife, not with Mary's: this objection is particularly cogent if, as Thomsen believed, the inscriptions were a forgery, presumably of the Greek inmates of the monastery. More likely the three letters represent the name of Joachim, spelled with a *kappa*; cf. ΙΑΚΕΙΜΟΣ on an ossuary from Jifna (L. Vincent, RB 22, 1913, 104).

Bibl.: Thomsen I no. 9b* (ed.pr.). – M. Avi-Yonah, QDAP 2, 1932, 176 no. 156.

Photo: A. and N. Graicer.

LDS

App. 15*. Mosaic with Greek letters

Three letters in mosaic; no details.

Findspot: According to Thomsen, in a niche to the left of a tomb.

Pres. loc.: Not located.

ΙΚΜ

App. crit.: Ἰ(ωαχὶμ) κ(αὶ) Μ(αρία) *Thomsen.*

Ἰ(ωα)κ(ί)μ

Joachim.

Comm.: See App. 14*.

LDS

App. 16*. Lintel with cross and Greek letters

Right half of a monumental lintel decorated with a cross within a wreath. Above the arms of the cross are the letters *alpha* and *omega* and, below the arms, are two rosettes. Meas.: h ca. 1 m, w ca. 1.5 m (max).

Findspot: In secondary use in the outer, eastern wall of the Umayyad Building II, over which the Turkish city wall was built (Area XI of Mazar's excavations).

Pres. loc.: In situ, in the Archaeological Garden.

A Ω

ἀλφα ὠμέγα

Beginning and end.

Comm.: Assuming that the wreathed cross marked the axis of the lintel, this must have stood over a monumental entrance, probably of a church or monastery located in this area.



fig. 16*

Photo: Peleg, in: Temple Mount Excavations II ph. I. 126.

LDS

App. 17*. Greek building (?) inscription in a sanctuary of St. Isaias, 7-8 c. (?)

Two-line inscription, carelessly engraved, above a niche (58 cm high, 42 cm wide, 32 cm deep, 1 m above the floor of the apse) cut in the apse of a chapel created in the Late Byzantine or early medieval period out of an Iron Age tomb. The letters are of irregular height and shape. Lunate *sigma*, w-shaped *omega*, v- and u-shaped *upsilon*. Meas.: h 10, w 53 cm (inscribed area).

Findspot: In the apse of a chapel made out of Tomb 22, on the eastern slope of the Kidron Valley, in the area of Kafr Silwan; now in possession of the Franciscan Custodia.

Pres. loc.: See findspot.

ἸΚΤΥΤΗΤΕΡΩΙΣΑΙΑ
ΠΡΟΦ[.]ΤΟΥ

App. crit.: ἐκτύπη τε ἱερῶ
Wright; κ(εῖται) ταύτη τ(άφος)
(ι)ερῶ Ἰσαία προφήτου or
τ(όπος) (ι)ερὸν Ἰσαία προφήτου
Saint-Agnan, Golubovich.

ἸΚΤΥΤΗΤΕΡΩΙΣΑΙΑ
ΠΡΟΦ.ΤΟΝ

fig. 17*

Γ'Εἰς τὸ ἱερόν τ(ὸ) <ἰ>ερῶν Ἰσαΐα | προφ[ή]του

The sanctuary of the prophet Isaias was erected (?).

Comm.: The reading above was suggested by A. Papadopoulos, quoted by Guthe, and followed by Abel. Eight tombs of the Iron Age open in this part of the slope (Ussishkin nos. 20-27). Five of them were occupied by hermits who destroyed the burials and carried out modifications to adapt the tombs to habitation or prayer. The third tomb from the north (Ussishkin no. 22) consisted of an outer and an inner chamber separated by a wall pierced by three openings, which made it into something resembling a Late Byzantine iconostasis. A large cross was carved beside the apse. The cross above the inscription was placed there by the Franciscans when the Custody purchased the site and transformed Tombs 22-24 into a church. Vincent (Jérusalem antique, 1912, 64, n.2) reports Arab and Syriac graffiti in the tombs, and Clermont- Ganneau mentions a painted Syriac inscription in vertical lines (apparently a Christian Palestinian Aramaic inscription) in one of the tombs reused as chapels (ARP I 322). In fact, a Kufic graffito was copied in Tomb 23 by Vincent - Abel (Jérusalem nouvelle, 858 fig. 353) and is reproduced by Ussishkin (137 fig. 105; cf. 141), but his survey failed to discover additional inscriptions. The CPA inscription and the Kufic graffito together point to a frequentation on the site in the 6-8 c.

Papadopoulos, quoted by Schick, dated the chapel to the 8 c., a date implicitly accepted by Milik, who located Isaiah's shrine of the Early Arab period (7-10 c.) in this complex (J. T. Milik, RB 67, 1960, 366 no. 18). On the other hand, Vincent and Abel dated the hermitages and the inscription to the Middle Ages, not earlier than the 13 c., when legends of the prophet Isaiah's burial in Siloe became popular. The niche would have hosted supposed relics of the prophet's body. Ussishkin (346-58) dates the hermits' occupation to two periods: the Byzantine (4-7 c.) and the Crusader period (12-13 c. and possibly also 14 c.). He reaches no conclusion about the date of the inscriptions, except for a Latin inscription surely medieval and for the Kufic graffito, which he dates to the second half of the 7 c. on oral information by Miriam Rosen Ayalon (357). He hints to a possible chronological link between the hermits' occupation, attested by the inscriptions, and some Byzantine tombstones found in this area (nos. 991, 1003, 1008). However, Ussishkin (357 n. 19) also quotes Hanauer's opinion that the Greek inscription was a forgery, made by a noted 19-c. forger on behalf of the Muslim owner of the cave (J.E. Hanauer, Walks in and around Jerusalem, 1926, 352f.).

Bibl.: H. Guthe, ZDPV 13, 1890, 233 (ed. pr.). – J. Rendell Harris, Sunday School Times 1889, 643 (non vidi); C. Schick, PEQ 22, 1890, 17f. (dr.); id., ZDPV 13, 1890, 228; W. M. F. Petrie, PEQ 22, 1890, 157 (dr.), 329; P. de Saint-Agnan, Saint François et la Terre Sainte 6, 1897, 419-30 (non vidi: sketches republished by Bagatti and Ussishkin); G. Golubovich, Serie cronologica dei reverendissimi superiori di Terra Santa, 1898, 251 n. 4; Th. F. Wright, PEQ 37, 1907, 162; Thomsen I no 23; Vincent - Abel, Jérusalem nouvelle, 859 fig. 356 (dr.); Abel, DACL 2359; B. Bagatti, La Tierra Santa 24, 1949, 58f. fig. 2; id., L'église de la Gentilité, 1968, 187f. fig. 80; D. Ussishkin, The Village of

Silwan, 1993, 117 fig. 87; 133f. fig. 100; Bieberstein - Bloedhorn 3, 177f. – For a description of the complex, see L. Vincent, *Jérusalem antique*, 1912, 63f.; Ovadiah, *Corpus* 93f. nos. 79-82 pl. 40; D. Ussishkin, *The Village of Silwan*, 1993, 116ff., 129-36 figs. 97-104; 136-41 figs. 105-15.

Photo: Schick, PEQ 22, 1890, 17 (dr.).

LDS

App. 18*. Greek epitaph, Early Arab period

The inscription is incised on a roughly dressed stone, under a large cross. Round letters, lunate *sigma*, v-shaped *upsilon*.

Meas.: h 103, w 55, d 13 cm; letters 3-4 cm.

Findspot: Unearthed by local workers somewhere on the Mount of Olive. No details on the precise findspot were known to Clermont-Ganneau.

Pres. loc.: SBF Museum, Jerusalem.

(cross)

ΕΤΑΦΥΤΗ
ΕΣΤΙΟΔΥΚΕ
ΟΣΙΟΣΗΠΙΟ
ΣΚΕΙΕΡΕΥΣ
ΚΕΝΟΥΚΤΙ
ΜΑΤΟΣΦΑ
ΝΕΝΔΟΣ
ΑΝΓΕΛΟΥ

Ἐτάφη τῇ | (πεντηκο)στῇ ὁ δ' ἰκ' αἰ | ος
Ἰοσήπιος καὶ ἱερεὺς καὶ νοῦ
κτί<σ> | ματος φα | νέν τ' ος | ἀγγέλου

The righteous Joseph, (who was) also a priest of the new foundation of the "Appeared Angel", was buried on the day of Pentecost.

Comm.: Clermont-Ganneau judged the inscription very late, because of the vulgar spelling. The legend of the apparition of an angel to the Virgin to announce her forthcoming death was located on the Mount of Olives, but in Clermont-Ganneau's opinion the chapel erected to commemorate it was not earlier than the 8 c. and possibly later (see nos. 828-830).



fig. 18*

Bibl.: Ch. Clermont-Ganneau, RAO 5, 1902, 164-9, 389 (ed. pr.). – Thomsen I no. 158; H. Lecerq, DACL 14,1, 1939, 272f.; Bagatti, Flagellazione 19f. no. 17.

Photo: A. and N. Graicer.

LDS

App. 19*. Marble fragment in secondary use in the Holy Sepulchre

Two letters engraved on the back of a tassel of white marble reused in the Cosmatesque pavement of the rotunda in the Church of the Holy Sepulchre.

Findspot: In the Cosmatesque pavement of Apse 16 of the Anastasis, the southern apse of the rotunda.

Pres. loc.: Not located.

[- -]PO[- -]

Bibl.: V. Corbo, Il Santo Sepolcro di Gerusalemme, 1982, 147 (ed. pr.).

LDS

App. 20*. Greek liturgical quotation on colonnette

Colonnette of red mizzi stone, with inscription engraved vertically. Lunate *sigma*; the *xi* made of three parallel horizontal strokes in noteworthy.

Meas.: h 124 cm, Ø 18 cm; length of inscription 83 cm; letters 4 cm.

Findspot: Found in the grounds of the Church of the Holy Sepulchre.

Pres. loc.: Museum of the Greek Patriarchate.

ΟΣΥΚΑΤΙΚΟΥΜΕΝΙΑΜΑΡΤΟΛΗΞΕΑΤΕΤΕ

Ὅσοι κατ'ἡχ'οὔμενοι ἁμαρτολ'οὶ ἐξέλ'θετε.

All you, catechumens (and) sinners, go out!

Comm.: Abel suggested that this formula was peculiar to the Jerusalem Church. In John Chrysostom's and Basilus' liturgies, the usual formula for the exit of those who had not yet been baptized, before the celebration of the Eucharist, was Ὅσοι κατηχούμενοι προέλθετε.

Thomsen dated the inscription to the 7 c., but this shape of *xi*, used in the classical and early Hellenistic period, did not come back into use until a very late date, far beyond the limits of our project. Moreover, the Museum of the Greek Patriarchate

holds also a twin of this colonnette, of the same reddish mizzi stone and almost identical in shape and size, which bears a vertical inscription in Latin: DOMINOSOUSARES SANTA BARBARA. It seems likely that the two pillars are a couple, and the use of Latin for the second inscription points to a medieval date. A famous church dedicated to St. Barbara was located at Abud, a village northwest of Jerusalem with a flourishing Greek Orthodox Christian community in the Early Arab, medieval and later periods, up to this day. The two pillars were probably taken from the ruins of that church and brought to Jerusalem by a member of the Greek clergy. All the data above indicate that the colonnette with the Greek inscription is late and does not originate from Jerusalem.

Bibl.: F.-M. Abel, RB 34, 1925, 579 no. 5 (ed. pr.). – SEG 8, 219; H. Leclercq, DACL 13,1, 1937, 834; Thomsen II no. 63 A; Bieberstein - Bloedhorn 2, 210. – On Abud and the church of St. Barbara, see A.M. Schneider, Oriens Christianus 30, 1933, 155-9; B. Bagatti, SBF 10, 1959/60, 185-96; id., Samaria, 2002, 142-8.

Photo: A. and N. Graicer.



fig. 20*

Instrumentum domesticum, Roman period**App. 21*. Fragment of glass beaker with Greek inscription, mid-1 c. CE (before 70)**

Fragment of green glass with mould-blown inscription. Only three letters survive.

Findspot: In the area excavated by the Palestine Exploration Fund in the Ophel in 1928; seemingly found in a cistern in Field 9, east of the path going down to the Siloam pool.

Pres. loc.: Ashmolean Museum, Oxford, inv. no. 1933.235.

KAT[- -]

Κατ[άχαιρε καὶ εὐφραίνου]

Enjoy and make merry.

Comm.: In the preliminary reports of the Palestine Exploration Fund excavations in the Ophel in 1928 there is no mention of an inscribed glass fragment, but among the finds in a cistern in Field 9 the excavator mentioned half of a “Hellenistic lachrymatory” (Crowfoot 163) that may be identical to the fragment of glass from the Ophel now at the Ashmolean Museum. Two fragments of a similar glass vessel at the Flagellation Museum, of unknown provenance, bear the same inscription. F. Manns (SBF 31, 1981, 247 no. 4 = SEG 31, 1459) identified the fragments as part of a well-known type of glass beaker, to which he assigned a Hellenistic date, quoting for comparison A. von Saldern - B. Nolte, *Gläser der Antike*, 1974, 162f. no. 453. However, Harden, who catalogued this type of glass with mould-blown inscriptions, dated the entire family to the 1-2 c. CE. The production centres were probably in Syria or Cyprus. More examples of these beakers were added by Harden, Matheson and McClellan, and dated to the 1 c. CE or, even more precisely, to the years 50-100. Three fragments of this type of green beaker, 8 cm high and 7.3 cm in diameter, with the inscription, Κατάχαιρε καὶ εὐφραίνου, were discovered in Jerusalem: the present one, another one in the Jewish Quarter excavations, in a pre-70 context (Israeli 94f. ph. and dr.), and a third in the excavations at Binyanei Ha-’Umah (Israeli 91).

Bibl.: D.B. Harden, JRS 25, 1935, 173 (ed. pr.). – Thomsen II no. 219 B. – For this type of glass, see D.B. Harden, JRS 25, 1935, 163-86; id., Syria 24, 1944-1945, 81-95; S. B. Matheson, *Ancient Glass in the Yale University Art Gallery*, 1980; F. Manns, SBF 31, 1981, 245-8; M.C. McClellan, *Journal of Glass Studies* 25, 1983, 71-8; Y. Israeli, *Made by Ennion*, 2011, 91-101. For the PEF excavations in the Ophel (City of David), see J.W. Crowfoot, PEQ 61, 1929, 9-16; 75ff.; 150-66; Bieberstein - Bloedhorn 3, 28f.

App. 22*. Glass jug with Greek inscription, mid-1 c. CE (before 70)

Mould-blown jug of light green glass, distorted by fire and lacking the upper part. Inscription arranged in two rows within a tabula ansata under the handle of the jug. Round letters, w-shaped *omega*.

Meas.: h 14.6 cm (max).

Findspot: In a niche in the eastern wall of the Fresco Room (F 3) in the Palatial Mansion, on the eastern edge of the Upper City, facing the Temple Mount.

Pres. loc.: Israel Museum, Jerusalem, inv. no. 3974.



fig. 22*.1

ENNION
ΕΠΟΙΕΙ

Ἐννίων | ἐποίηι

Ennion made (it).

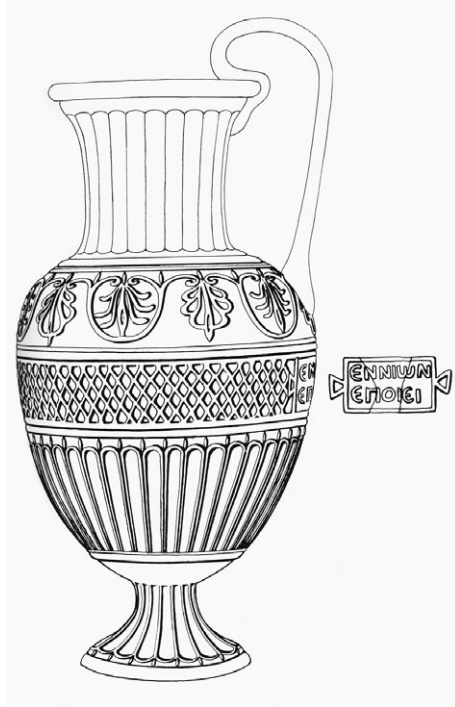


fig. 22*.2

Comm.: For this type of mould-blown glass vessels and their date, see App. 21*. The discovery of this jug among the burned remains of the house, which was destroyed in the conquest of the Upper City in August 70 CE, confirms the dating of the glass vessel, made by the Sidonian artist Ennion, to the first half of the 1 c. or at least before the beginning of the Roman siege of Jerusalem. A jug of the same class with the same inscription, purchased in New York, was purportedly found in the

vicinity of Jerusalem. It is now at Haaretz Museum, inv. no. MH 120058 (Y. Israeli, *Journal of Glass Studies* 6, 1964, 34f.; ead., *Journal of Glass Studies* 25, 1983, 67).

Bibl.: N. Avigad, *The Upper City of Jerusalem*, 1980, 107f. figs. 95f., 117 (ph. and dr.) (ed. pr., Hebr.). – Id., *Discovering Jerusalem*, 1983, 107f. figs. 95f., 117 (ph. and dr.); id., *The Herodian Quarter in Jerusalem*, 1989, 70ff. (dr.); Y. Israeli, *Journal of Glass Studies* 25, 1983, 65-9; M.C. McClellan, *Journal of Glass Studies* 25, 1983, 72, 76; Bieberstein - Bloedhorn 2, 339; Küchler, *Jerusalem*, 557 fig. 302 (dr.); Y. Israeli, *Made by Ennion*, 2011, 18f. – On the Palatial Mansion in the Upper City, see N. Avigad, *The Herodian Quarter in Jerusalem*, 1989, 57-76 (plan at 57); Bieberstein - Bloedhorn 2, 339f.

Photo: Israel Museum, Jerusalem (ph.); Avigad, 1980, 108 fig. 96.

LDS

App. 23*. Latin stamp on Western terra sigillata, 1 c. CE (?)

Potter's stamp in the shape of *planta pedis* on a fragment of terra sigillata ware.

Findspot: In Warren's excavations 1867-1870. CIL and Thomsen located the find spot in the Ophel (City of David), but Chester states that this specific fragment was found elsewhere. In 1867 Warren excavated south of the Temple Mount and in the City of David, and in 1867-70, south of the Siloam Pool: see map in NEAEHL 2, 1993, 702.

Pres. loc.: Unknown.

CAMVRI

C. Amuri or Camuri

(Workshop) of C. Amurius or of Camurius.

Comm.: Three *planta pedis* stamps on terra sigillata with a similar inscription were found in Beth Shean in the 1920s (J.H. Iliffe, QDAP 2, 1932, 126 no. 15; id., QDAP 9, 1942, 39). The first was read by Iliffe as *Camyri*; he judged the name to be south Gaulish and tentatively dated the ware to the Tiberio-Claudian period. The other two were read as C. Amuri, based on some examples by the same potter in which there seems to be a dot after C. Iliffe lists C. Amurius among the Italian potters who produced terra sigillata in Arretium: he would have been active in the late Augustan and early post-Augustan period, ca. 15-20 (Iliffe, QDAP 6, 1938, 19, 27; cf. H. Comfort, JAOS 58, 1938, 48ff.; A. Hahnle, RE Suppl. 3, 1918, 95). However, the name could be Camurius: a gens Camuria originating from Attidium in Umbria produced some important personages in the 1-2 c. CE (PIR², C 381-382; W. Eck, RE Suppl. 14, 287f., 4 a). The Camurii could have owned a workshop producing terra sigillata – or a libertus of the family could have operated one – in the late 1-early 2 c.

A fourth example of the same stamp (unpublished: personal communication from Sh. Agady) was found in the Hebrew University excavations at Beth Shean, impressed on a plate of typical WTS.

Bibl.: CIL 3, 6656 (ed. pr.) from G. J. Chester in: W. Morrison (ed.), *The Recovery of Jerusalem*, 1871, 481 (fig.). – Thomsen I no. 236.

LDS

App. 24*. Latin inscription on Italian terra sigillata lamp, Early Roman period

Italian terra sigillata lamp, with Latin inscription running along the edge of the round base.

Meas.: h 5.8 cm, length 15 cm, handle 9.5 cm.

Findspot: On Mount Zion, on the site of Dormition Abbey.

Pres. loc.: Collection of the German Institute (in 1921).

GALERIVS

Galerius

Galerius.

Comm.: Probably the name of the potter.

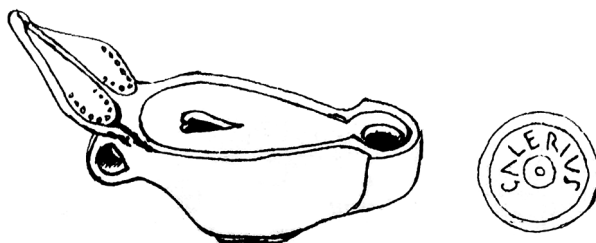


fig. 24*

Bibl.: G. Dalman, ZDPV MN 9, 1903, 21f. no. 6 figs. 21-22 (ed. pr.). – Ch. Clermont-Ganneau, RAO 6, 1904, 168; Thomsen I no. 221.

Photo: Dalman 1903 fig. 22 (dr.).

LDS

App. 25*. Latin stamp on imported amphora handle, 1 c. BCE-1 c. CE

Rectangular stamp enclosing a two-line inscription; small wedge-shaped dots are used as abbreviation and separation marks. On its left, an additional stamp, round, featuring an anchor. Three examples of the same stamp were discovered, only one of which (a) was complete.

Meas.: h. 2 cm, w. 8 cm.

Findspot: All found in surface in the City of David.

Pres. loc.: (a) Once in Fr. G. Kloetzli's collection, Flagellation Convent, since lost; (b) Rockefeller Museum (P.A.M. P.3588); (c) IAA collections.

M•TVCCI•L•F•TRO
GALEONIS

App. crit.: [- Mar]ci L(uci) f(ilii)
Tro|[fimi] Leonis *Thomsen*; X. IV. CI. L.
F. TRO|CALEONIS *Saller*.



fig. 25*.1

M(arci) Tucci L(ucii) f(ilii)
Tro(mentina) | Galeonis

(Workshop) of Marcus Tuccius Galeo, son of Lucius, of the Tromentina tribe.

Comm.: The first exemplar that came to light, in 1923, was (b), broken at the left end and misread by Thomsen, who even dated it to the Byzantine period. The second, (b), intact, was published by Saller but again it was misread. The third, (c), is a mere fragment of the left end of the stamp, but does not belong to the same handle or even to the same vessel as (b). D. Ariel restores the reading and cites additional exemplars of this stamp, found in Italy, France and Egypt. The workshop that produced the vessels seems to have been active in southern Italy (Brindisi region?) in the late 1 c. BCE or early 1 c. CE.



fig. 25*.2



fig. 25*.3

Bibl.: (a) S.J. Saller, SBF 21, 1971, 162 no. 2 figs. 1,3; 2,1 (ed. pr.); (b) Thomsen II no. 240 A (ed. pr.) from R.A.S. Macalister - J.G. Duncan, PEF Annual 4, 1926, 194 fig. 208; (c) D.T. Ariel, Excavations at the City of David 2, 1990, 77f. (ed. pr.). – Cf. M.H. Callender, *Roman Amphorae, with Index of Stamps*, 1965, 192 no. 1187.



fig. 25*.4

Photo: IAA; Macalister - Duncan 194 fig. 208; Ariel 1990, 77 (ph. and dr.).

App. 26*. Latin stamp on amphora from an imperial workshop, 1 c. CE

Ellipsoidal stamp on the handle of an amphora of type Dressel 2/4, enclosing a two-line inscription. A and R are in ligature.

Findspot: In the Jewish Quarter, in the Herodian Quarter, Area M.
Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem.

EXFIGLIN
CAESARIS

Ex figlin(is) | Caesaris

From the potteries of Caesar.

Comm.: A very rare stamp (only six exemplars discovered to this day, five of them in the West), indicating that the amphora originated from a workshop owned by the emperor. Manacorda dates it to the 1 c., under the Julio-Claudian or the Flavian emperors, and suggests that the amphorae bearing this stamp were made in a wine-producing imperial estate, and contained superior wine presented by the emperor to important personages. The amphora from Jerusalem was found in the Herodian Quarter, an aristocratic neighbourhood of wealthy mansions, and although it was uncovered in earthworks, not in a clear stratigraphy, a date prior to Titus' conquest of Jerusalem in 70 is highly likely.

Bibl.: D. Manacorda, in: D. Pupillo ed., *Le proprietà imperiali nell'Italia romana. Economia, produzione, amministrazione*, 2007, 267-91 (ed. pr. from a ph. in N. Avigad, *Discovering Jerusalem*, 1983, 202f. fig. 249).

Photo: Avigad 1983, fig. 249.



fig. 26*

LDS

App. 27*. Latin stamp on imported amphora handle

Rectangular stamp on amphora handle, enclosing an inscription set in a single line. A dot separates the names. No other details.

Findspot: Slopes of City of David.

Pres. loc.: Once in Fr. G. Kloetzli's collection, Flagellation Convent, since lost.

MENA.METELLI

Mena Metelli

(Work) of Menas, (slave) of Metellus.

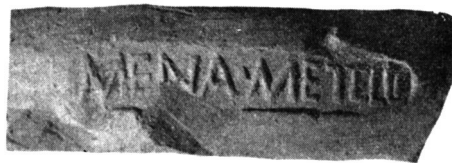


fig. 27*

Bibl.: S. Saller, SBF 21, 1971, 163 no. 3 figs. 1,2; 2,2.

Photo: Saller 1971, fig. 1,2.

LDS

App. 28*. Latin stamp on imported amphora handle

Rectangular stamp on amphora handle, enclosing an inscription set in a single line. Dot after the abbreviated praenomen. No other details.

Findspot: Slopes of City of David.

Pres. loc.: Once in Fr. G. Kloetzli's collection, Flagellation Convent, since lost.

M.ATIOLEI

App. crit.: ATIOILLI *Saller*, but the ph. shows E.



fig. 28*

M(arci) Atiolei

(Workshop) of Marcus Atioleus.

Comm.: A Calabrian amphora found at Brindisi bears a stamp with the inscription M. ATOLEI (CIL 15,1 6079, 60; M.H. Callender, *Roman Amphorae*, 1965, 177 no. 1031). The exemplar from Brindisi was reported to Mommsen by a local dilettante, without visual documentation. There is little doubt that our exemplar was produced by the same potter and allows a better reading.

Bibl.: S. Saller, SBF 21, 1971, 163 no. 4 figs. 1,4; 2,3 (ed. pr.).

Photo: Saller 1971, fig. 1,4.

LDS

App. 29*. Latin stamp on imported amphora handle

Ellipsoidal stamp with pointed ends on the handle of an amphora, enclosing an inscription set in a single line. No other details.

Findspot: Slopes of City of David.

Pres. loc.: Once in Fr. G. Kloetzli's collection,

Flagellation Convent, since lost.

VCRIO



fig. 29*

Bibl.: S. Saller, SBF 21, 1971, 163 no. 5 figs. 1,5; 2,4.

Photo: Saller 1971, fig 1,5.

LDS

App. 30*. Latin stamp on imported amphora handle

Rectangular stamp on amphora handle, enclosing four letters set in a single line.

Findspot: Palestine Exploration Fund excavations in the Ophel (City of David).

Pres. loc.: Unknown.

HARI



fig. 30*

Comm.: 3 c. according to Thomsen.

Bibl.: Thomsen II no. 245 D (ed. pr. from

R.A.S. Macalister - J.G. Duncan, PEF Annual 4, 1926, 191f. fig. 206, 2).

Photo: Macalister - Duncan fig. 206 (ph.).

LDS

App. 31*. Latin stamp on imported amphora handle

Rectangular stamp on amphora handle, broken at the right end.

Findspot: Mount Zion, south of the Coenaculum (en-Nebi Daud, David's Tomb).

Pres. loc.: Once at the museum in Notre Dame de France; now lost.

LEVGE [- -]

App. crit.: L(ucii) Euge[nii -] *Germer-Durand, Thomsen.*

L. Ev() Ge[n(ialis?)]

(*Workshop*) of *Lucius Ev(?) Genialis (?)*.

Comm.: Germer-Durand restored the potter's name as Lucius Eugenius, but this is unlikely, for Lucius is a Roman praenomen, and Eugenius is a cognomen of Greek origin: a libertus or new citizen would not adopt a praenomen without a nomen gentilicium. An amphora from the Esquiline in Rome (CIL 15,2, 3452; M.H. Callender, *Roman Amphorae*, 1965, 152 no. 847) bears the stamp of a L(ucius Ev() Gen(ialis?)), the owner of the workshop. Dated by Thomsen to the 3 c. Mommsen (CIL) assigned no dating.



fig. 31*

Bibl.: J. Germer-Durand, EO 9, 1906, 132 no. VII (ed. pr.). – Thomsen I no. 240.

Photo: Germer-Durand 1906, 132 no. 7.

LDS

App. 32*. Latin stamp on imported amphora handle, 2 c.

Sunken rectangular stamp with letters in relief, on amphora handle.

Findspot: Silwan.

Pres. loc.: Once at the museum in Notre Dame de France; now lost.

LATINI

App. crit.: [Pa]latini? *Germer-Durand*; Latini *Vincent*; Latini or L. Atini *Callender*.

Latini or L. Atini.

(*Work*) of *Latinus* or (*Workshop*) of *Lucius Atinius*.



fig. 32*

Comm.: A similar stamp is listed by Callender (*Roman Amphorae*, 1965, 149 no. 810). It was impressed on an amphora found in the area of Diocletian's Thermae in Rome (CIL 15,2, 3478). No details are given about the type of amphora, the place of the stamp (neck, handle, body?)

or even if it was a complete amphora or a fragment. The name Latini appears on a brick from the workshop of Domitia Lucilla the Younger (CIL 15, 1091 and cf. p. 274), active from 123 to 155 (cf. App. 33*). Potteries of great houses could produce containers for the products of the estate as well as bricks and tiles. If we are dealing with the same potter, as it seems likely, the stamped amphora can be dated between 123 and 155.

Bibl.: J. Germer-Durand, EO 11, 1908, 79 (ph.) (ed. pr.).– L. Vincent, RB 17, 1908, 411 no. 4; Thomsen I no. 239.

Photo: Germer-Durand 1908, 79.

LDS

App. 33*. Latin stamp on Italian mortar, first half of 2 c.

Rectangular stamp impressed on the edge of a mortarium, erroneously described by Germer-Durand as “une large écuelle .. la gamelle réglementaire des soldats romains”.

Findspot: In the excavations of the Augustine Fathers of the Assumption on the slopes of Mount Zion, now in the grounds of St. Peter in Gallicantu.

Pres. loc.: Once at the museum in Notre Dame de France; now lost.

MDPFLS

App. crit.: M(arcus) D(omitius) P(ublīi)
f(i)l(iu)s *Germer-Durand*.

M(yrtili) D(omitiae) P(ublīi) f(iliae)
L(ucillae) s(ervi) (opus).

(Work) of Myrtilus, slave of Domitia
Lucilla daughter of Publius.

Comm.: The potter is known from tiles (CIL 15, 1037) produced in the workshop of Domitia Lucilla the Younger, Marcus Aurelius' mother (PIR² D 183), called Publii filia or Veri (wife of Marcus Annius Verus), to distinguish her from her mother, Domitia Lucilla Cnei filia, the Elder, who owned the figlina before her daughter inherited it. The workshop of Domitia Lucilla the Younger was active between 123 and 155 or 156, and Myrtilus must have worked in the earlier part of this period, for he was already at work under Domitia Lucilla the Elder. His name is mentioned in full on products of both



fig. 33*

workshops (CIL 15, 1036 and cf. pp. 270f.). Both workshops used mostly round or lunate stamps, but sometimes also rectangular stamps (cf. CIL 15, 1015, 1017, 1040), on bricks and tiles produced for the market. But their production was not limited to building material, for the present object is clearly a mortarium (Steinby), perhaps used by the Roman army. Interestingly, this object may belong to the stage of occupation of Jerusalem that antedated the foundation of Aelia Capitolina.

Thomsen II quotes J.H. Iliffe, QDAP 6, 1938, 41, who mentions an Arretine potter named Myrtilus who produced terra sigillata in the early Augustan period (cf. RE XVI, 1152-66); but there is no evidence that potters who produced terra sigillata also made kitchen ware.

Bibl.: J. Germer-Durand, EO 11, 1908, 78 (ph.) (ed. pr.). – L. Vincent, RB 17, 1908, 410f. no. 3 pl.II,1; J. Offord - H.H. Clifford Gibbon, PEQ 1911, 97; Thomsen I no. 237; II no. 237. – Cf. M. Steinby, in: A. Giardina - A. Schiavone eds., *Merci, Mercati e scambi nel Mediterraneo*, 1981, 242.

Photo: Germer-Durand 1908, 78.

LDS

App. 34*. Stamp on Syrian mortar, 3-4 c.

Fragment of mortar rim with a two-line stamped inscription within a rectangular frame. Lunate *sigma*. The small vertical line after the *sigma*, typical of the stamps of this potter, is supplied by Hayes.

Findspot: Among the surface debris in the excavations of the Augustine Fathers of the Assumption, now in the grounds of St. Peter in Gallicantu.

Pres. loc.: Once at the museum in Notre Dame de France; now lost.

ΕΡΜΟΥ

ΕΝΟΥΣ

Ἑρμοῦ|ένους.

(*Workshop*) of *Hermogenes*.

Comm.: A well-known type of Syrian mortarium, whose production is dated to the 3-4 c. Other fragments of similar mortaria, some of them bearing the name of the same potter, were discovered in many sites in Greece, Syria, Palestine and Egypt. For a list of the sites in Palestine, see Hayes, 343f.

Bibl.: J. Germer-Durand, EO 9, 1906, 133 no. 9 (ed. pr.). – Thomsen I no. 259; J.W. Hayes, *Hesperia* 36, 1967, 344 no. 72.

LDS

App. 35*. Two stamps on a Syrian mortar, 3-4 c.

Two fragments, possibly belonging to the same mortar; both have on the rim an identical stamped inscription of two lines within a rectangular frame broken on both ends.

Meas.: h 3 cm; letters 1.2 cm.

Findspot: (a) in two pieces: no. 3139 in one of the caves in the southwestern corner of the excavation (Cave 37), the other, no. 2252, in Cistern 61, at the eastern edge of the excavated area of the Roman-Byzantine village see Saller 1957, 140 fig. 27 (plan). NB: Saller mistakenly writes “Cave 27” instead of “Cave 37” thorough the book. (b) Saller’s no. 2251, in Cistern 61.

Pres. loc.: SBF Museum, Jerusalem (Flagellation Monastery), SF 961-962.

(a) [...]ΔΙΑΝ[.]

[..]ΤΥ[--]

(b) [...]ΔΙΑΝ[.]

[..]ΤΥ[--]

App. crit.: ΔΙΑΙΤ(Ο)Υ Saller; [-]ΙΑΙ[- | -]ΤΥ[-] Hayes.

(a) [Ἰου]λιαν[ἐ] | [ἐὺ]τύ[χ<ε>ι]

(b) [Ἰου]λιαν[ἐ] | [ἐὺ]τύ[χ<ε>ι]

Julian, good luck!

Comm.: The reading was restored by Father T. Vuk of the Flagellation Convent (unpublished paper), based on a better-preserved fragment from Sheikh Zuweid published by S. Ben-Arieh (‘Atiqot Hebr. Series 7, 1974, 94 no. 3 pl. 29, 4).

Bibl.: S. Saller, Excavations at Bethany, 1957, 256, 268 fig. 52 no. 2252; pl. 123 b, 1 (nos. 3139+2252) and 2 (no. 2251) (ed. pr.). – Cf. id., SBF 2, 1951/52, 144f.; id., SBF 3, 1953, 29 fig. 14; J.W. Hayes, Hesperia 36, 1967, 343f. no. 68.

LDS

App. 36*. Greek stamp on a roof tile, 2-3 c.

Broken roof tile of trapezoidal shape, tapering toward the bottom, lacking the upper left corner and the lower right corner along with the entire base. A Greek retrograde inscription is stamped parallel to the upper edge. The letters are in relief within a shallow rectangular depression. Lunate *sigma*.

Meas.: h 39 (max.), w 42, d 2.1-2.5 cm (tile); h 5.7, w 25 cm (stamp); letters 4.5-5.1 cm.

Findspot: In the bakery excavated by E. Mazar at the foot of the western wall of the Temple Mount enclosure, near the southwestern corner (Area VII), in the filling beneath the upper floor of the southeast room (Locus 7063).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem; E. Mazar material, reg. no. 334ε.

IOYAIΣ

Ἰούλι<ο>ς

Julius.

Comm.: The size of the impression is exceptionally large: no Roman or Byzantine stamp impressions found in our region are more than 11 cm long, and most are smaller. However, stamped tiles with impressions of comparable size were found in secondary use in the Jewish catacombs of Monteverde (G. Filippi, *Monumenti Musei Gallerie Pontificie. Bollettino* 11, 1991, 77 fig. 2). The inscription on our tile must have been impressed with a wooden stamp, for a metal or stone one of this size would have been excessively heavy, and a pottery one comparatively fragile. Wooden stamps for tiles were in use in Roman military workshops, as well as in Byzantine brick factories (D. Barag, *Bonner Jahrbücher* 167, 1967, 253; G. Brodrigg, *Roman Brick and Tile*, 1987, 118ff.; C. Mango, *AJA* 54, 1950, 19 n. 1). The present tile must have been manufactured in a private workshop. Private production of bricks and tiles is known in the Byzantine period (cf. App. 52*), but rare in the Roman period. An example of privately produced roof tile with a Latin inscription was discovered at the legionary camp of Tel Shalem (G. Foerster, oral communication); another comes from Ramat Raḥel (see App. 37*).

Although examples of exports are known, bricks and tiles were usually produced not far from the place where they were employed, especially if there was no sea or river nearby that permitted transport by water (Steinby). Most likely the tile was produced in the Jerusalem area; however, the lack of a local parallel, the similarity in stamp size to the Roman examples, and the Latin name of the manufacturer, all suggest that Julius was not a native but a veteran soldier who, having learned the job in the army, had opened his own workshop in or near Jerusalem.



fig. 36*

Bibl.: L. Di Segni, in: *Temple Mount Excavations IV 235-8* (ed. pr.). – Cf. M. Steinby, in: A. Giardina - A. Schiavone eds., *Merci, mercati e scambi nel Mediterraneo*, 1981, 237-45.

Photo: Temple Mount Excavations IV 235 fig. 12,1 (courtesy of E. Mazar).

App. 37*. Latin stamp on a roof tile, 2-3 c.

Three letters in relief within a rectangular depression.

Meas.: h 2.1, w 3.5 cm; letters 1.5-1.8 cm.

Findspot: In the Roman bathhouse at Ramat Raḥel, Stratum III.

Pres. loc.: Not located.

IVL

Iul(ius) or Iul(ii)

Julius or (*Workshop*) of *Julius*.

Comm.: The stamped tile was discovered together with tiles bearing the stamp of the Tenth Legion, and is therefore dated to the building stage of the 2-3 c. It must have been manufactured in a private workshop that seemingly supplied the army, for the bathhouse was built with military bricks and tiles. For a stamp with a similar name, but written in Greek, and found in similar military surroundings, see App. 36*.

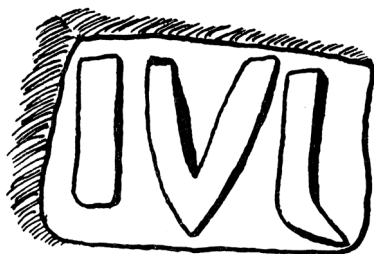


fig. 37*

Bibl.: Y. Aharoni, Excavations at Ramat Raḥel I, 1962, 26 pl. 23,9 fig. 19, 2. – On the Roman remains at Ramat Raḥel, see Y. Aharoni, NEAEHL 4, 1993, 1266.

Photo: Aharoni 1962 pl. 23,9 fig. 19,2.

LDS

Instrumentum domesticum, Byzantine period**App. 38*. Stone stamp for eucharistic bread**

Stamp of soft Jerusalem limestone with an oval basis and a knob handle. Four-line inscription beginning with a cross and surmounted by *omega* on the right; the surface is chipped in the spot where the corresponding *alpha* should have been found. The letters are deeply engraved (1-2 mm deep). Some tiny holes are drilled on the surface, forming a kind of frame that skirts the edge of the basis. Lunate *sigma*, w-shaped *omega*.

Meas.: Ø 6 x 4 cm; letters 0.8-1.4 cm.

Findspot: Unknown.

Pres. loc.: In 1978, Antiquarium Gallery in Jaffa, no. D-965, owners Dennis and Nurit Pinkus.

. Ω

(cross) ΑΓ

ΑΣΤΟ ΩΗΘΥ

ΗΝΟΠ

App. crit.: “The omega-like mark is probably a sign of the beginning of the text and not a character” *Ovadiah*.



fig. 38*

[ἄλφα] ὠμέγα | Ἀγ(ία) | Ἀ(νά)στ(ασις), ὄ(ρος) | (Σ)ω(τ)ή(ρος) θ(εο)ῦ | ἡ(μῶ)ν
(τ)όπος).

Beginning and end. Holy Anastasis, mountain (and) tomb of God our Saviour.

Comm.: Stamps of this type, probably used to stamp bread for eulogiae or for the Eucharist, are not uncommon in the region: Bagatti published a similar one, from Nebo (SEG 28, 1441). In spite of the fact that the provenance of the artefact is unknown, its material and inscription point to Jerusalem as its origin. Although the reading proposed by Ovadiah is doubtful, the mention of the Holy Anastasis, i.e., the Church of the Holy Sepulchre, seems certain, and “the mountain of God” would be the Golgotha. Τόπος in the sense of “tomb” is common in funerary inscriptions of the region (e.g., CIJ 882; SEG 40, 1488; several examples from Caesarea, see CIIP II). Possibly the stamp was in use in the Church of the Holy Sepulchre.

Bibl.: A. Ovadiah, SBF 28, 1978, 142ff., pl. 24,1 (ed. pr.). – On liturgical bread stamps see G. Galavaris, *Bread and the Liturgy*, 1970.

Photo: Ovadiah 1978 pl. 24,1.

LDS

App. 39*. Eulogia of a sanctuary of St. Elizabeth at ‘Ein Kerem

About one-third of a moulded disk of light brown clay. In the central part, remains of a picture showing a tower-like building (or a staircase) surmounted by a cross. A Greek inscription, of which only 17 letters remain, run along the border, 1 cm wide. Lunate *sigma*.

Meas.: Ø ca. 8 cm (restored); letters 5-6 mm.

Findspot: Area XV, south of the Temple Mount enclosure, in a room to the east of the courtyard of the “Monastery of the Virgins” (Locus 15019: see Temple Mount Excavations II 14, 25-8 pls. I,1; I,2; 1,4).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem; Mazar material, reg. no. 1902.



fig. 39*.1



fig. 39*.2

-- ΟΓΙΑΚΥΑΠΟΤΗΣΚΑΤΑ --

[(cross) Εὐλ]ογία Κυρίου ἀπὸ τῆς κατα[φυγῆς τῆς ἀγ(ίας) Ἑλισαβέθ]

A blessing of the Lord from the refuge of Saint Elizabeth.



fig. 39*.3



fig. 39*.4

Comm.: The eulogia was identified and the inscription restored through a similar eulogia found in the Bobbio collection (A. Grabar, *Ampoules de Terre Sainte*, 1958, 44 pl. LVI (ph.); *Temple Mount Excavations II* pl. I, 19, 5 [dr.]). The two eulogiae were not made in the same mould, but the picture was probably similar: a soldier pursuing a woman with a child in her arms, while an angel above points to a rock beside the woman. It is a representation of the legend of St. Elizabeth's flight, a development of the story of the Massacre of the Innocents (Mt 2, 16), which is told in the apocryphal Gospel of James. According to the 2-c. apocryphal, Herod's soldiers came to the mountain village (later identified by Christian tradition with 'Ein Kerem) where Elizabeth lived with her baby son, the future Baptist. Elizabeth fled from the pursuing soldiers and was saved by the miraculous opening of a rock in the mountainside (Protoevangelium Jacobi 22, 3, ed. E. Amman 262ff.; cf. Baldi, *Enchiridion* 46f. n. 2). A cave where Elizabeth hid with baby John is mentioned in two parchment docu-

ments of authentication of relics from the Holy Land, dated to the 7 or 9 c. (Bagatti 1947, 20; Bagatti, Santuario 23). A church dedicated to St. Elizabeth at 'Ein Kerem is mentioned in the Georgian Calendar (Garitte, Calendrier 314), but it is not certain whether it should be identified with the place of her flight. The church of the refuge is explicitly mentioned for the first time in 1106/7 by the Russian pilgrim, Abbot Daniel (Baldi, *Enchiridion*, 46f. no. 46). Bagatti (1948, 24f.) identifies the holy place of the refuge of St. Elizabeth with the Church of the Visitation, which was erected in the 12 c. above a cave transformed into a venerated site in the Byzantine period (5-7 c., see no. 851). However, another tradition locates the hiding place of Elizabeth and John at 'Ein el-Habis (Meistermann, *Guide* 443f. and see no. 975). The eulogiae of the refuge of St. Elizabeth were probably given out to pilgrims who visited the holy place at 'Ein Kerem – a venerated cave or a proper sanctuary – in the Byzantine period, for the fragment was unearthed in a layer not later than the early 7 c. and the eulogia in the Bobbio collection was dated by scholars to the 6 c.

Bibl.: L. Di Segni, in: *Temple Mount Excavations II* 121f. no. 4; pl. I, 19, 4 (ed. pr.). – SEG 53, 1863. – On the origin and early date of this type of eulogia, see B. Bagatti, *La Terra Santa* 20, 1, 1947, 19ff.; id., *Santuario* 22-5, pl. 12 ph. 25; A. Grabar, *Ampoules de Terre Sainte*, 1958, 14; G. de Jerphanion, *La voix des monuments*, 1930, 159.

Photo: Archive of B. Mazar, by courtesy of E. Mazar; Grabar, pl. LVI.

LDS

App. 40*. Ampullae of the Holy Sepulchre

Ampullae made of lead, tin or an alloy of the two, sometimes silvered (mistakenly described as silver ampullae, Lambert 217 n. 37), with a flattened body, round convex faces and a small neck. One or both faces bear scenes pertaining to the crucifixion and/or the resurrection. One of the commonest subjects is the aedicule of the Holy Sepulchre under a ciborium in a resurrection scene with myrrhophorae and angel. An inscription runs around the rim and sometimes another, shorter, appears in the middle, above the scene. These ampullae are ascribed to the 6 c.; some of them are supposed to have been brought from Jerusalem by the former consul Leontius who sent them to Pope Gregory the Great in 598 (*Gregorii Papae Epistulae* VIII, 33, *MGH Epist.* II, 35f.). The documents at Monza indicate that the ampullae of that collection were donated by Queen Theodolinda (died 625). Grabar (32) suggests that both those of Monza and of Bobbio were brought from Palestine by the Piacenza Pilgrim, who visited the Holy Land ca. 570: Piacenza is the city nearest to Bobbio. The representation of the Holy Sepulchre seems to be realistic and to reflect the actual appearance of the holy place in the 6 c. When given to or acquired by pilgrims, the ampullae contained a small quantity of oil, given as a “blessing” (εὐλογία), the gift of brotherly love presented to visitors in monasteries and churches. In the case of the ampullae of the Holy Sepulchre, this oil was sup-

posed to have come into contact with a piece of the wood of the True Cross, which had been discovered by Constantine's mother Helena and was preserved in the Martyrium. In patristic literature the True Cross is described as the "life-giving wood", and Christians believed that oil that had come into contact with a piece of this wood could effect miraculous cures.

As the ampullae are treated collectively, we give no findspot or pres. loc., although the largest number is found in the Monza and Bobbio collections. The main variants of the inscriptions are presented below (only text and translation). The *sigma* is always lunate and the *omega* w-shaped; the diphthong OY is usually in ligature. Meas.: h 8-11 cm, ø 5-8 cm, d 2- 3 cm.

- (a) (cross) "Ελεον ξύλου ζωῆς τῶν ἁγίων Χ(ριστ)οῦ τόπων
- (b) (cross) "Ελαιον ξύλου ζωῆς τῶν ἁγίων τοῦ Χ(ριστο)ῦ τόπων
- (c) (cross) "Ελαιον ξύλου ζωῆς τῶν ἁγίων τοῦ Χ(ριστο)ῦ τόπων
(in the middle) Ἀνέστ(η) <ό> Κ(ύρ)ιος
- (back) Ὁ Κ(ύρι)ος μοῦ καὶ ὁ θεός μου
- (d) (cross) Εὐλογία Κυρίου τῶν ἁγίων Χ(ριστο)ῦ τόπων
(in the middle) Ἀνέστ<η> ὁ Κύριος
- (back) (cross) "Ελαιον ξύλου ζωῆς τῶν ἁγίων Χ(ριστο)ῦ τόπων
- (e) (cross) Εὐλογία Κ(υρί)ου τῶν ἁγίων τόπων
(in the middle) Ἀνέστ<η> ὁ Κύριος
- (f) "Ελαιον ξύλου ζωῆς τῶν ἁγίων Χ(ριστ)οῦ τόπων
(in the middle or on the back) (cross) Ἐμμανυῆλ μεθ' ἡμῶν ὡ θεός or ὁ θεός
- (g) (cross) Ἐμμανυῆλ μεθ' ἡμῶν ὡ θεός
- (back) (cross) Εὐλογία Κυρίου τῶν ἁγίων τόπων
(back, in the middle) Ἀνέστη
- (h) (cross) Ἐμμανυῆλ μεθ' ἡμῶν ὡ θεός
- (back) (cross) "Ελεον ξύλου ζωῆς τῶν ἁγίων τόπων
- (i) (cross) "Ελαιον ξύλου ζωῆς ὁδηγοντος ἐν ξιρᾶ καὶ θαλάσση
- (j) (cross) Εὐλογία Κυρίου τῶν ἁγίων τόπων

- (a) *Oil of the wood of life from the holy places of Christ.*
- (b) *Oil of the wood of life from the holy places of Christ. The Lord has risen (cf. Lk 24, 34).*
- (c) *Oil of the wood of life from the holy places of Christ. The Lord has risen. My Lord and my God! (Jn 20, 28)*
- (d) *Blessing of the Lord from the holy places of Christ. The Lord has risen. Oil of the wood of life from the holy places of Christ.*
- (e) *Blessing of the Lord from the holy places. The Lord has risen.*
- (f) *Oil of the wood of life from the holy places of Christ. Emmanuel, God is with us (Mt 1, 23).*
- (g) *Emmanuel, God is with us. Blessing of the Lord from the holy places. (The Lord) has risen.*

- (h) *Emmanuel, God is with us. Oil of the wood of life from the holy places.*
 (i) *Oil of the wood of life that leads on dry land and sea.*
 (j) *Blessing of the Lord from the holy places.*

Bibl.: H. Leclercq, DACL 1, 2, 1722-47; Thomsen I nos. 215-216, 218-219; G. Celi, Cimeli bobbiesi, 1923; B. Bagatti, SBF 4, 1954, 300ff.; A. Grabar, Ampoules de Terre Sainte (Monza-Bobbio), 1958; C. Lambert - P. Pedemonte Demeglio, Antiquité Tardive 2, 1994, 205-31.

LDS

App. 41*. Ampullae of the Holy Zion (?)

Lead ampullae, silvered, similar in shape to the ampullae of the Holy Sepulchre but featuring the episode of the incredulity of St. Thomas and bearing a quotation of Jn 20, 28. The scene described in Jn 20, 26-29 (in which Jesus appears to the apostles after the resurrection and has Thomas touch his wounds, so that he might believe) took place in the Coenaculum, traditionally located in the Church of Holy Sion (NEAEHL 3, 1993, 778). Conceivably these ampullae belonged to that church. However, a church dedicated to St. Thomas also existed in 6-c. Jerusalem; cf. nos. 860, App. 43*. Two types of this ampulla are known, (a) with one inscription and (b) with two inscriptions. For a third type (c), showing the Holy Sepulchre in front and Christ among the apostles on the back, with the quotation of Jn 20, 28, see App. 40* (c).

- (a) (cross) Ὁ Κύριός μου καὶ ὁ θεός μου
 (b) (cross) Ἐλαϊον ξύλου ζωῆς τῶν ἁγίων Χ(ριστο)ῦ τόπων (in the middle) Ὁ Κύριός μου καὶ ὁ θεός μου

- (a) *My Lord and my God!*
 (b) *Oil of the wood of life from the holy places of Christ. My Lord and my God!*

Bibl.: O.M. Dalton, Byzantine Art and Archaeology, 1911, 624 fig. 399; Thomsen I no. 217 (a); A. Grabar, Ampoules de Terre Sainte (Monza-Bobbio), 1958, 37 no. 10 pl. XLIII,1 (b); 24ff. no. 9 pls. XIV-XV (c).

LDS

App. 42*. Ampulla of the Ascension Church (?)

Among the ampullae of the Bobbio collection, one represents the Ascension: the Virgin surrounded by apostles in prayer, surmounted by Christ enthroned. The inscription, fragmentary, runs around the edge.

[(cross) Ἐμμανὺλ μεθ' ἡμῶν ὁ θεός]

Emmanuel, God is with us (Mt 1, 23).

Comm.: The scene may hint that the eulogia was given out to pilgrims at the Church of Ascension on the Mount of Olives.

Bibl.: A. Grabar, *Ampoules de Terre Sainte* (Monza-Bobbio), 1958, 38 no. 14 pl. XLIV, 1 (mistakenly labelled Ampoule 13).

LDS

App. 43*. Greek inscription on processional cross

Bronze disc enclosing a cross with four equal arms ending in curls, most likely part of a processional cross. In correspondence with the upper, left and right arms of the cross the disc has semicircular projections adorned with incised crosses. In correspondence of the cross foot is a handle to fix the disc at the end of a staff. An incised inscription, opening with a small cross, runs around the frame. The letters have notable apices and the *nu* has a knotted middle bar; *sigma* is lunate; the *omega* is w-shaped and adorned with an inner cross.

Meas.: h 13.5; w 10.5 cm.

Findspot: Near Jerusalem (?).

Pres. loc.: Collection Chandon de Briailles



fig. 43*.1

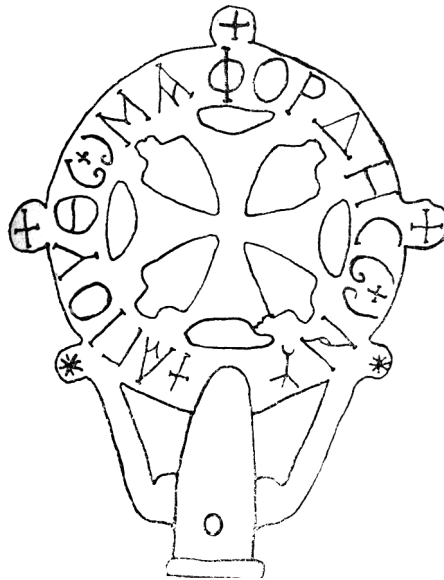


fig. 43*.2

ΑΓΙΟΥΘΩΜΑΦΟΡΔΗΣΩΝ

Ἁγίου Θωμᾶ Φορδῆσων

Of Saint Thomas in Phordison.

Comm.: Although the precise findspot of the cross is unknown, there is no doubt about its provenance from Jerusalem or its near vicinity. A church of St. Thomas was built under Peter, patriarch of Jerusalem (524-552), as is attested by a Greek inscription found in secondary use in the el-Aqsa mosque (no. 860). The Georgian Calendar of the Jerusalem Church commemorated the apostle Thomas in the church that bore his title “in Prodi” or “in Phordenan” (Garitte, Calendrier 284). Abel (RB 33, 1924, 622 no. 55) suggested identifying this site with Kh. Fered, “à 3 kilometres environ au sud de la gare du Ouâdy Sourâr”: this would be Kh. Farad or Horvat Pered, about 5 km south- southeast of the old station of Wadi Sarar on the Jerusalem-Jaffa railroad (see Israel Department of Antiquities and Museum, List of Archaeological Sites, 1964, par. 99). Kh. Farad is situated more than 30 km from Jerusalem and in the territory of Eleutheropolis (cf. L. Di Segni - S. Gibson, BAIAS 25, 2007, 134f.), and therefore it cannot be the village mentioned in the Georgian Calendar; however, Garitte, and at first Milik (1960), accepted the identification through a mistaken location of Kh. Farad 3 km west of Jerusalem. Later Milik came up with a new suggestion: Prodi or Phordenan would be a distortion of Pordesaya/Pardesaya, “Gardens”, an Aramaic toponym known also elsewhere in the Holy Land (cf. Vita Georgii Chozebitae 30, ed. Houze, Analecta Bollandiana 7, 1888, 128; G. Reeg, Die Ortsnamen Israels nach der rabbinischen Literatur, 1989, 522f.). Milik found the Aramaic toponym in the Palestinian Targums, and the Greek form in the inscription of the cross of St. Thomas’ church and in the Church History of the 14-c. historian Nicephorus Callistus (Historia Ecclesiastica XIV, 50, PG 146, 1240), who wrote that Empress Eudocia founded an almshouse for 400 lepers in Phordisia (ἐν Φορδισίοις). Milik identified this almshouse with the “gerontocomium with a martyrion of St. George” founded by Eudocia (Cyril of Scythopolis, Vita Jo. Hesychastae 4-5, ed. Schwartz 204), which he located at Sheikh Bader (Giv’at Ram, Biniyane ha-’Umah, see no. 846); therefore he identified Phordisia with the western outskirts of Jerusalem and located St. Thomas’ there (MUSJ 37, 1960/61, 138ff.).

However, Cyril of Scythopolis (Vita Euthymii 35, ed. Schwartz 53) reports that Eudocia founded a great number of almshouses and old age homes; therefore there are no real grounds for the identification of the “gerontocomium of St. George” with the leprosarium mentioned by Nicephorus. Moreover, there is a contradiction between Milik’s location of Phordisia-Pardesaya at Sheikh Bader, and his own identification of the Valley of Pardesya of the Palestinian Targums with the Valley of Beth ha-Kerem (ancient name of Ramat Raḥel), today Baqa’, in the southern outskirts of Byzantine Jerusalem (Milik, Biblica 42, 1961, 77-84). The contradiction can be solved through the assumption that the toponym Pardesya migrated or was extended to the west between the Tannaitic period, to which the more ancient part of the Palestinian Targum belong, and the Byzantine period, when the church of St. Thomes was erected in Phordesia. In fact, in the late Roman and Byzantine period

the Valley of Beth ha-Kerem seems to have been located in the area of today's 'Ein Kerem (Reeg, *Die Ortsnamen Israels*, 139f.; TIR 82, s.v. Beth ha-Kerem II), which would again locate St. Thomas' in the western outskirts of Jerusalem. Verhelst suggests locating St. Thomas' on the Giv'at Ram hill, on the site of the Hebrew University campus.

St. Thomas was also commemorated on August 23 in a church at Bethphage but he was not the titular of this church, which already existed in the first half of the 5th c. (cf. J. Wilkinson, *Egeria's Travels*, 1981, 274). J.E. Zias, *Biblical Archaeologist* 49/3, 1986, 182-6, located Phordisia of Nicephorus Callistus at Herodium (Jebel Furedis in Arabic), but his identification is unlikely.

Bibl.: C. Mondésert, *Syria* 37, 1960, 116-9 fig. 1 (ed. pr.). – BE 1961, 71. – On the location of St. Thomas' church, see Milik, RB 67, 1960, 577 no. 64; id., MUSJ 37, 1960/1961, 139f.; id., *Biblica* 42, 1961, 77-84; S. Verhelst, *Proche-Orient Chrétien* 54, 2004, 31f. no. 63.

Photo: Mondésert, 117 fig. 1; Milik, *Biblica* 42, 1961, 77 (dr.).

LDS

App. 44*. Cruciform monogram on jar handle

Cruciform monogram stamped on a jar handle. No other details.

Findspot: On Mount Zion, in the excavations of the Augustine Fathers of the Assumption, now in the grounds of St. Peter in Gallicantu.

Pres. loc.: Once in the museum of Notre Dame de France. Now lost.

ΦΩΤΗΣ

Φωτῖς

Photis.

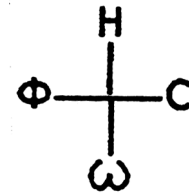


fig. 44*

Comm.: Dated by Thomsen to the 6 c. Lacking visual documentation, the solution of the monogram must remain in doubt. According to Germer-Durand, Photis would be the name of the potter, but this is usually given in genitive. Could it be a reference to the village of Photis in the Negev? (Horvat Patish, *Khirbet Futeis*, TIR 203).

Bibl.: J. Germer-Durand, EO 14, 1911, 177 (ed. pr.).– Thomsen I no. 246 a.

Photo: Germer-Durand 1911, 177 (dr).

LDS

App. 45*. Cruciform monogram on jar handle

Cruciform monogram stamped on a jar handle. OY in ligature on top of the cross. No other details.

Findspot: On Mount Zion, in the excavations of the Augustine Fathers of the Assumption, now in the grounds of St. Peter in Gallicantu.

Pres. loc.: Once in the collection of Baron Ustinov.

OY

A (cross) Λ

N

Ἰουλιανοῦ

(Workshop?) of Julianus.

Comm.: Dated by Thomsen to the 6 c.

Bibl.: J. Germer-Durand, EO 14, 1911, 177 (ed. pr.).– Thomsen I no. 246 b.

Photo: Germer-Durand 1911, 177 (dr).

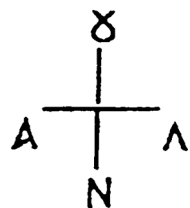


fig. 45*

LDS

App. 46*. Greek monogram on foot of flask

Fragment of clay flask; on the foot is a square depression enclosing a stamped monogram.

Findspot: On Mount Zion, among the surface debris in the excavations in the property of the Augustine Fathers of the Assumption (St. Peter in Gallicantu).

ΜΑΡΚΟΣ

Μακάριος? Μάρκος?

Macarius or Marcus

Comm.: The photo provided by Germer-Durand is almost illegible, so it is impossible to check his solution of the monogram. The name would refer to the owner of the work-

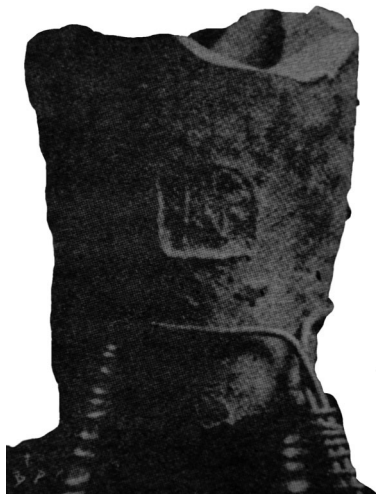


fig. 46*

shop where the vessel was produced. One would expect a genitive, but cf. App. 52* (a).

Bibl.: J. Germer-Durand, EO 9, 1906, 133 no. 10 (ph.) (ed. pr.). – Thomsen I no. 247.

Photo: Germer-Durand 1906, 133 no. 10.

LDS

App. 47*. Two Greek stamps on the handles of a jar

Two oval stamps impressed on the handles of a jar. (a) is lightly impressed on the left handle (Lombardi fig. 2 c) and has a single letter; (b) is deeply impressed on the right handle (Lombardi fig. 2 d).

Meas.: (a) \varnothing 2 cm; letter 1 cm; (b) \varnothing 1.7 cm; letters 6-7 mm.

Findspot: In a room north of the chapel of the Late Byzantine monastery at Dominus Flevit.

Pres. loc.: SBF Museum, Jerusalem; not located.

- (a) X
(b) KE

App. crit.: (a) $\chi(\acute{\alpha}\rho\iota\varsigma)$, $\chi(\alpha\rho\acute{\iota}\zeta\epsilon\tau\alpha\iota)$, $\chi(\rho\acute{\iota}\sigma\mu\alpha)$
Lombardi.

- (a) $\chi(\rho\acute{\iota}\sigma\mu\alpha)$ (?)
(b) $\text{K}(\acute{\upsilon}\rho\iota)\epsilon$

- (a) *Holy oil* (?).
(b) *O lord*.

Comm.: The jar was found broken, but all the pieces were collected, as well as a small juglet (8 cm high) that apparently lay inside it. Both vessels were made of the same type of clay. The jar was leaning onto the north wall of the room, between niches that served as cupboards to the east and to the north, which suggests that the two vessels may have served a liturgical use, perhaps to hold and decant holy oil. The archaeological context, fixed by coins, points to a date between 684 and 785 for the last use of the room.

Bibl.: G. Lombardi, SBF 7, 1956/57, 167-74 figs. 1, 2, 3 a-b, 4 a-b (ed. pr.).

Photo: Lombardi 1956/57, fig. 2 c, d.

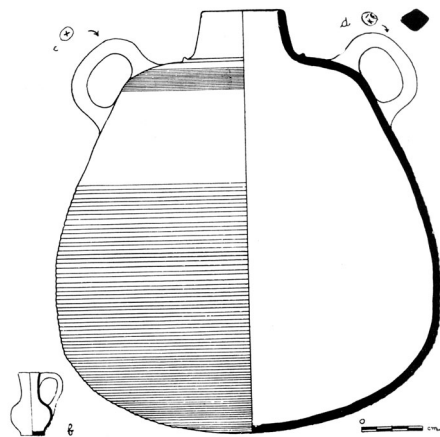


fig. 47*

LDS

App. 48*. Greek stamp on the handle of a jar

Cruciform monogram within an oval stamp, deeply impressed on the handle of a large jar.

Meas.: Ø 3 cm.

Findspot: In the Late Byzantine monastery at Dominus Flevit.

Pres. loc.: SBF Museum, Jerusalem; not located.

A

Σ (cross) E

M

App. crit.: Σεμα Lombardi.

Σεμῖα

(Workshop?) of Semias.

Comm.: The monogram refers to the potter's name or more likely the name of the workshop's owner. Lombardi based his reading on the four letters at the end of the four arms of the cross, and considered Sema the Greek transcription of the Semitic name Shem, but he could cite no example of the use of Shem in Byzantine onomastics. However, the stem of the cross can also represent *iota*. There is little doubt that the name is Σεμῖα, genitive of Σεμῖας, or Σαμεις, Greek transcriptions of the Aramaic name Shammay, which also appears in the forms Σαμ(μ)αῖος, Σαμειος, Σαμμαιης. See examples from Palestine and vicinity: Waddington 2457; SEG 40, 1400, 1475; 42, 1429; 48, 1904; Wuthnow, Semitische Menschnamen 104, 107.

Bibl.: Lombardi, SBF 7, 1956/57, 174ff., figs. 3, 2; 4, 2 (ed. pr.).

LDS

App. 49*. Greek stamp on the shoulder of a jar

Cruciform monogram within a round stamp, deeply impressed on the shoulder of a large jar. W-shaped *omega*.

Meas.: Ø 1.8 cm; letters 5-6 mm, cross 8 mm.

Findspot: In the Late Byzantine monastery at Dominus Flevit.

Pres. loc.: SBF Museum, Jerusalem; not located.

Ω

I (cross) N

A

App. crit.: Ἰωνᾶ or Ἰωάννου Lombardi.

Ἰωάνν(ου)

(Workshop?) of Ioannes (?).

Comm.: The monogram refers to the potter's name or more likely the name of the workshop's owner. Another jar, similar to this one and found in the same monastery, bears a Kufic stamp (Lombardi 177-81 figs. 3,4; 4, 4).

Bibl.: G. Lombardi, SBF 7, 1956/57, 176f. figs. 3, 3; 4, 3, 5 (ed. pr.).

LDS

App. 50*. Greek stamp on foot of bottle

Foot of a "pointed bottle" of hard, slate-coloured ware, with a dark brown slip over both the inner and outer surface. Close to the tip there is an oval impression with a Greek *eta* in relief.

Meas.: Ø 10-11 mm.

Findspot: Bethany, in a cave in the grove, in the southwestern part of the excavated area of the Roman-Byzantine village (see Saller 1957, 140 fig. 27 [plan]).

Pres. loc.: SBF Museum, Jerusalem; not located.

Comm.: Saller says that the fragment was found in a purely Byzantine context. Therefore it should be dated to the Byzantine phase of the site. Magness (51) dated some assemblages from Bethany to the second half of the 6 c. or the early 7 c.

A similar cone-shaped foot of amphora, with the impression of a horse (Saller no. 2662), was found in a similar context. Both stamps have parallels in cone-shaped bottles found in the Byzantine monastery of Epiphanius at Thebes in Egypt (H. Leclercq, DACL 15,2, 1953, 2198 fig. 11071).

Bibl.: S. Saller, SBF 3, 1953, 27f. fig. 13 (left); id., Excavations at Bethany, 1957, 225 no. 3095 pl. 110 d (left). – Cf. J. Magness, Jerusalem Ceramic Chronology circa 200-800 CE, 1993.

LDS

App. 51*. Greek stamp on Byzantine jug

Fragment of a vessel of brown ware with a whitish slip, ribbed, 14-19 mm thick, with a stump of a handle. Near the base of the handle is a deep impression representing a bird in profile facing to the left. Within the outline of the body two letters are impressed, a *kappa* and a w-shaped *omega* surmounted by a horizontal stroke.

Findspot: Bethany, south of the church to the west (see Saller 1957, 2 fig. 1; 6, fig. 2 [map and plan]), in a predominantly medieval context.

Pres. loc.: SBF Museum, Jerusalem; not located.

KΩ

K(υρί)ω (?)

To the Lord (?).

Comm.: Apparently part of a Byzantine jug. No exact parallel is known, but Saller quotes a similar impression, found in the Byzantine monastery at Dominus Flevit (see App. 47* b).

Bibl.: S. Saller, SBF 3, 1953, 29f. fig. 14, 3 (left) (ed. pr.). – Id., Excavations at Bethany, 1957, 216 no. 541 pl. 123 b, 3.

LDS

App. 52*. Greek stamps on bricks and tiles

Bricks and tiles stamped with Greek names or letters are found in almost every excavated site in Jerusalem where a Byzantine context is detected: in the fillings adjoining Constantinian walls at the Holy Sepulchre, south and southwest of the Temple Mount enclosure, on the Mount of Olives, in the Kidron Valley, City of David, Tyropoeon, on Mount Zion, in the Mamilla neighbourhood. Seemingly these stamped tiles began to appear in the 4 c. but are found also in later assemblages, sometimes reused. The petrographic analysis shows that they were made of red clay quarried from the Moza formation, mixed with dolomite particles from the Aminadav formation (Cohen-Weinberger). They were therefore manufactured in or near Jerusalem, probably by different workshops whose owners marked their name on some of their production. The impressions are rectangular and usually the name is set on two lines. The *sigma* is always lunate and the *omega* w-shaped. To this day, this type of stamps has been reported only in Jerusalem. As these artefacts are treated collectively, we give no findspot or pres. loc.

Meas.: h 4-5, w 6.3-9.5 cm; letters 1.5-1.8 cm. Type (d) is smaller: h 2.2, w 3.2 cm.

- (a) EIPH
NIΩN
- (b) EYΣE
BIOY
- (c) HPAK
ΛOIIY
- (d) KΛ

- (e) KO
KY
- (f) ΛΑΖΑ
ΡΟΥ
- (g) ΠΟΥΠ
ΛΙΟΥ
- (h) ΣΙΛΑ
ΝΟΥ

App. crit.: Thomsen I no. 258, misread, belongs to this type.

- (a) Εἰρη|ίων
- (b) Εὐσε|βίου
- (c) Ἡρακ|λ<ί>ου
- (d) Κλ(αυδίου?)
- (e) Κό|κ<ο>υ?
- (f) Λαζά|ρου
- (g) Πουπ|λίου
- (h) Σιλα|νοῦ

(a) *Irenion*; (b) (*Workshop*) of *Eusebius*; (c) (*Workshop*) of *Heraclius*; (d) *Cl(audius?)*; (e) (*Workshop*) of *Kokos (?)*; (f) (*Workshop*) of *Lazarus*; (g) (*Workshop*) of *Publius*; (h) (*Workshop*) of *Silanus*.

Bibl.: Ch. Clermont-Ganneau, ARP I 323, 343f.; Thomsen I nos. 256-258; R.A.S. Macalister - J.G. Duncan, PEF Annual 4, 1926, 108 fig. 98; SEG 8, 223; J.W. Crowfoot - G.M. FitzGerald, PEF Annual 5, 1929, 70 pl. 12, 9; 260; Thomsen II no. 256A; S. Saller, Excavations at Bethany, 1957, 324f. no. 4762 pl. 130 A 1; Bagatti - Milik, Dominus Flevit I 140 pl. 37, 119 fig. 32, 29-30; S. Saller, SBF 21, 1971, 163, 165 nos. 6-8 fig. 2, 9-11; V. Corbo, Il Santo Sepolcro di Gerusalemme, 1982, 88 pl. 24, 7-9; O. Pele, Temple Mount Excavations II 196ff., pl. II, 6; A. Cohen-Weinberger, Temple Mount Excavations II 199; G. Barkay - Y. Zweig, in: E. Baruch - Z. Greenhut - A. Faust eds., New Studies on Jerusalem 11, 2006, 226, 236 fig. 39; SEG 56, 1898.

LDS

App. 53*. Greek letters or symbols stamped on tiles

Roof tiles from Byzantine buildings are sometimes marked with a round stamp enclosing a single letter, two letters or different symbols. Among the reported stamps are: B, Θ, O, Σ or ΣΣ, ΥΧ. Unlike App. 52* (a-h), some stamps of this type have appeared also in a site outside Jerusalem, at Horvat Berachot on the Jerusalem-Hebron road, ca. 9 km southwest of Bethlehem (Y. Tsafrir - Y. Hirschfeld, pl. 27; DOP 33, 1979, 291-323 pl. 27).

Bibl.: R.A.S. Macalister - J.G. Duncan, PEF Annual 4, 1926, 167ff. figs. 170-172; Thomsen II no. 256 B; O. Peleg, Temple Mount Excavations II, 133f. pl. I, 20, 7.

LDS

App. 54*. Christian lamps with Greek inscriptions

Many slipper and channel-nozzle lamps found in Byzantine Jerusalem bear inscriptions in Greek. The variants in spelling, position and direction of the script, abbreviations of formulas, use of symbols, are too many to be presented here. The subject has been studied in detail by Fr. Stanislaw Loffreda (see bibl. below). The earliest lamps with Greek inscriptions date from the 5-6 c., the latest from the 7-early 8 c., after which Christian lamps sometimes bear Arabic inscriptions. Only the main formulas are listed here, all from lamps found in excavations, except (i), known in many exemplars but none from an excavated site:

- (a) Φῶς Χ(ριστοῦ) φέει πᾶσιν
- (b) Φῶς Χ(ριστοῦ) φέει πᾶσιν. Καλή
- (c) Φῶς Χ(ριστοῦ). Καλίσπερα πᾶσιν
- (d) Φῶς Χ(ριστοῦ) Κ(υρίου) λάνπε<ι> πᾶσιν
- (e) Φῶς Χ(ριστοῦ) φ(αί)ν(ει) φ(αί)ν(ει)
- (f) Φώτισόν με φώτη(σον)
- (g) Λυχνάρια καλὰ
- (h) Τοῦ ἁγίου Ἠλίας
- (i) Τῆς Θεοτόκου
- (j) Εὐλογία τῆς Θεοτόκου μεθ' ἡμῶν
- (k) Ἀλφα ὤμεγα
- (l) Various letters, standing for Ἰησοῦς, Φ(ῶς) etc.

- (a) *The light of Christ shines for all.*
- (b) *The light of Christ shines for all. Good (night)!*
- (c) *The light of Christ. Good night to all!*
- (d) *The light of the Lord Christ shines for all.*
- (e) *The light of Christ shines shines.*
- (f) *Lighten me, lighten!*
- (g) *Beautiful lamps.*
- (h) *(Lamp) of Saint Elias.*
- (i) *(Lamp) of the Mother of God.*
- (j) *A blessing of the Mother of God (is) with us.*
- (k) *Beginning and end.*
- (l) *Jesus, Light, etc.*

Comm.: In all likelihood all these lamps were in common use, but types (h), (i) and (j) seem to have belonged specifically to a church, and possibly were given out as eulogiae to pilgrims or in occasion of special celebrations.

Bibl.: Thomsen I nos. 223-233; II nos. 227A-D; S. Loffreda, *Lucerne bizantine in Terra Santa con iscrizioni in greco*, 1989; id., in: G.C. Bottini - L. Di Segni - E. Alliata eds., *Christian Archaeology in the Holy Land*, 1990, 475-500; id., SBF 40, 1990, 357-63; 42, 1992, 313-29; 44, 1994, 595-607.

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(LDS)

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